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Śrīmad Bhāgavata Mahāpurāṇa

(With Sanskrit text and English translation)

Part—II

(Books Nine to Twelve)

Rendered into English

by

C. L. Goswami M. A., Śāstri

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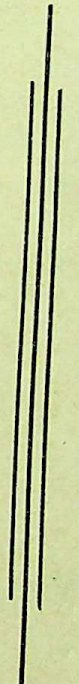

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Srīmad Bhāgavata Mahāpurāṇa—Part II

Contents

Book Nine

Number of Discourses

1. The story of King Sudyumna, son of Vaivaswata Manu 935
2. The posterity of Karūṣa and other four sons of Vaivaswata Manu 939
3. The story of the sage Chyavana and his wife Sukanyā; the posterity of King Śaryāti. 943
4. The stories of Nābhāga and King Ambarīṣa 946
5. The story of Ambarīṣa (concluded) 955
6. The posterity of Ikṣwāku: the stories of Māndhātā and the sage Saubhari 958
7. The story of King Hariśchandra 964
8. The story of King Sagara 968
9. The story of King Bhagīratha: the descent of the holy Gangā 972
10. An account of Śrī Rāma's pastimes 977
11. The other pastimes of Śrī Rāma 984
12. The genealogy of (the remaining kings of) Ikṣwāku's line 988
13. The posterity of Nimi described 990
14. A brief survey of the Lunar Dynasty 993
15. The stories of Ṛchīka, Jamadagni and Paraśurāma 997
16. Extermination of the Kṣatriyas by Paraśurāma: an account of the posterity of the sage Viśwāmitra 1002
17. The posterity of Kings Kṣatravṛddha, Raji and others of the Lunar Dynasty 1005
18. The story of Yayāti 1007
19. Yayāti's Renunciation 1012
20. The posterity of Pūru and the stories of Duṣyanta and Bharata 1015
21. The posterity of Bharata and the story of Rantideva 1020
22. The genealogy of the Pañchālas, the Kurus and the kings of Magadha 1024
23. An account of the posterity of Anu, Druhyu, Turvasu and Yadu 1030
24. An account of the posterity of Yadu 1034

Book Ten (First Half)

1. The Lord reassures Mother Earth; Vasudeva marries Devakī and Kaṃsa despatches the six sons of Devakī. 1041
2. The Lord enters the womb of Devakī and is extolled by the gods. 1048
3. Advent of Lord Śrī Kṛṣṇa 1054

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4. Slipping from the grip of Kaṃsa, Yogamāyā ascends to the heavens and utters a prophecy. 1060
5. Festivities connected with the Birth of Lord Śrī Kṛṣṇa at Gokula 1065
6. Deliverance of Pūtanā 1068
7. Deliverance of the demon Tṛṇāvarta 1074
8. The Naming Ceremony of the Lord and His Infantile Sports 1079
9. Grace (showered) on Yaśodā 1085
10. The imprecation pronounced (on Kubera's sons) by Nārada (and their consequent redemption) 1088
11. Destruction of Vatsāsura and Bakāsura 1092
12. Deliverance of Aghāsura 1098
13. Brahmā is seized with and ultimately rid of infatuation. 1103
14. Brahmā extols the Lord. 1111
15. The demon Dhenuka slain 1119
16. The Deliverance of Kāliya 1125
17. The Lord rescues the inhabitants of Vraja from a wild fire. 1133
18. The Lord slays the demon Pralamba. 1135
19. The Lord swallows up a wild fire (again). 1139
20. A Description of the Rains and Autumn 1140
21. The Song Inspired by the Flute 1145
22. The Lord steals away the garments of cowherd maids. 1149
23. Redemption of the wives of some Brahmans engaged in a sacrifice 1153
24. The Lord stops the sacrifice to Indra. 1158
25. The Lord lifts up Mount Govardhana. 1162
26. Nanda's conversation with the cowherds about Śrī Kṛṣṇa's glory 1165
27. Indra extols Śrī Kṛṣṇa. 1168
28. Śrī Kṛṣṇa rescues His father from the realm of Varuṇa. 1171
29. A Description of the (celebrated) Rāsa Play (of the Lord) 1173
30. The Gopīs' Quest for Śrī Kṛṣṇa during the Rāsa Play 1179
31. The Gopīs' Song (at the Lord's disappearance) during the Rāsa Play 1184
32. The Lord comforts the Gopīs during the Rāsa Play. 1187
33. A Description of the Rāsa Play 1190
34. The Lord makes short work of Śankhachūḍa 1195
35. The Gopīs' Song in pairs of verses 1198
36. Kaṃsa sends Akrūra to Vraja to bring Śrī Kṛṣṇa and Balarāma to Mathurā. 1202
37. The Demon Vyoma slain (by the Lord) 1206
38. Akrūra's arrival (in Vraja) 1210
39. Departure of Śrī Kṛṣṇa and Balarāma for Mathurā 1216
40. Akrūra's Eulogy (of the Lord) 1222

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41. Entry into Mathurā (of Śrī Kṛṣṇa and Balarāma) 1226
42. A Description of the Amphitheatre for Wrestlers (set up by Kaṃsa) 1232
43. The elephant Kuvalayāpīḍa killed (by the Lord) 1235
44. Kaṃsa slain (by the Lord) 1239
45. The Lord brings back His preceptor's son (from the abode of Death). 1244
46. The Lord relieves the agony of Nanda (by despatching Uddhava to Vraja with a message of endearment). 1250
47. Dialogue between Uddhava and the Gopīs and Ode to a black bee 1256
48. The Lord pays a visit to Kubjā (the hunchbacked woman) and Akrūra at their respective places. 1265
49. Akrūra's visit to Hastinapur 1270

Book Ten (Latter Half)

50. The Lord ensconces Himself in a fortress (built by Him in the western sea under the name of Dwārakā), 1275
51. (Kālayavana gets burnt and) King Muchukunda glorifies the Lord. 1282
52. Śrī Kṛṣṇa's withdrawal to Dwārakā; Balarāma's marriage; Rukmiṇī sends a Brahman with a message to Śrī Kṛṣṇa. 1289
53. Śrī Kṛṣṇa carries away Rukmiṇī. 1294
54. Discomfiture of Śiśupāla's allies and Rukmī and the Espousal of Rukmiṇī by Śrī Kṛṣṇa solemnized 1301
55. The Story of Pradyumna's Birth (and the Destruction of the demon Śambara) 1306
56. The Story of the Syamantaka gem; Śrī Kṛṣṇa weds Jāmbavatī and Satyabhāmā. 1310
57. Syamantaka stolen; Śatadhanvā killed and Akrūra recalled to Dwārakā 1315
58. Śrī Kṛṣṇa's Espousal with (the rest of) His eight principal Spouses 1319
59. The Lord snatches away (by force) a Pārijāta tree (from Indra's paradise) and kills the demon Naraka (the son of Mother Earth). 1325
60. A Dialogue between Śrī Kṛṣṇa and Rukmiṇī 1332
61. (A Description of the Lord's progeny;) Rukmī killed (by Balarāma) during Aniruddha's Wedding 1339
62. Aniruddha made captive 1343
63. Aniruddha brought back (to Dwārakā) 1346
64. The Story of King Nṛga 1352
65. Baladeva triumphantly diverts the river Yamuna from its course. 1356
66. Pauṇḍraka and others killed 1359
67. Dwivida killed (by Balarāma) 1363
68. Triumph of Sankarṣaṇa—in the form of dragging Hastinapur 1366
69. A Glimpse into the household life of Śrī Kṛṣṇa 1371
70. Śrī Kṛṣṇa's Daily Routine; kings taken captive by Jarāsandha send their messenger to Śrī Kṛṣṇa. 1376

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71. Śrī Kṛṣṇa goes to Indraprastha 1381
72. Jarāsandha killed 1386
73. Śrī Kṛṣṇa and others return to Indraprastha 1391
74. Śiśupāla killed (by Śrī Kṛṣṇa) 1394
75. Duryodhana's Humiliation 1399
76. Śālva's Encounter with the Yādavas 1404
77. Śalva's Deliverance 1407
78. Deliverance of Dantavaktra and Vidūratha; Sūta killed by Śrī Balarāma during His pilgrimage 1410
79. An account of Balarāma's pilgrimage 1414
80. Śrī Kṛṣṇa's Reception of Sudāmā 1418
81. The story of parched rice brought as a present (for Śrī Kṛṣṇa) by Sudāmā 1422
82. Meeting of the Vṛṣṇis with the Gopas and Gopīs (of Brindaban) 1426
83. Conversation between Bhagavān Śrī Kṛṣṇa's consorts and Draupadī 1432
84. An account of the pilgrimage (undertaken by Lord Śrī Kṛṣṇa) 1438
85. The Lord brings back (from the abode of Death) His (six) elder brothers (throttled by Kaṃsa). 1445
86. (Subhadrā carried away by Arjuna;) the Lords' Grace on Śrutadeva 1452
87. A Song of Praise uttered by the Vedas (in their living form) 1458
88. Lord Rudra rescued (from trouble) 1469
89. (The three chief gods put to test by the sage Bhṛgu;) the Lord brings back the (dead) child of a Brahman. 1474
90. A Story of (the amorous sports of) Śrī Kṛṣṇa narrated 1481

Book Eleven

1. The curse of the Ṛṣis invoking the destruction of Yadu's race 1489
2. Nārada visits Vasudeva and reproduces the dialogue between King Janaka and the nine Yogīśwaras 1491
3. A Description of Māyā and the means of transcending it; an exposition of Brahma and the Path of Action 1497
4. A Description of the Lord's Descents 1504
5. The Fate of non-devotees; different methods of the Lord's worship according to the different Yugas 1507
6. The gods entreat the Lord to return to His divine realm and Uddhava approches Him on the eve of the Yadus' departure for Prabhāsa. 1513
7. The Legend of an Ascetic—the Story of eight (out of twenty-four) preceptors (from the earth to the pigeon) recognized by him 1519
8. What the Avadhūta learnt from the nine preceptors 1526
9. Story of the seven preceptors—the osprey and others; and the end of the Avadhūta's discourse 1530

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10. The emptiness of earthly and other-worldly enjoyments exposed 1533
11. The characteristics of bound and liberated souls as well as of devotees 1537
12. The Glory of Satsanga; how to perform one's prescribed duty and how to relinquish it ? 1543
13. The teaching imparted by the Lord in the form of the Divine Swan to the sage Sanaka and his three brothers 1547
14. Glory of the Path of Devotion and the Process of Meditation described 1552
15. Names and characteristics of the various Siddhis (mystic powers) acquired through Yoga 1558
16. Glorious manifestations of the Lord enumerated 1562
17. The duties pertaining to the four Varṇas and four Āśramas 1567
18. The Duties of anchorites and recluses 1574
19. A Dissertation on Devotion, Spiritual Enlightenment and Yogic disciplines in the form of the five Yamas, the (five) Niyamas and so on 1580
20. Jñānayoga, Karmayoga and Bhaktiyoga analysed 1586
21. The process of determining what is good and what is evil and the secret underlying it 1590
22. Categories enumerated; Distinction between Prakṛti and Puruṣa 1596
23. The Episode of a forbearing Brahman 1605
24. A Dissertation on Sānkhya-Yoga 1613
25. The operation of the three Guṇas described 1617
26. The Utterance of Purūravā bearing on Aversion for the pleasures of sense 1621
27. The Yoga of Formal Worship 1625
28. The Highest Truth Discussed 1632
29. The Courses of conduct pleasing to the Lord; Uddhava's departure for Badarikāśrama 1638
30. Holocaust of Yadu's Race 1644
31. The Lord's Ascent to His Divine Realm 1649

Book Twelve

1. Lines of kings of Kaliyuga 1653
2. The Evils of Kaliyuga 1657
3. Vanity of kings; righteous conduct for every Yuga; the means to escape the evils of Kaliyuga—loud chanting of the Divine Name 1661
4. The Fourfold Pralaya 1666
5. The (Final) Teaching (of Śukadeva) concerning Brahma 1671
6. (Parīkṣit attains the supreme goal and Janamejaya commences a snake-sacrifice); Classification of the Vedas into so many Śākhās or schools 1672

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7. Different Schools of Atharvaveda and the Characteristics of the Purāṇas 1681
8. The sage Mārkaṇḍeya embarks on a course of austerities and receives a boon. 1684
9. The sage Mārkaṇḍeya witnesses the Lord's Māyā. 1690
10. Lord Śiva confers a boon on Mārkaṇḍeya. 1694
11. The Significance of the Lord's own limbs, attendants and weapons and a Description of the retinue of the Sun-God (changing every month in the course of a solar year) 1698
12. A Synopsis of (all) the twelve Skandhas, (of Śrīmad Bhāgavata) 1704
13. The extent of the eighteen Purāṇas and the Glory of the Bhāgavata 1712

List of Illustrations

(Tri-coloured)

1. The Lord of Vṛndābana 935
2. The Rāsa Dance 1191

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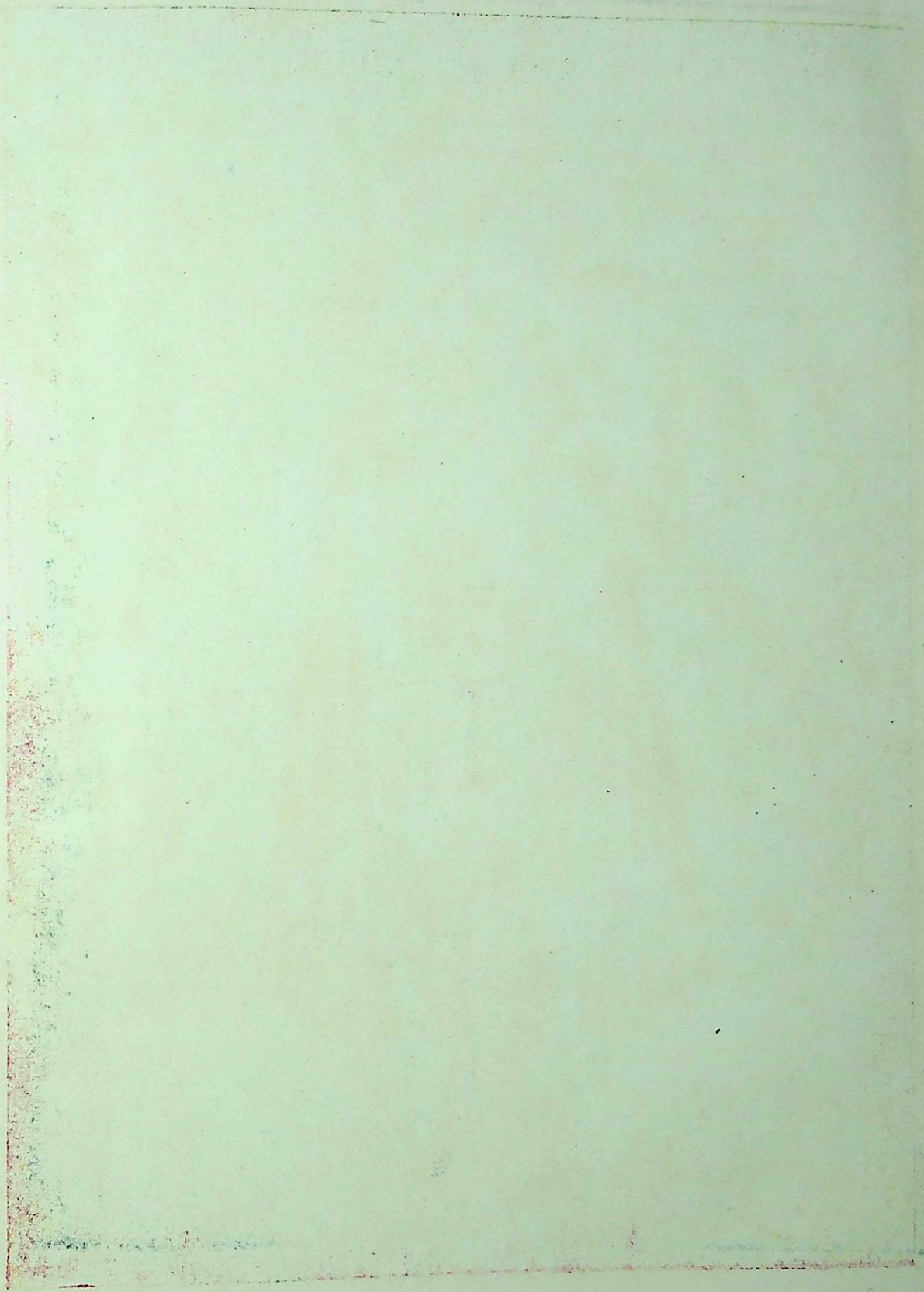

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The Lord of Vṛndábana

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Purusa-sera
mic. 4.I.3

श्रीराधाकृष्णाभ्यां नमः

श्रीमद्भागवतमहापुराणम्

नवमः स्कन्धः

अथ प्रथमोऽध्यायः

Srimad Bhagavata-Mahapurana

Book Nine

Discourse I

The story of King Sudyumna, son of Vaivaswata Manu

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे । वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च ॥ १ ॥
योऽसौ सत्यव्रतो नाम राजर्षिर्द्रविडेश्वरः । ज्ञान योऽतीतकल्पान्ते लेभे पुरुषसेवया ॥ २ ॥
स वै विवस्वतः पुत्रो मनुरासीदिति श्रुतम् । त्वत्तस्तस्य सुताश्चोक्ता इक्ष्वाकुप्रमुखा नृपाः ॥ ३ ॥
तेषां वंशं पृथग् ब्रह्मन् वंश्यानुचरितानि च । कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः ॥ ४ ॥
ये भूता ये भविष्याश्च भवन्त्यद्यतनाश्च ये । तेषां नः पुण्यकीर्तीनां सर्वेषां वद विक्रमान् ॥ ५ ॥

The king (Parikṣit) submitted : The accounts of all the (six) Manvantaras (divisions of a Kalpa or day of Brahmā, presided over by a Manu), as well as of the heroic deeds performed in them by Śrī Hari of unlimited prowess have been heard by me as told by you. (1) I have (further) heard from you that the same royal sage, Satyavrata by name, the (then) ruler of the Dravida territory (in South India), who attained spiritual enlightenment through devotion to Śrī Hari (the supreme Person) at the end of the previous Kalpa was, born as (Śrāddhadeva,) a son of Vivaswān (the sun-god) and became Manu (in the present Manvantara). The names of his sons, Ikṣwāku and other kings, told by you, have also been heard. (2-3) To us, who are indeed ever eager to hear you, O holy Brahman, (pray,) narrate their line as well as the doings of those belonging to that line, O highly blessed one ! (4) (Kindly) recount to us the deeds of valour of all those kings of sacred renown—those who have gone by, those who will follow and those who are ruling at present. (5)

सूत उवाच

एवं परीक्षिता राज्ञा सदसि ब्रह्मवादिनाम् । पृष्टः प्रोवाच भगवाञ्छुकः परमधर्मवित् ॥ ६ ॥

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Sūta resumed : Thus requested by King Parīkṣit in that assembly of (great) exponents of the Vedas, the divine Śuka, who was well-versed in the cult of Devotion (the highest religion of mankind), proceeded to speak (as follows). (6)

श्रीशुक उवाच

श्रूयतां मानवो वंशः प्राचुर्येण परंतप । न शक्यते विस्तरतो वक्तुं वर्षशतैरपि ॥ ७ ॥
परावरेषां भूतानामात्मा यः पुरुषः परः । स एवासीदिदं विश्वं कल्पान्तेऽन्यन्न किंचन ॥ ८ ॥
तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः । तस्मिञ्जज्ञे महाराज स्वयम्भूश्चतुराननः ॥ ९ ॥
मरीचिर्मनसस्तस्य जज्ञे तस्यापि कश्यपः । दाक्षायण्यां ततोऽदित्यां विवस्वानभवत् सुतः ॥ १० ॥
ततो मनुः श्राद्धदेवः संज्ञायामास भारत । श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् ॥ ११ ॥
इक्ष्वाकुनृगशर्यातिदिष्टधृष्टकरूषकान् । नरिष्यन्तं पृषध्रं च नभगं च कविं विभुः ॥ १२ ॥

Śrī Śuka began again: Hear an account of the posterity of (Vaivaswata) Manu in its important aspects, O chastiser of foes! It cannot be narrated *in extenso* even in the course of hundreds of years. (7) During the period of (final) dissolution Lord Nārāyaṇa (the supreme Person) alone, the inner Controller and Sustainer of (all) created beings (high and low), represented this universe; nothing else existed (at that time). (8) From His navel sprang up the calyx of a golden lotus and in that calyx, O great king, appeared the four-faced Brahmā (the self-born). (9) From the latter's mind came forth Marīchi and from (the loins of) Marīchi, again, appeared the sage Kaśyapa. And of Kaśyapa by Aditi, a daughter of Dakṣa, was born a son, Vivaswān (the sun-god). (10) Of the latter by his wife, Saṃjñā, O scion of Bharata, was born Śrāddhadeva, the Manu (presiding over the current Manvantara); and through (his wife) Śraddhā, the high-minded King Śrāddhadeva begot ten sons—Ikṣwāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra and Nabhaga and Kavi. (11-12)

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल । मित्रावरुणयोरिष्टिं प्रजार्थमकरोत् प्रभुः ॥ १३ ॥
तत्र श्रद्धा मनोः पत्नी होतारं समयाचत । दुहित्रर्थमुपागम्य प्रणिपत्य पयोव्रता ॥ १४ ॥
प्रेषितोऽध्वर्युणा होता ध्यायंस्तत् सुसमाहितः । हविषि व्यचरत् तेन वषट्कारं गृणन् द्विजः ॥ १५ ॥
होतुस्तद्व्यभिचारेण कन्येला नाम साभवत् । तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम् ॥ १६ ॥
भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम् । विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया ॥ १७ ॥
यूयं मन्त्रविदो युक्तास्तपसा दग्धकिल्बिषाः । कुतः संकल्पवैषम्यमनृतं विबुधेष्विव ॥ १८ ॥
तन्निशम्य वचस्तस्य भगवान् प्रपितामहः । होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम् ॥ १९ ॥
एतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः । तथापि साधयिष्ये ते सुप्रजास्त्वं स्वतेजसा ॥ २० ॥
एवं व्यवसितो राजन् भगवान् स महायशाः । अस्तौषीदादिपुरुषमिलायाः पुंस्त्वकाम्यया ॥ २१ ॥
तस्मै कामवरं तुष्टो भगवान् हरिरीश्वरः । ददाविलाभवत् तेन सुद्युम्नः पुरुषर्षभः ॥ २२ ॥

In the beginning (before Ikṣwāku and others were born) the glorious and powerful sage Vasiṣṭha (the preceptor of the solar race), it is said, conducted a sacrifice in propitiation of the gods Mitra and Varuṇa* for the sake of a

* The Śruti recommends the performance of a sacrifice in honour of the gods Mitra and Varuṇa for those desiring to have a son in the following words:-'मैत्रावरुणीमिष्टिं कुर्यात् पुत्रकामः'.

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son to the Manu, who was (yet) issueless. (13) During that sacrificial performance the Manu's wife, Śraddhā, who was subsisting on milk alone, approached the priest invoking the gods and reciting the Ṛgveda and, falling prostrate before him, humbly requested him to conduct the sacrifice in such a way as to ensure the birth of a daughter. (14) On the oblation to be poured into the sacred fire having been taken in the hand (for being thrown), the Brahman officiating as the Hotā, who was thinking (all the time of the request made by the queen) and repeating the mystic word 'Vaṣaṭ', propitiated the fire with a fully controlled mind by means of that oblation, as directed by the Adhwaryu. (15) Due to the aforesaid deviation made by the Hotā the offspring turned out to be a daughter, who was named as Ilā. Not much pleased at heart so see her, the Manu submitted (as follows) to his preceptor (the sage Vasiṣṭha) :—(16) "O glorious sage, how has this ritual conducted by you, exponents of the Veda, yielded such a contrary result? Oh, what a pity! Such a reversal of the fruit of the Vedic Mantras should not have taken place. (17) You are (all) well-versed in the (proper use of) the Mantras and (thoroughly) disciplined and have (all) your impurities burnt by austerities. How (then) could this frustration of your purpose be expected as untruth in gods (which is impossible)?" (18) On hearing this question of Vaivaswata Manu the glorious sage Vasiṣṭha (the grandfather of my grandfather*) came to know of the deviation made by the Hotā and replied (as follows) to Śrāddhadeva (son of the sun-god). (19) "This frustration of your purpose has been brought about by the contrary intention of the Hotā. Yet by virtue of my own spiritual glory I shall confer on you the privilege of having a good (male) progeny." (20) Thus resolved, O king, the glorious sage (Vasiṣṭha) of extraordinary fame, extolled Lord Viṣṇu (the most ancient Person) with the desire of transforming Ilā into a male child. (21) Pleased with him, the almighty Lord Śrī Hari bestowed on the sage Vasiṣṭha the desired boon (of manhood for Ilā). (And) thereby Ilā (the daughter of Vaivaswata Manu) became Sudyumna, the foremost of men. (22)

horseman archery

स एकदा महाराज विचरन् मृगयां वने । वृतः कतिपयामात्यैरश्वमारुह्य सैन्धवम् ॥२३॥
प्रगृह्य रुचिरं चापं शरांश्च परमाद्भुतान् । दंशितोऽनुमृगं वीरो जगाम दिशमुत्तराम् ॥२४॥
स कुमारो वनं मेरोरधस्तात् प्रविवेश ह । यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया ॥२५॥
तस्मिन् प्रविष्ट एवासौ सुद्युम्नः परवीरहा । अपश्यत् स्त्रियमात्मानमश्वं च वडवां नृप ॥२६॥
तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम् । दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम् ॥२७॥

Taking up a charming bow and most wonderful arrows and protected by an armour, and surrounded (accompanied) by a few followers, the hero (Sudyumna) rode a hunting on one occasion, O great king, through a forest on (the back of) a horse of the Saindhava breed (peculiar to Sind) and proceeded in pursuit of a game in a northerly direction. (23-24) The aforesaid prince, it is said, entered a forest at the foot of Mount Meru, where Lord Rudra was carrying

* The pedigree of the sage Śuka has been clearly delineated in the following well-known couplet in praise of Vedavyāsa :—

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

"I bow to that storehouse of asceticism, the sinless Vedavyāsa, the great grandson of the sage Vasiṣṭha, grandson of Śakti (Vasiṣṭha's son), son of Parāśara (son of Śakti) and father of Śuka."

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on (amorous) sports with (His divine Spouse) Goddess Umā (Pārvatī). (25) The moment Sudyumna, the slayer of hostile warriors, made his way into that forest, he found himself (turned into) a woman and his horse (into) a mare, O protector of human beings. (26) Similarly all his followers felt disconcerted to see the transformation of their sex, and stared at one another. (27)

राजोवाच

कथमेवंगुणो देशः केन वा भगवन् कृतः । प्रश्नमेनं समाचक्ष्व परं कौतूहलं हि नः ॥२८॥

The king (Parīkṣīt) submitted : How could there be a land possessed of such a (wonderful) potency (of changing the sex of an individual as soon as one entered it) and by whom was it rendered such O worshipful sage ? (Kindly) answer fully this question (of ours); (for) great is our curiosity (about it). (28)

श्रीशुक उवाच

एकदा गिरिशं द्रष्टुमृषयस्तत्र सुव्रताः । दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् ॥२९॥
तान् विलोक्याम्बिका देवी विवासा व्रीडिता भृशम् । भर्तुरङ्कात् समुत्थाय नीवीमाश्वथ पर्यधात् ॥३०॥
ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः । निवृत्ताः प्रययुस्तस्मान्नरनारायणाश्रमम् ॥३१॥
तदिदं भगवानाह प्रियायाः प्रियकाम्यया । स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति ॥३२॥
तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि । सा चानुचरसंयुक्ता विचचार वनाद् वनम् ॥३३॥
अथ तामाश्रमाभ्याशे चरन्तीं प्रमदोत्तमाम् । स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः ॥३४॥
सापि तं चकमे सुभ्रूः सोमराजसुतं पतिम् । स तस्यां जनयामास पुरूरवसमात्मजम् ॥३५॥
एवं स्त्रीत्वमनुप्राप्तः सुद्युम्नो मानवो नृपः । सस्मार स्वकुलाचार्यं वसिष्ठमिति शुश्रुम ॥३६॥
स तस्य तां दशां दृष्ट्वा कृपया भृशपीडितः । सुद्युम्नस्याशयन् पुंस्त्वमुपाधावत शङ्करम् ॥३७॥
तुष्टस्तस्मै स भगवानृषये प्रियमावहन् । स्वां च वाचमृतां कुर्वन्निदमाह विशाम्पते ॥३८॥
मासं पुमान् स भवितास मासं स्त्री तव गोत्रजः । इत्थं व्यवस्थया कामं सुद्युम्नोऽवतु मेदिनीम् ॥३९॥
आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया । पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः ॥४०॥
तस्योत्कलो गयो राजन् विमलश्च सुतास्त्रयः । दक्षिणापथराजानो बभूवुर्धर्मवत्सलाः ॥४१॥
ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरूरवस उत्सृज्य गां पुत्राय गतो वनम् ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे इलोपाख्याने प्रथमोऽध्यायः ॥ १ ॥

Śrī Śuka continued: Once upon a time sages of sacred vows repaired to that land (of Ilāvṛta) in order to see Lord Śiva (who ordinarily lives on Mount Kailāsa), driving away darkness as well as (all other) light from the quarters (by their superior splendour). (29) Much abashed to see them, Goddess Pārvatī (the Mother of the universe), who was uncovered (at that time) sprang immediately from the lap of Her Consort (Lord Śiva) and put on Her raiment at once. (30) Observing the fond union of the (divine) Couple, engaged in (amorous) sports, the sages too withdrew from that forest and proceeded to the hermitage of (the divine sages) Nara and Nārāyaṇa (which is altogether free even from such outward display of sexuality, the very sight of which is tabooed in the eyes of celibates and ascetics). (31) Thereupon, in His eagerness to please His beloved in Spouse (who was greatly disturbed in mind by having been seen in dishabille by other males), Lord Śiva uttered the

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following (words) :—"Whatever male enters this reserve shall (forthwith) become a woman." (32) From that time onward indeed males shun that forest. Sudyumna, for his part, who was (now) transformed into a (young) woman, roamed about from forest to forest in the company of her attendants (also likewise transformed). (33) Perceiving that excellent young woman roaming in the precincts of his hermitage, surrounded (accompanied) by (other young) women, the glorious god Budha (son of the moon-god, presiding over the planet of the same name, now known as Mercury) conceived a passion for her. (34) That pretty damsel (of charming brows) also (in her turn) coveted the said son of King Soma for her husband. (And) he begot a son, (known as) Purūravā through her. (35) Having thus attained the form of a woman, King Sudyumna, son of Vaivaswata Manu, remembered the sage Vasiṣṭha, the preceptor of his race: so have we heard. (36) (Thought of by her and instantly appearing in person before her by dint of Yoga,) the sage was sore oppressed with pity to see that (changed) condition of Sudyumna and desiring the latter's (restoration to) manhood, (mentally) approached (prayed to) Lord Śankara. (37) Pleased with the sage (Vasiṣṭha) and in order to secure his gratification and (at the same time) to justify (maintain the truth of) His utterance*, the Lord (Śankara) spoke as follows, O protector of the people:—(38) "Sudyumna, born in the family of your proteges (the solar race) shall be a male for one month and a female during another (by turns). Let him protect the earth with pleasure according to this arrangement." (39) Having regained manhood, the object of his desire, (of course subject to this condition) by the grace of his preceptor, Sudyumna protected the earth (as its ruler). (Since, however, he remained in hiding out of shame every other month,) the people did not approve of him. (40) Three sons—Utkala, Gaya and Vimala—were born to him, O Parīkṣit! They became rulers of the southern region (the Deccan) and were (great) lovers of virtue. (41) Then, in the ripeness of time King Sudyumna, the ruler of Pratiṣṭhāna (the modern Jhusi, a town situated near the confluence of the holy Gangā and Yamunā, on the left bank of the Gangā, opposite to Allahabad) retired to the forest, relinquishing (the sovereignty of) the earth in favour of his son Purūravā (begotten by Budha through his feminine form). (42)

Thus ends the first discourse, forming part of the story of Ilā, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The posterity of Karūṣa and other four sons of Vaivaswata Manu

श्रीशुक उवाच

एवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते । पुत्रकामस्तपस्तेपे यमुनायां शतं समाः ॥ १ ॥
ततोऽयजन्मनुर्देवमपत्यार्थं हरिं प्रभुम् । इक्ष्वाकुपूर्वजान् पुत्रॉल्लेभे स्वसदृशान् दश ॥ २ ॥

* *Vide* verse 32 above.

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पृषध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास गा यत्तो रात्र्यां वीरासनव्रतः ॥ ३ ॥
एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति । शयाना गाव उत्थाय भीतास्ता बभ्रमुर्व्रजे ॥ ४ ॥
एकां जग्राह बलवान् सा चुक्रोश भयातुरा । तस्यास्तत् क्रन्दितं श्रुत्वा पृषध्रोऽभिससार ह ॥ ५ ॥
खड्गमादाय तरसा प्रलीनोडुगणे निशि । अजानन्नहनद् बभ्रोः शिरः शार्दूलशङ्कया ॥ ६ ॥
व्याघ्रोऽपि वृक्णश्रवणो निस्त्रिंशाग्राहतस्ततः । निश्चक्राम भृशं भीतो रक्तं पथि समुत्सृजन् ॥ ७ ॥
मन्यमानो हतं व्याघ्रं पृषध्रः परवीरहा । अद्राक्षीत् स्वहतां बभ्रुं व्युष्टायां निशि दुःखितः ॥ ८ ॥
तं शशाप कुलाचार्यः कृतागसमकामतः । न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितासुना ॥ ९ ॥
एवं शप्तस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः । अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥१०॥
वासुदेवे भगवति सर्वात्मनि परेऽमले । एकान्तित्वं गतो भक्त्या सर्वभूतसुहृत् समः ॥११॥
विमुक्तसङ्गः शान्तात्मा संयताक्षोऽपरिग्रहः । यदृच्छयोपपन्नेन कल्पयन् वृत्तिमात्मनः ॥१२॥
आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः । विचचार महीमेतां जडान्धबधिराकृतिः ॥१३॥
एवंवृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम् । तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः ॥१४॥

Śrī Śuka resumed: On his (only) son, Sudyumna, having thus left (for the forest), Vaivaswata Manu, desirous of (getting) a son, practised asceticism on the banks of the Yamunā for a hundred years. (1) Then the (said) Manu worshipped the almighty Lord Śrī Hari for the sake of progeny and got (in consequence of that worship) ten sons, resembling himself, the eldest being Ikṣwāku. (2) (Of these,) the Manu's son, Pṛṣadhra, however, who had been made a cowherd by his preceptor (the sage Vasiṣṭha), tended cows at night, full of vigilance and keeping awake as a rule in a standing posture, sword in hand. (3) On one occasion at night, while it was raining, a tiger entered the cowpen and the cows, that were (all) resting, started up and, full of panic, ran about in the pen. (4) The powerful beast seized one (of them) and, stricken with fear, the cow uttered a piercing cry. Hearing that scream of the cow, Pṛṣadhra, it is said, rushed forth with impetuosity, taking his sword, and unwittingly cut off the head of the red-brown cow, mistaking it for the tiger, in that dark night (when the stars had totally disappeared due to clouds). (5-6) The tiger too, that had been struck with the end of the sword and had one of its ears severed, escaped from that place in extreme fear, dropping blood on the way. (7) Pṛṣadhra, the slayer of hostile warriors, who believed the tiger to be dead, was filled with grief when he saw at the close of night the cow killed by himself. (8) On him, even though he had unintentionally committed the sin (of slaying a cow and ought to have in the ordinary course been asked to undergo an expiatory rite), the sage Vasiṣṭha (the preceptor of his race) uttered the following curse:—"Due to this (sinful act) you shall no longer remain (even) a vile Kṣatriya, but shall become a Śūdra (outright)." (9) Cursed by his preceptor in these words, the hero (Pṛṣadhra) silently accepted the imprecation with joined palms and, remaining a lifelong celibate, observed a vow of (strict) continence, which is (so) dear to ascetics. (10) Friendly and alike to all created beings, he exclusively fixed his mind through devotion on the supreme Lord Vāsudeva, the universal Spirit, (who is) free from all blemish. (11) Having entirely given up attachment (to all sorts of enjoyments) and fully controlled his senses, nay, having no possession worth the name (beyond the bare necessaries of life) and maintaining his body by means of food etc. got by chance, he fixed his mind on the Self, and roamed

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about on this earth, tranquil of mind, sated through wisdom and fully composed though presenting the appearance of a stupid, blind or deaf fellow. (12-13) Conducting himself in this manner and withdrawing to a forest (one day), Pṛṣadhra (who had taken a vow of strict silence) saw a wild fire raging. (Entering it,) he allowed his body to be consumed by it and attained oneness with the transcendent Absolute. (14)

कविः कनीयान् विषयेषु निःस्पृहो विसृज्य राज्यं सह बन्धुभिर्वनम् ।
निवेश्य चित्ते पुरुषं स्वरोचिषं विवेश कैशोरवयाः परं गतः ॥१५॥
करूषान्मानवादासन् कारूषाः क्षत्रजातयः । उत्तरापथगोप्तारो ब्रह्मण्या धर्मवत्सलाः ॥१६॥
धृष्टाद् धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ । नृगस्य वंशः सुमतिर्भूतज्योतिस्ततो वसुः ॥१७॥
वसोः प्रतीकस्तत्पुत्र ओघवानोघवत्पिता । कन्या चौघवती नाम सुदर्शन उवाह ताम् ॥१८॥
चित्रसेनो नरिष्यन्ताद् दक्षस्तस्य सुतोऽभवत् । तस्य मीढ्वांस्ततः कूर्च इन्द्रसेनस्तु तत्सुतः ॥१९॥
वीतिहोत्रस्त्विन्द्रसेनात् तस्य सत्यश्रवा अभूत् । उरुश्रवाः सुतस्तस्य देवदत्तस्ततोऽभवत् ॥२०॥
ततोऽग्निवेश्यो भगवानग्निः स्वयमभूत् सुतः । कानीन इति विख्यातो जातूकर्ण्यो महानृषिः ॥२१॥
ततो ब्रह्मकुलं जातमाग्निवेश्यायनं नृप । नरिष्यन्तान्वयः प्रोक्तो दिष्टवंशमतः शृणु ॥२२॥

Kavi, the youngest (son of Vaivaswata Manu), who was free from (all) craving for the pleasures of sense, quitted his kingship as well as his kinsfolk while tender of age; and, installing in his mind on the self-effulgent supreme Person, he retired into the forest and entered the Supreme. (15) From Karūṣa, (another) son of Vaivaswata Manu, the families of the Kṣatriyas known as the Kārūṣas took their descent. Devoted to the Brahmans and (themselves great) lovers of righteousness, they became rulers of the northern regions. (16) From Dhṛṣṭa sprang up the Kṣatriya clan called the Dhārṣṭas, who attained Brahmanhood on (this very) earth (during their lifetime). Nṛga's son was Sumati and Sumati's son was Bhūtajyoti and from (the loins of) Bhūtajyoti Vasu was born. (17) From (the loins of) Vasu sprang up Pratīka and Pratīka's son was Oghavān, who was the father of (a son of the same name,) Oghavān. A daughter (too), Oghavatī by name, was born of Oghavān. (A certain) Sudarśana married her. (18) Chitrasena sprang up from (the loins of) Nariṣyanta and Dakṣa was the son of Chitrasena. The son of Dakṣa was (one) Mīḍhvān, of whom Kūrcha was born; and Indrasena was the son of Kūrcha. (19) (Again,) Vītihotra was born of Indrasena, whose son was Satyaśravā. Uruśravā was the son of Satyaśravā and Devadatta was born of Uruśravā. (20) From (the loins of) Devadatta sprang up a son Agniveśya (by name), who was no other than the glorious Agni (the god of fire). It was he who came to be known (afterwards) as the great seer Kānīna or Jātūkarṇya. (21) From Agniveśya originated the race of the Brahmans called the Āgniveśyāyanas (scions of Agniveśya), O protector of men! The posterity of Nariṣyanta has (thus) been told; now hear (an account) of the line of Diṣṭa. (22)

नाभागो दिष्टपुत्रोऽन्यः कर्मणा वैश्यतां गतः । भलन्दनः सुतस्तस्य वत्सप्रीतिर्भलन्दनात् ॥२३॥
वत्सप्रीतेः सुतः प्रांशुस्तत्सुतं प्रमतिं विदुः । खनित्रः प्रमतेस्तस्माच्चाक्षुषोऽथ विविंशतिः ॥२४॥
विविंशतिसुतो रम्भः खनिनेत्रोऽस्य धार्मिकः । करन्धमो महाराज तस्यासीदात्मजो नृप ॥२५॥
तस्यावीक्षित् सुतो यस्य मरुत्तश्चक्रवर्त्यभूत् । संवर्तोऽयाजयद् यं वै महायोग्यङ्गिरःसुतः ॥२६॥
मरुत्तस्य यथा यज्ञो न तथान्यस्य कश्चन । सर्वं हिरण्मयं त्वासीद् यत् किंचिच्चास्य शोभनम् ॥२७॥

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अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः । मरुतः परिवेष्टारो विश्वेदेवाः सभासदः ॥२८॥

Diṣṭa's son Nābhāga, who is other than the one going to be mentioned hereafter, was degraded to the position of a Vaiśya on the ground of his pursuits (such as agriculture etc.). His son was Bhalandana, of whom Vatsaprīti was born. (23) Vatsaprīti's son was Prāṃśu; the learned remember his son as Pramati. Of Pramati Khanitra was born; from (the loins of) Khanitra sprang up Chākṣuṣa and from Chākṣuṣa, Viviṃśati. (24) Viviṃśati's son was Rambha, whose son was the virtuous Khaninetra. (And) Karandhama, O great king, was the son of the last-named, O protector of human beings. (25) His son was Avīkṣit, whose son, Marutta, became an emperor,—the same Marutta whom the great Yogī Saṃvarta, son of the sage Angirā, helped to perform a sacrifice. (26) No sacrificial performance of anyone else was so grand as that of Marutta. Every utensil etc. was actually of gold and whatever else there was in his sacrifice was commendable. (27) (In that sacrifice) Indra (the ruler of the gods) felt inebriated by (draughts of) the Soma juice and the Brahmans were sated with gifts of money. The (forty-nine) Maruts (wind-gods) performed the duty of serving up food (to the invitees), while (the class of gods known as) the Viśwedevas (actually) took part in the deliberations of the assemblies. (28)

मरुत्तस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः । सुधृतिस्तत्सुतो जज्ञे सौधृतेयो नरः सुतः ॥२९॥
तत्सुतः केवलस्तस्माद् बन्धुमान् वेगवांस्ततः । बन्धुस्तस्याभवद् यस्य तृणबिन्दुर्महीपतिः ॥३०॥
तं भेजेऽलम्बुषा देवी भजनीयगुणालयम् । वराप्सरा यतः पुत्राः कन्या चेडविडाभवत् ॥३१॥
तस्यामुत्पादयामास विश्रवा धनदं सुतम् । प्रादाय विद्यां परमामृषियोंगेश्वरात् पितुः ॥३२॥
विशालः शून्यबन्धुश्च धूम्रकेतुश्च तत्सुताः । विशालो वंशकृद् राजा वैशालीं निर्ममे पुरीम् ॥३३॥
हेमचन्द्रः सुतस्तस्य धूम्राक्षस्तस्य चात्मजः । तत्पुत्रात् संयमादासीत् कृशाश्वः सहदेवजः ॥३४॥
कृशाश्वात् सोमदत्तोऽभूद् योऽश्वमेधैरिडस्पतिम् । इष्ट्वा पुरुषमापाग्र्यां गतिं योगेश्वराश्रितः ॥३५॥
सौमदत्तिस्तु सुमतिस्तत्सुतो जनमेजयः । एते वैशालभूपालास्तृणबिन्दोर्यशोधराः ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे द्वितीयोऽध्यायः ॥ २ ॥

Dama was the son of Marutta and Rājyavardhana, of the former. Sudhṛti was born as the son of Rājyavardhana and the son of Sudhṛti was Nara, (also) called Saudhṛteya (son of Sudhṛti). (29) His son was Kevala, of whom Bandhumān was born; and from (the loins of) the latter sprang up Vegavān. His son was Bandhu, of whom (the famous) King Tṛṇabindu was born. (30) A heavenly damsel, Alambuṣā, the foremost of celestial nymphs, chose for her husband Tṛṇabindu, who was a repository of qualities worth acquiring. From their union were born a number of sons as well as a girl. Iḍaviḍā (by name). (31) Through her the sage Viśravā begot a son in the person of the god Kubera (the lord and bestower of riches) after receiving the highest knowledge (of the Self or of Brahma) from his father, the sage Pulastya (a mind-born son of Brahmā and a master of Yoga). (32) Viśāla, Śūnyabandhu and Dhūmraketu were the sons of Tṛṇabindu, (Of these,) Viśāla, who became a king and continued the ancestral line, built the (famous) city of Vaiśālī. (33) Hemachandra was the son of Viśāla and Dhūmrākṣa, the son of Hemachandra. (And) of Dhūmrākṣa's son, Saṃyama, was born Kṛśāśwa along with (his younger brother) Devaja. (34) From (the loins of) Kṛśāśwa sprang up Somadatta, who,

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having propitiated the supreme Person the Lord (Bestower of the fruit) of sacrifices, through (a number of) horse-sacrifices and depending on the Lord (the Master of all Yogas), attained the highest goal (*viz*, the divine state) (35) Sumati was the son of Somadatta and Sumati's son was Janamejaya. These were the kings born in the line of Viśāla, who preserved the glory of Tṛṇabindu. (36)

Thus ends the second discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ तृतीयोऽध्यायः

Discourse III

The story of the sage Chyavana and his wife Sukanyā; the posterity of King Śaryāti

श्रीशुक उवाच

शर्यातिर्मानवो राजा ब्रह्मिष्ठः स बभूव ह । यो वा अङ्गिरसां सत्रे द्वितीयमह ऊचिवान् ॥ १ ॥
सुकन्या नाम तस्यासीत् कन्या कमललोचना । तया सार्धं वनगतो ह्यगमच्च्यवनाश्रमम् ॥ २ ॥
सा सखीभिः परिवृता विचिन्वत्यङ्घ्रिपान् वने । वल्मीकरन्ध्रे ददृशे खद्योते इव ज्योतिषी ॥ ३ ॥
ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै । अविध्यन्मुग्धभावेन सुस्रावासृक् ततो बहु ॥ ४ ॥
शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात् । राजर्षिस्तमुपालक्ष्य पुरुषान् विस्मितोऽब्रवीत् ॥ ५ ॥
अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् । व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् ॥ ६ ॥
सुकन्या प्राह पितरं भीता किंचित् कृतं मया । द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै ॥ ७ ॥
दुहितुस्तद्वचः श्रुत्वा शर्यातिर्जातसाध्वसः । मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः ॥ ८ ॥
तदभिप्रायमाज्ञाय प्रादाद् दुहितरं मुनेः । कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः ॥ ९ ॥

Śrī Śuka resumed: King Śaryāti, another son of Vaivaswata Manu, they say, was a master of the (highest) Truth, forming the subject-matter of the Vedas. It was he who authoritatively advised the ritualistic course of the second day at the sacrifice performed by the scions of the sage Angirā. (1) His daughter, Sukanyā by name, had eyes beautiful as a pair of lotuses. Gone to the forest (one day) with that girl indeed, he happened to visit the hermitage of the sage Chyavana. (2) (While) remarking the trees in a grove (of the hermitage), surrounded (accompanied) by her girl companions, she perceived in the hole of an ant-hill a pair of bright things like two fire-flies. (3) Impelled by destiny, the girl in her childish innocence actually pricked the two bright things with a thorn and (lo!) a good deal of blood flowed from them. (4) That very moment there ensued on this side the obstruction of stool and urine among the troops (that had escorted the king to that place). Astonished to discover this (phenomenon) the royal sage spoke to his men (as follows):—(5) "Has any injury been wrought by you to the sage Chyavana (son of Bhṛgu) ? Obviously his hermitage has been profaned by someone amongst us." (6) Seized with fear, Sukanyā (Śaryāti's daughter) submitted to her father,

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"Something (wrong) has been done by me. Ignorant as I was, two bright things have certainly been pierced by me with a thorn." (7) Fear having been roused in him, on hearing that report (confession of his daughter), King Śaryāti gradually propitiated the sage buried underneath an ant-hill. (8) Coming to know (from the drift of the sage's talk) of the latter's mind, the king gave away (the hand of) his daughter to the sage. Saved from the scrape (thereby), he asked leave of the sage and returned to his capital more cautious than before. (9)

सुकन्या च्यवनं प्राप्य पतिं परमकोपनम् । प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः ॥१०॥
कस्यचित् त्वथ कालस्य नासत्यावाश्रमागतौ । तौ पूजयित्वा प्रोवाच वयो मे दत्तमीश्वरौ ॥११॥
ग्रहं ग्रहीष्ये सोमस्य यज्ञे वामप्यसोमपोः । क्रियतां मे वयो रूपं प्रमदानां यदीप्सितम् ॥१२॥
बाढमित्यूचतुर्विप्रमभिनन्द्य भिषक्तमौ । निमज्जतां भवानस्मिन् ह्रदे सिद्धविनिर्मिते ॥१३॥
इत्युक्त्वा जरया ग्रस्तदेहो धमनिसंततः । ह्रदं प्रवेशितोऽश्विभ्यां वलीपलितविप्रियः ॥१४॥
पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः । पद्मस्रजः कुण्डलिनस्तुल्यरूपाः सुवाससः ॥१५॥
तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चसः । अजानती पतिं साध्वी अश्विनौ शरणं ययौ ॥१६॥
दर्शयित्वा पतिं तस्यै पातिव्रत्येन तोषितौ । ऋषिमामन्त्र्य ययतुर्विमानेन त्रिविष्टपम् ॥१७॥

Having obtained the most irascible sage Chyavana for her husband, Princess Sukanyā, who had come to know his mind, and was (very) careful (too), tried to please him with her services. (10) After the lapse of some time hence, the two Aświnīkumāras (the celestial physicians) called at his hermitage. Receiving them with respect, the sage submitted, "Capable as you are, (pray) bestow youth on me. (11) I shall bear you both a cup of that juice, even though (I know) you are not entitled to a potation of the Soma juice in a sacrifice. Be pleased (therefore) to make my age and exterior such as may be coveted by young women." (12) Gladly accepting his prayer with the word "Amen" the two foremost physicians (of the gods) said to the Brahman (the sage Chyavana) "Plunge you into this pool created by the Siddhas." (13) Chyavana, whose body was stricken with old age and who was covered all over with (protuberant) veins, (nay) who was forbidding on account of his wrinkles and grey hair, was made to enter the pool by the twin Aświnīkumāras, after they had spoken in these words. (14) (Presently) there emerged (from the pool) three very lovely males of like appearance, captivating to women, adorned with wreaths of lotuses and earrings (of gold) and finely dressed. (15) Finding them possessed of similar forms and a lustre resembling that of the sun, and failing to recognize her husband, that virtuous lady (Sukanyā) of charming limbs sought the two Aświns as her refuge (invoked their help in distinguishing her husband by standing apart). (16) Pleased with her vow of fidelity, the two gods showed to her her husband and, asking leave of the sage, returned by their aerial car to heaven. (17)

यक्ष्यमाणोऽथ शर्यातिश्च्यवनस्याश्रमं गतः । ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् ॥१८॥
राजा दुहितरं प्राह कृतपादाभिवन्दनाम् । आशिषश्चाप्रयुञ्जानो नातिप्रीतमना इव ॥१९॥
चिकीर्षितं ते किमिदं पतिस्त्वया प्रलम्भितो लोकनमस्कृतो मुनिः ।
यत् त्वं जराग्रस्तमसत्यसम्मतं विहाय जारं भजसेऽमुमध्वगम् ॥२०॥
कथं मतिस्तेऽवगतान्यथा सतां कुलप्रसूते कुलदूषणं त्विदम् ।
बिभर्षि जारं यदपत्रपा कुलं पितुश्च भर्तुश्च नयस्यधस्तमः ॥२१॥

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एवं ब्रुवाणं पितरं स्मयमाना शुचिस्मिता । उवाच तात जामाता तवैष भृगुनन्दनः ॥२२॥
शशंस पित्रे तत् सर्वं वयोरूपाभिलम्भनम् । विस्मितः परमप्रीतस्तनयां परिषस्वजे ॥२३॥

Intending to perform a sacrifice, King Śaryāti visited the hermitage of the sage Chyavana (once more) some time afterwards and saw by the side of her daughter (Sukanyā) a male possessing the effulgence of the sun. (18) When she bowed at his feet, the king, who was not much pleased at heart as it were (to see her) and did not pronounce (on her in return for her salutation) his benedictions either, reproached his daughter (in the following pungent words):—(19) "What is it that you intended to achieve, O vile lass (by this unworthy behaviour of yours) ? Your husband, a sage adored by the (whole) world, has been betrayed by you in that, having deserted him, stricken as he is with old age and (therefore) not liked by you, you wait upon this vagabond as a lover ! (20) How has your reason embraced a wrong conclusion in that, bereft of (all) shame, you (have taken it into your head to) harbour a paramour ? This is indeed a stain on your family, O girl of noble pedigree ! (By this reprehensible conduct of yours) you will (surely) hurl the family of your father as well as that of your husband into hell." (21) To the father, who was talking in this strain, that girl of innocent smiles smilingly replied, "Dear father, he is (no other than) your son-in-law, the delight of the sage Bhṛgu." (22) She (then) related to her father the whole story—the way in which her husband had regained his youth and acquired a charming appearance. Astonished and supremely gratified (at this), the king (lovingly) hugged his daughter. (23)

सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् । असोमपोरप्यश्विनोश्च्यवनः स्वेन तेजसा ॥२४॥
हन्तुं तमाददे वज्रं सद्योमन्युरमर्षितः । सवज्रं स्तम्भयामास भुजमिन्द्रस्य भार्गवः ॥२५॥
अन्वजानंस्ततः सर्वे ग्रहं सोमस्य चाश्विनोः । भिषजाविति यत् पूर्वं सोमाहुत्या बहिष्कृतौ ॥२६॥

The sage Chyavana (then) enabled the heroic king (Śaryāti) to propitiate the Lord through a Soma sacrifice and by dint of his ascetic power bore a cup of the Soma juice to the two Aświnī-kumāras, even though they were not entitled to drink it. (24) Full of indignation, Indra (who gets enraged in no time) took up his thunderbolt to kill the sage. (But) Chyavana (son of the sage Bhṛgu) paralyzed the arm of Indra, holding the thunderbolt. (25) From that time forward all (the gods and others) consented to a cup of the Soma juice being given to the two Aświns, who being physicians had heretofore been precluded from a share in the offerings of Soma juice. (26)

उत्तानबर्हिरानर्तो भूरिषेण इति त्रयः । शर्यातेरभवन् पुत्रा आनर्ताद् रेवतोऽभवत् ॥२७॥
सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशस्थलीम् । आस्थितोऽभुङ्क्त विषयानानर्तादीनरिन्दम ॥२८॥
तस्य पुत्रशतं जज्ञे ककुद्म्यिज्येष्ठमुत्तमम् । ककुद्मी रेवतीं कन्यां स्वामादाय विभुं गतः ॥२९॥
कन्यावरं परिप्रष्टुं ब्रह्मलोकमपावृतम् । आवर्तमाने गान्धर्वे स्थितोऽलब्धक्षणः क्षणम् ॥३०॥
तदन्त आद्यमानम्य स्वाभिप्रायं न्यवेदयत् । तच्छ्रुत्वा भगवान् ब्रह्मा प्रहस्य तमुवाच ह ॥३१॥
अहो राजन् निरुद्धास्ते कालेन हृदि ये कृताः । तत्पुत्रपौत्रनप्तॄणां गोत्राणि च न शृण्महे ॥३२॥
कालोऽभियातस्त्रिणवचतुर्युगविकल्पितः । तद् गच्छ देवदेवांशो बलदेवो महाबलः ॥३३॥
कन्यारत्नमिदं राजन् नररत्नाय देहि भोः । भुवो भारावताराय भगवान् भूतभावनः ॥३४॥

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अवतीर्णो निजांशेन पुण्यश्रवणकीर्तनः । इत्यादिष्टोऽभिवन्द्याजं नृपः स्वपुरमागतः ।
त्यक्तं पुण्यजनत्रासाद् भ्रातृभिर्दिक्ष्ववस्थितैः ॥ ३५ ॥
सुतां दत्त्वानवद्याङ्गीं बलाय बलशालिने । बदर्याख्यं गतो राजा तप्तुं नारायणाश्रमम् ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे तृतीयोऽध्यायः ॥ ३ ॥

Uttānabarhi, Ānarta and Bhūriṣeṇa—these were the three sons of Śaryāti; from (the loins of) Ānarta sprang up Revata. (27) Having built a city called Kuśasthali (Dwārakā), in the heart of the ocean, and ensconced in it, the latter ruled the Ānarta (the modern Gujarat) and other territories, O subduer of enemies! (28) A hundred excellent sons, of whom Kakudmī was the eldest, were born of Revata. Taking his daughter, Revatī (with him) Kakudmī went to Brahmaloka (the highest heaven), which is uncovered by the sheaths of Rajas (passion) and Tamas (ignorance), in order to ask Brahmā (the highest ruler of this material world) about a (suitable) match for the girl. As (however) music was going on (there), Kakudmī failed to get an opportune moment (to broach the matter) and tarried a while. (29-30) At the end of the performance he bowed low to Brahmā (the first created being) and spoke out his mind (to the latter). Hearing his submission, the glorious Brahmā (the creator) heartily laughed and spoke to him as follows:—(31) "Oh, (dear) king, whoever might have been thought of (by you when you placed your foot here) have (all) been swept off by Time. We hear no more even of the races of their sons, grandsons and great grandsons. (32) Time computed at (the figure of) thrice nine (twenty-seven) revolutions of (all) the four Yugas (Satya, Tretā, Dwāpara and Kali) has (since) rolled by. Therefore, go; there is (now) the mighty Baladeva, a part manifestation of the supreme Deity. (33) Give away this jewel of a girl, O Kakudmī, to that jewel among men. For removing the burden of the earth, the almighty Lord, the Protector of created beings, the very hearing and chanting of whose glories and names is sanctifying, has (Himself) descended (on earth) along with His (aforesaid) part manifestation (Lord Balarāma)." Thus instructed by and bowing to Brahmā (the birthless one), the king (Kakudmī) returned to his capital (Kuśasthalī), deserted (already) for fear of Yakṣas by his brothers, staying here and there (in various quarters). (34-35) Giving away his daughter (Revatī) of faultless limbs to the powerful Balarāma, the king retired to the hermitage of the (divine) sage Nārāyaṇa, known by the name of Badarikāśrama, in order to practise austerities. (36)

Thus ends the third discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्थोऽध्यायः
Discourse IV

The stories of Nābhāga and King Ambarīṣa

श्रीशुक उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् । यविष्ठं व्यभजन् दायं ब्रह्मचारिणमागतम् ॥ १ ॥

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भ्रातरोऽभाङ्क्त किं मह्यं भजाम पितरं तव । त्वां ममार्यास्तताभाङ्क्षुर्मा पुत्रक तदादृथाः ॥ २ ॥
इमे अङ्गिरसः सत्रमासतेऽद्य सुमेधसः । षष्ठं षष्ठमुपेत्याहः कवे मुह्यन्ति कर्मणि ॥ ३ ॥
तांस्त्वं शंसय सूक्ते द्वे वैश्वदेवे महात्मनः । ते स्वर्यन्तो धनं सत्रपरिशेषितमात्मनः ॥ ४ ॥
दास्यन्ति तेऽथ तानार्च्छ तथा स कृतवान् यथा । तस्मै दत्त्वा ययुः स्वर्गं ते सत्रपरिशेषितम् ॥ ५ ॥

Śrī Śuka resumed: A son of Nabhaga (another son of Vaivaswata Manu) was Nābhāga, to whom, the youngest (of his brothers) and (most) learned, —(just) returned (from the house of his preceptor after an unusually long period) as a religious student,—his (elder) brothers assigned (the maintenance of) their (aged) father (Nabhaga) for his share of the ancestral property (which they had already divided among themselves, leaving nothing for Nābhāga, who they thought would remain a lifelong celibate). (1) "Brothers, what have you set apart for me ?" (he said.) "We (hereby) allot our father to you," (they replied). (Nābhāga then approached his father and said,) "The elder brothers have given you as my share, O dear father !" "Pay no heed to their word, dear child !" (he replied). (2) "These (neighbouring) Brahmans, scions of the sage Angirā, are performing at present a (big) sacrifice. Coming (however) to the ritualistic course for every sixth day, the wise ones commit errors in that course, my learned son ! (3) Teach those noble souls a couple of Sūktas (hymns) in propitiation of (the gods called) the Viśwedevas. While ascending to heaven (on the completion of the sacrifice) they will bestow on you (all) their wealth that may be left after the sacrifice. Therefore, approach them." Then he did in the same way as he was told and the (said) Brahmans rose to heaven having bestowed on him whatever was left after the sacrifice. (4-5)

तं कश्चित् स्वीकरिष्यन्तं पुरुषः कृष्णदर्शनः । उवाचोत्तरतोऽभ्येत्य ममेदं वास्तुकं वसु ॥ ६ ॥

Coming up from the north, a certain dark-looking person (who was no other than Rudra, the god of destruction) said to Nābhāga while he was about to appropriate that wealth, "(All) this wealth left on the sacrificial grounds is mine." (6)

ममेदमृषिभिर्दत्तमिति तर्हि स्म मानवः । स्यान्नौ ते पितरि प्रश्नः पृष्टवान् पितरं तथा ॥ ७ ॥
यज्ञवास्तुगतं सर्वमुच्छिष्टमृषयः क्वचित् । चक्रुर्विभागं रुद्राय स देवः सर्वमर्हति ॥ ८ ॥
नाभागस्तं प्रणम्याह तवेश किल वास्तुकम् । इत्याह मे पिता ब्रह्मञ्छिरसा त्वां प्रसादये ॥ ९ ॥
यत् ते पितावदद् धर्मं त्वं च सत्यं प्रभाषसे । ददामि ते मन्त्रदृशे ज्ञानं ब्रह्म सनातनम् ॥१०॥
गृहाण द्रविणं दत्तं मत् सत्रे परिशेषितम् । इत्युक्त्वान्तर्हितो रुद्रो भगवान् सत्यवत्सलः ॥११॥
य एतत् संस्मरेत् प्रातः सायं च सुसमाहितः । कविर्भवति मन्त्रज्ञो गतिं चैव तथाऽऽत्मनः ॥१२॥
नाभागादम्बरीषोऽभून्महाभागवतः कृती । नास्पृशद् ब्रह्मशापोऽपि यं न प्रतिहतः क्वचित् ॥१३॥

Nābhāga (the scion of Vaivaswata Manu) thereupon returned:—"This is mine, (inasmuch as it has been) vouchsafed to me by the sages (who performed this sacrifice)." "Let our question be referred to your father !" (Rudra rejoined.) Nābhāga (approached and) asked his father (Nabhaga) accordingly. (7) (Nabhaga said,) "At some sacrifice (performed of yore by Dakṣa a lord of created beings) the sages determined everything left on the

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sacrificial grounds as a share meant for Rudra; hence that god deserves all that wealth."* (8) (Returning and) bowing low to Rudra, Nābhāga said, "The wealth left on the sacrificial grounds is undoubtedly yours, O lord: so says my father, O holy one ! With my head bent low (therefore) I pray for Your grace (apologize to You)." (9) "Since your father," (replied Rudra), "has spoken what is right and you too have uttered the truth, I (hereby) impart to you, the seer of Vedic Mantras, knowledge which is the same as the eternal Brahma (the Absolute). (10) (Please also) accept (for your subsistence) the wealth left after the sacrifice as a gift from Me." Saying so, Lord Rudra, who is (so) fond of truth, disappeared. (11) He who with a fully concentrated mind reverently remembers (mentally repeats) this story (both) morning and evening becomes a learned man as well as a knower of (the meaning of) Vedic Mantras and attains his goal (in the shape of final beatitude or God-Realization). (12) From (the loins of) Nābhāga sprang up Ambarīṣa, an eminent devotee of the Lord and (highly) virtuous (too), on whom even the punishment (in the form of the magical fire known as the Kṛtyā) inflicted by a Brahman (the sage Durvāsā)—a punishment that was not frustrated anywhere before—had no effect. (13)

राजोवाच

भगवञ्छ्रोतुमिच्छामि राजर्षेस्तस्य धीमतः । न प्राभूद् यत्र निर्मुक्तो ब्रह्मदण्डो दुरत्ययः ॥१४॥

The king (Parikṣit) submitted: I long to hear the story of that royal sage, (so) full of wisdom, against whom the scourge fully released by a Brahman—which is (so) difficult to avert—did not prove effectual. (14)

श्रीशुक उवाच

अम्बरीषो महाभागः सप्तद्वीपवतीं महीम् । अव्ययां च श्रियं लब्ध्वा विभवं चातुलं भुवि ॥१५॥
मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्नसंस्तुतम् । विद्वान् विभवनिर्वाणं तमो विशति यत् पुमान् ॥१६॥
वासुदेवे भगवति तद्भक्तेषु च साधुषु । प्राप्तो भावं परं विश्वं येनेदं लोष्टवत् स्मृतम् ॥१७॥
स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥१८॥
मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसंगमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥१९॥
पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।
कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः ॥२०॥
एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां तन्निष्ठविप्राभिहितः शशास ह ॥२१॥
ईजेऽश्वमेधैरधियज्ञमीश्वरं महाविभूत्योपचिताङ्गदक्षिणैः ।
ततैर्वसिष्ठासितगौतमादिभिर्धन्वन्यभिस्रोतमसौ सरस्वतीम् ॥२२॥
यस्य क्रतुषु गीर्वाणैः सदस्या ऋत्विजो जनाः । तुल्यरूपाश्चानिमिषा व्यदृश्यन्त सुवाससः ॥२३॥
स्वर्गो न प्रार्थितो यस्य मनुजैरमरप्रियः । शृण्वद्भिरुपगायद्भिरुत्तमश्लोकचेष्टितम् ॥२४॥

* The Sruti also says :—'उच्छेषणभागो वै रुद्रः.'

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समर्द्धयन्ति तान् कामाः स्वाराज्यपरिभाविताः । दुर्लभा नापि सिद्धानां मुकुन्दं हृदि पश्यतः ॥२५॥
स इत्थं भक्तियोगेन तपोयुक्तेन पार्थिवः । स्वधर्मेण हरिं प्रीणन् सङ्गान् सर्वाञ्छनैर्जहौ ॥२६॥
गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।
अक्षय्यरत्नाभरणायुधादिष्वनन्तकोशेष्वकरोदसन्मतिम् ॥२७॥
तस्मा अदाद्धरिश्चक्रं प्रत्यनीकभयावहम् । एकान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् ॥२८॥

Śrī Śuka replied : Having inherited (the dominion of) the (entire) globe with its seven divisions (Dwīpas) and (along with it) an inexhaustible store of wealth and unequalled power and luxuries, the highly blessed Ambarīṣa regarded all that as equal in value to (no more valuable than) objects seen in a dream,—even though it was most difficult to attain in the eyes of men (of the world,—knowing as he did the perishableness of (all) wealth, through which man falls a prey to infatuation. (15-16) He had attained that supreme devotion to Lord Vāsudeva and His pious devotees by virtue of which (all) this (untold) wealth was regarded by him as (no better than) a clod of earth. (17) He fixed his mind exclusively on the lotus feet of Lord Viṣṇu (the Enchanter of all); he employed his words (eloquence) in recounting the virtues of Lord Vaikuṇṭha, his hands in sweeping the temple of Śrī Hari and so on, (and) his auditory sense in hearing the excellent stories of the immortal Lord. (18) He employed his eyes in seeing the idols and temples of Lord Śrī Kṛṣṇa (the Bestower of Liberation) and his tactile sense (pervading all the parts of his body) in touching the limbs of His servants (devotees); he devoted his olfactory sense to the fragrance of the blessed Tulasī leaves derived from (the contact of) His lotus feet and his sense of taste to the food etc. offered to Him. (19) (Nay,) he employed his feet in repairing on foot to the tracts of land (Mathura and so on) consecrated to Śrī Hari and his head in bowing to the feet of Lord Viṣṇu (the Controller of our senses) and coveted the offerings (such as wreaths of flowers, sandal-paste, scents and dainties) made to the Lord not with a desire to gratify his senses (only) but with a view to (attaining) His service (as a token of His grace). And he did all this (merely) in order that attachment may be conceived (in his mind) for the servants (devotees) of Lord Viṣṇu (enjoying excellent renown). (20) Thus resigning from day to day all his round of duties to the supreme Lord, who is above (all) sense-perception and whose worship excels all other sacred observances, and practising devotion to Him with his entire being, he ruled the earth, it is said, as instructed by Brahmans (like the sage Vasiṣṭha) devoted to Him. (21) He propitiated the almighty Lord presiding over sacrifices through (a number of) horse-sacrifices conducted by Vasiṣṭha, Asita, Gautama and other sages in a desert land facing the stream of the Saraswatī river,—sacrifices that had all their limbs as well as sacrificial fees (paid to the priests and other Brahmans) supplemented by abundant riches. (22) In his sacrifices the superintending priests as well as the priests officiating at the sacrifice and other men (assembled there), who were (all) richly dressed (and adorned too) and were gazing with unwinking eyes* (in wonder), looked alike in appearance with the gods (present there). (23) (Even) the celestial region, beloved of immortals, was never solicited by his men (much less

* The gods too are believed to possess eyes which never wink.

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by the king himself—), who (constantly) heard and chanted the stories of Lord Viṣṇu (of excellent renown). (24) (Nay,) pleasures of sense which were not easily attainable even to the Siddhas (a class of demigods endowed with mystic powers from their very birth) did not delight the aforesaid men,—who (always) perceived Lord Mukunda in their heart,—eclipsed as they were by the bliss of self-Realization (enjoyed by them). (25) Thus propitiating Śrī Hari through the practice of Devotion coupled with asceticism, as well as through (the performance of) his (sacred) duties, the aforesaid king gradually gave up all attachments. (26) With respect to his houses, wife, children and (other) relations, excellent elephants, chariots, horses and foot-soldiers, inexhaustible (store of) jewels, ornaments and weapons etc., as well as regarding his endless treasuries he developed the notion that they were (all) unreal. (27) Pleased with his exclusive devotion and love, Śrī Hari delivered to him His own discus (Sudarśana), the terror of His adversaries and the protector of his servants. (28)

आराधयिषुः कृष्णं महिष्या तुल्यशीलया । युक्तः सांवत्सरं वीरो दधार द्वादशीव्रतम् ॥२९॥
व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । स्नातः कदाचित् कालिन्द्यां हरिं मधुवनेऽर्चयत् ॥३०॥
महाभिषेकविधिना सर्वोपस्करसम्पदा । अभिषिच्याम्बराकल्पैर्गन्धमाल्यार्हणादिभिः ॥३१॥
तद्गतान्तरभावेन पूजयामास केशवम् । ब्राह्मणांश्च महाभागान् सिद्धार्थानपि भक्तितः ॥३२॥
गवां रुक्मविषाणीनां रूप्याङ्घ्रीणां सुवाससाम् । पयःशीलवयोरूपवत्सोपस्करसम्पदाम् ॥३३॥
प्राहिणोत् साधुविप्रेभ्यो गृहेषु न्यर्बुदानि षट् । भोजयित्वा द्विजानग्रे स्वाद्वन्नं गुणवत्तमम् ॥३४॥
लब्धकामैरनुज्ञातः पारणायोपचक्रमे । तस्य तर्ह्यतिथिः साक्षाद् दुर्वासा भगवानभूत् ॥३५॥

Intending to please (the all-enchanting) Lord Viṣṇu, the heroic king (Ambarīṣa) undertook (in right earnest) along with his wife, who had a similar disposition, a vow to fast on every Dwādaśī (the twelfth day of either fortnight of a lunar month) for a whole year.* (29) On one Dwādaśī day (the day following the fast) during the month of Kārtika, the king, who had duly fasted for three (previous) nights † and bathed in the river Kālindī (Yamunā), worshipped Śrī Hari in the (sacred) forest of Madhuvana (on the site of which was built the city of Mathurā later on). (30) Having bathed Lord Viṣṇu (the Ruler even of Brahmā and Śiva) according to the procedure (laid down in the scriptures) for a royal bath, requiring a rich variety of accessories (such as sandal-paste and flowers for scenting the water with), he worshipped Him with his mind absorbed in Him by offering raiment and ornaments as well as sandal-paste, flowers, water for washing the hands with and other articles of worship, and (similarly) honoured with reverence the highly blessed (devoted) Brahmans even though they had (all) their objects accomplished (and thus did not seek any honour). (31-32) He

* Although every Vaiṣṇava or votary of the Lord Viṣṇu is enjoined to fast on the eleventh day of either fortnight of each lunar month throughout his life, Ambarīṣa obviously took this vow for a period of one year only and that too in Madhuvana in order to impress on the people the advisability of fasting on this day.

† Anyone observing a fast on the Ekādaśi day is expected to have one meal only on the preceding as well as on the following day and to observe a total fast, abstaining from all food and drink including water, on the Ekādaśī. It is in this sense alone that King Ambarīṣa should be taken to have fasted on three consecutive nights.

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(then) gifted so pious Brahmans and sent to their houses sixty crores of cows endowed with (abundant) milk, good disposition, young age and a good appearance and accompanied by their calves and (necessary) appendages (which are usually given along with a cow, such as a vessel for holding milk while milking a cow) and which had their horns plated with gold and hoofs with silver and were covered with excellent pieces of cloth. He first gave the Brahmans delicious and most excellent food to eat and, permitted by them, when they had received all their desired objects (such as presents of money), he set about concluding the fast (by taking his meal). That very moment there appeared before him an unexpected guest in the person of no less a personage than the glorious sage Durvāsā. (33-35)

तमानर्चातिथिं भूपः प्रत्युत्थानासनार्हणैः । ययाचेऽभ्यवहाराय पादमूलमुपागतः ॥३६॥
प्रतिनन्द्य स तद्याच्ञां कर्तुमावश्यक गतः । निममज्ज बृहद् ध्यायन् कालिन्दीसलिले शुभे ॥३७॥
मुहूर्तार्द्धावशिष्टायां द्वादश्यां पारणं प्रति । चिन्तयामास धर्मज्ञो द्विजैस्तद्धर्मसंकटे ॥३८॥
ब्राह्मणातिक्रमे दोषो द्वादश्यां यदपारणे । यत् कृत्वा साधु मे भूयाद्धर्मो वा न मां स्पृशेत् ॥३९॥
अम्भसा केवलेनाथ करिष्ये व्रतपारणम् । प्राहुरब्भक्षणं विप्रा ह्यशितं नाशितं च तत् ॥४०॥
इत्यपः प्राश्य राजर्षिश्चिन्तयन् मनसाच्युतम् । प्रत्यचष्ट कुरुश्रेष्ठ द्विजागमनमेव सः ॥४१॥
दुर्वासा यमुनाकूलात् कृतावश्यक आगतः । राज्ञाभिनन्दितस्तस्य बुबुधे चेष्टितं धिया ॥४२॥
मन्युना प्रचलद्गात्रो भ्रुकुटीकुटिलाननः । बुभुक्षितश्च सुतरां कृताञ्जलिमभाषत ॥४३॥
अहो अस्य नृशंसस्य श्रियोन्मत्तस्य पश्यत । धर्मव्यतिक्रमं विष्णोरभक्तस्येशमानिनः ॥४४॥
यो मामतिथिमायातमातिथ्येन निमन्त्र्य च । अदत्त्वा भुक्तवांस्तस्य सद्यस्ते दर्शये फलम् ॥४५॥
एवं ब्रुवाण उत्कृत्य जटां रोषविदीपितः । तया स निर्ममे तस्मै कृत्यां कालानलोपमाम् ॥४६॥
तामापतन्तीं ज्वलतीमसिहस्तां पदा भुवम् । वेपयन्तीं समुद्वीक्ष्य न चचाल पदान्नृपः ॥४७॥
प्राग्दिष्टं भृत्यरक्षायां पुरुषेण महात्मना । ददाह कृत्यां तां चक्रं क्रुद्धाहिमिव पावकः ॥४८॥
तदभिद्रवदुद्वीक्ष्य स्वप्रयासं च निष्फलम् । दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥४९॥

तमन्वधावद् भगवद्रथाङ्गं दावाग्निरुद्धूतशिखो यथाहिम् ।
तथानुषक्तं मुनिरीक्षमाणो गुहां विविक्षुः प्रससार मेरोः ॥५०॥
दिशो नभः क्ष्मां विवरान् समुद्रांल्लोकान् सपालांस्त्रिदिवं गतः सः ।
यतो यतो धावति तत्र तत्र सुदर्शनं दुष्प्रसहं ददर्श ॥५१॥
अलब्धनाथः स यदा कुतश्चित् संत्रस्तचित्तोऽरणमेषमाणः ।
देवं विरिञ्चं समगाद् विधातस्त्राह्यात्मयोनेऽजिततेजसो माम् ॥५२॥

(Putting off his meal,) the king honoured the newcomer by rising from his seat, offering a (high) seat and other articles of worship and, approaching (bowing at) the soles of his feet, prayed him to dine. (36) Having gladly accepted his prayer, the sage went (out) to finish his routine work (for midday, *viz*, bathing and devotions) and, fixing his mind on the Infinite, plunged into the sacred water of the Kālindī (for a bath). (37) Since (only) half a Muhūrta (or twenty-four minutes) was left of the twelfth day (and it was necessary to conclude the fast during the hours of the Dwādasī itself), Ambarīṣa (who knew what was right) began to deliberate with the Brahmans on the question of concluding the fast in the face of such a moral

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crisis (conflict of duties). (38) (He said :) "Since there is sin in showing disrespect to a Brahman (by inviting him to a dinner in the first instance and then taking one's meal before feeding him) and there is (also) sin in not concluding one's fast (for the Ekādaśī day) within (the hours of) the (following) Dwādaśī, pray, tell me a course of action consequent upon which good may betide me and sin may not touch me. (39) (Then, arriving at a conclusion in consultation with the Brahmans, he said to himself,) Since to take water,—so declare the Brahmans—that is as good as taking food (for the purpose of breaking one's fast) and at the same time it is no eating, hence I shall break my fast with water alone."* (40) Having thus taken water and contemplating on the immortal Lord with his mind, that royal sage (Ambarīṣa) only awaited, O jewel of the Kurus, the return of the Brahman (the sage Durvāsā). (41) Having gone through his (midday) routine, the sage Durvāsā (too) returned (in the meanwhile) from the bank of the Yamunā and, (even when) greeted by the king, came to know his act (of drinking water) by intuition. (42) With (all) his limbs shaking through rage and with a face (looking) curved due to a frown, the sage, who was (feeling) extremely hungry too, spoke (as follows) with reference to the emperor, who stood with joined palms (before the sage):—(43) 'Oh, look at the violation of Dharma (the principles of righteousness) on the part of this cruel monarch, intoxicated with fortune and lacking in devotion to Lord Viṣṇu, and looking upon himself as all-powerful, in that having invited me, arrived (at his door) as a newcomer, to accept his hospitality, has broken his fast without offering food to me ! (Turning to the king himself,) I shall forthwith show you as such the consequences (of your unrighteous act)." (44-45) Speaking thus and pulling a matted lock (from his head), the sage, who was inflamed with anger, created by means of it a female evil spirit (Kṛtyā), akin to the fire seen at the time of universal dissolution, in order to get rid of Ambarīṣa. (46) Though clearly perceiving her overhead, emitting flames and rushing (towards him), sword in hand, making the earth quake under her feet, the emperor did not stir from his place. (47) Already† told off by Lord Viṣṇu (the supreme Person), the universal Spirit, for the protection of His devotee (King Ambarīṣa), the discus (Sudarśana) burnt the aforesaid Kṛtyā (even) as fire would burn an angry serpent. (48) Frightened to see over his head the discus rushing towards himself (after burning the Kṛtyā) and his own endeavour (to kill Ambarīṣa) infructuous, the sage rad in his anxiety to save his life in different directions. (49) Sudarśana (the discus of the Lord) pursued him (even) as a wild fire with its flames thrown upwards (by the wind) would chase a serpent. Observing the discus close upon his heels as aforesaid, the sage fled in his eagerness to enter a cave of Mount Meru. (50) (Flying in this way) Durvāsā betook himself to (all) the quarters, the sky (the aerial region), (the various parts of) the terrestrial world, the subterranean regions, the (seven) oceans, the (different) spheres as well as their guardians and heaven (too). (But) whithersoever he fled, he saw (at his back) in each such region the formidable Sudarśana. (51) When (however) no protector was found by him anywhere, he got frightened at heart and, seeking an asylum, approached the

* The Śruti also says:—'अपोऽश्नाति तन्नैवाशितं नैवानशितम्'.

† Vide verse 28 above.

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glorious Brahmā (the creator) and prayed (as follows): "O maker (of the universe), O Brahmā (the self-born), protect me from the might (in the form of the discus) of Lord Viṣṇu (who is conquered by none)." (52)

ब्रह्मोवाच

स्थानं मदीयं सहविश्वमेतत् क्रीडावसाने द्विपरार्धसंज्ञे ।
भ्रूभङ्गमात्रेण हि संदिधक्षोः कालात्मनो यस्य तिरोभविष्यति ॥५३॥
अहं भवो दक्षभृगुप्रधानाः प्रजेशभूतेशसुरेशमुख्याः ।
सर्वे वयं यन्नियमं प्रपन्ना मूर्ध्न्यर्पितं लोकहितं वहामः ॥५४॥
प्रत्याख्यातो विरिञ्चेन विष्णुचक्रोपतापितः । दुर्वासाः शरणं यातः शर्वं कैलासवासिनम् ॥५५॥

Brahmā observed: After a period of two Parārdhas, when the pastime (of the Lord in the shape of creation etc. of the universe) is over, my sphere along with (the rest of) the universe will surely vanish as a result of the mere contraction of brows on the part of the Lord in the form of the Time-Spirit, eager to burn away (all) this (objective universe). (53) Myself, Lord Śiva (the source of the universe) and others with Dakṣa and Bhṛgu at their head,—the foremost of Prajāpatis (lords of created beings), Bhūtapatis (the lords of ghosts and other evil spirits) and the chief of the gods (such as Indra)—we all submissively obey His Law, beneficial to the (whole) world, as a burden placed on our head. (Hence we are unable to protect you against His wrath). (54) (Thus) refused by Brahmā (the creator) and scorched by Sudarśana (the discus of Lord Viṣṇu), the sage Durvāsā sought as his shelter Lord Śiva (the Destroyer of the universe), who lives on Mount Kailāsa. (55)

श्रीरुद्र उवाच

वयं न तात प्रभवाम भूम्नि यस्मिन् परेऽन्येऽप्यजजीवकोशाः ।
भवन्ति काले न भवन्ति हीदृशाः सहस्रशो यत्र वयं भ्रमामः ॥५६॥
अहं सनत्कुमारश्च नारदो भगवानजः । कपिलोऽपान्तरतमो देवलो धर्म आसुरिः ॥५७॥
मरीचिप्रमुखाश्चान्ये सिद्धेशाः पारदर्शनाः । विदाम न वयं सर्वे यन्मायां मायया ऽऽवृताः ॥५८॥
तस्य विश्वेश्वरस्येदं शस्त्रं दुर्विषहं हि नः । तमेव शरणं याहि हरिस्ते शं विधास्यति ॥५९॥
ततो निराशो दुर्वासाः पदं भगवतो ययौ । वैकुण्ठाख्यं यदध्यास्ते श्रीनिवासः श्रिया सह ॥६०॥
संदह्यमानोऽजितशस्त्रवह्निना तत्पादमूले पतितः सवेपथुः ।
आहाच्युतानन्त सदीप्सित प्रभो कृतागसं माव हि विश्वभावन ॥६१॥
अजानता ते परमानुभावं कृतं मयाघं भवतः प्रियाणाम् ।
विधेहि तस्यापचितिं विधातर्मुच्येत यन्नाम्न्युदिते नारकोऽपि ॥६२॥

Śrī Rudra remarked: "We have no power, O dear son, over the infinite (all-pervading) Supreme, in whom indeed other universes too—as vast as this—forming the body of Jīvas (embodied souls) in the person of Brahmā (the birthless creator) appear in thousands at the appointed time (the time of creation) and (then) cease (merge in Him at the time of final dissolution)—universes in which we (Brahmā and Myself) are being tossed about (like tiny insects). (56) Myself, the sages Sanatkumāra and Nārada, the glorious Brahmā (the creator), Lord Kapila, the sages Apāntaratama and Devala, Dharma

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(the god of piety), the sage Āsuri and other omniscient lords of Siddhas (inspired seers) headed by the sage Marīchi—we are all unable to penetrate (the veil of) His Māyā (deluding potency), enveloped as we are by that Māyā. (57-58) Since this is a weapon of that Lord of the universe and therefore hard to resist for us, (please) seek Him alone as Your protector. (I am sure) Śrī Hari will bring you security," (59) Having no hope (of help from any other quarter) left, the sage Durvāsā went from there to the Lord's (own) realm, called Vaikuṇṭha, in which resides Lord Viṣṇu (the Abode of Śrī) along with (His divine Spouse) Śrī (the goddess of fortune). (60) Being scorched by the fire of Sudarśana (the missile of Lord Viṣṇu, who is conquered by none), the sage fell shuddering at the soles of the Lord's feet and said, "O immortal and infinite Lord, sought for by the righteous, O Protector of the universe, (kindly) do protect me, an offender (that I am). (61) An offence has been committed by me against those beloved of You, ignorant as I was of Your supreme glory. (Pray,) wipe off that sin, O Director (of the universe)! By the (very) utterance of Your Name even a denizen of hell gets liberated." (62)

श्रीभगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज । साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥६३॥
नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना । श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ॥६४॥
ये दारागारपुत्राप्तान् प्राणान् वित्तमिमं परम् । हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे ॥६५॥
मयि निर्बद्धहृदयाः साधवः समदर्शनाः । वशीकुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ॥६६॥
मत्सेवया प्रतीतं च सालोक्यादिचतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविद्रुतम् ॥६७॥
साधवो हृदयं मह्यं साधूनां हृदयं त्वहम् । मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ॥६८॥
उपायं कथयिष्यामि तव विप्र शृणुष्व तत् । अयं ह्यात्माभिचारस्ते यतस्तं यातु वै भवान् ।
साधुषु प्रहितं तेजः प्रहर्तुः कुरुतेऽशिवम् ॥६९॥
तपो विद्या च विप्राणां निःश्रेयसकरे उभे । ते एव दुर्विनीतस्य कल्पेते कर्तुरन्यथा ॥७०॥
ब्रह्मंस्तद् गच्छ भद्रं ते नाभागतनयं नृपम् । क्षमापय महाभागं ततः शान्तिर्भविष्यति ॥७१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धेऽम्बरीषचरिते चतुर्थोऽध्यायः ॥ ४ ॥

The glorious Lord said : My heart having been (completely) taken possession of by My pious devotees, I am really subject to the control of such devotees like one who is not self-dependent, O Brahman. And I am the (only) beloved of My devotees. (63) As apart from My pious devotees, to whom I am the highest goal, I covet neither Myself nor Goddess Śrī (My Consort), who is eternal (like Myself), O holy sage! (64) How dare I forsake them who, having renounced (all attachments for) their wife, house, children and relations, (nay,) their (very) life and wealth and (their welfare in) this and the other world, have sought Me as their protector? (65) Pious souls who have fastened their heart on Me and look upon all with the same eye enthral Me by (their) devotion (even) as virtuous ladies enthral their virtuous husband. (66) (Feeling) sated through Devotion, they do not desire even the four types of final beatitude, beginning with Sālokya or residence in the same heaven with the Lord (the other three types

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being Sāmīpya or close proximity with the Lord, Sārūpya or similarity of form with the Lord and Sāyujya or absorption into the Lord), though attained (actually) through service rendered to Me. How (then) can they covet anything else (such as the position of Indra) which is subject to the ravages of Time? (67) Pious souls (devotees) are My (very) heart (most beloved of Me), while I am the (very) heart (the most beloved) of the righteous. They do not cognize anything else (dearer) than Me nor do I know in the least anyone else (dearer) than them. (68) I shall (however) point out to you a means of escape (from this calamity), O Durvāsā! (Please) hear it. Seek him alone because of whom this violence perpetrated by you has actually (recoiled on you and thus) proved to be an act of self-immolation. Force employed against the righteous brings harm to the striker (himself). (69) Asceticism and worship (offered to a deity) are both conducive to the highest good (final beatitude) for Brahmans (endowed with humility and other virtues). In the case (however) of a doer who is lacking in modesty, those very practices lead to contrary results (prove harmful). (70) Therefore, O Brahman, may good betide you; approach King Ambarīṣa (the son of Nābhāga) and seek the forgiveness of that highly blessed soul. Then (alone) will peace (of mind) come (to you). (71)

Thus ends the fourth discourse, forming part of the story of Ambarīṣa, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The story of Ambarīṣa (Concluded)

श्रीशुक उवाच

एवं भगवताऽऽदिष्टो दुर्वासाश्चक्रतापितः । अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् ॥ १ ॥
तस्य सोद्यमनं वीक्ष्य पादस्पर्शविलज्जितः । अस्तावीत् तद्धरेरस्त्रं कृपया पीडितो भृशम् ॥ २ ॥

Śrī Śuka resumed: Thus directed by the Lord and scorched by His discus (Sudarśana), Durvāsā came back to Ambarīṣa and, full of sorrow, clasped the latter's feet. (1) Observing the endeavour on the part of the sage (to seek his forgiveness), Ambarīṣa, who was much ashamed at the sage's touching his feet and sore stricken with compassion, began to extol the aforesaid missile of Śrī Hari (in the following words). (2)

अम्बरीष उवाच

त्वमग्निर्भगवान् सूर्यस्त्वं सोमो ज्योतिषां पतिः । त्वमापस्त्वं क्षितिर्व्योम वायुर्मात्रेन्द्रियाणि च ॥ ३ ॥
सुदर्शन नमस्तुभ्यं सहस्राराच्युतप्रिय । सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते ॥ ४ ॥
त्वं धर्मस्त्वमृतं सत्यं त्वं यज्ञोऽखिलयज्ञभुक् । त्वं लोकपालः सर्वात्मा त्वं तेजः पौरुषं परम् ॥ ५ ॥
नमः सुनाभाखिलधर्मसेतवे ह्यधर्मशीलासुरधूमकेतवे ।
त्रैलोक्यगोपाय विशुद्धवर्चसे मनोजवायाद्भुतकर्मणे गृणे ॥ ६ ॥

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त्वत्तेजसा धर्ममयेन संहृतं तमः प्रकाशश्च धृतो महात्मनाम् ।
दुरत्ययस्ते महिमा गिरां पते त्वद्रूपमेतत् सदसत् परावरम् ॥ ७ ॥
यदा विसृष्टस्त्वमनञ्जनेन वै बलं प्रविष्टोऽजित दैत्यदानवम् ।
बाहूदरोर्वङ्घ्रिशिरोधराणि वृक्णन्नजस्रं प्रधने विराजसे ॥ ८ ॥
स त्वं जगत्त्राण खलप्रहाणये निरूपितः सर्वसहो गदाभृता ।
विप्रस्य चास्मत्कुलदैवहेतवे विधेहि भद्रं तदनुग्रहो हि नः ॥ ९ ॥
यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः । कुलं नो विप्रदैवं चेद् द्विजो भवतु विज्वरः ॥१०॥
यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः । सर्वभूतात्मभावेन द्विजो भवतु विज्वरः ॥११॥

Ambarīṣa prayed: You are Agni (the god of fire) and the glorious sun-god; You are Soma (the moon-god), the lord of the (other) luminaries (lunar mansions). You are water, You are the earth and the sky, the air, the (five) objects of senses (*viz*, sound, touch, sight, taste and smell) and the senses (themselves). (3) Hail to You, O Sudarśana, endowed with a thousand spokes and beloved of the immortal Lord ! O Destroyer of all (other) missiles, may You be propitious to the Brahman (the sage Durvāsā), O Protector of the earth ! (4) You are righteousness; You are truthful and polite speech as well as the faculty of regarding all with the same eye; You are the Deity presiding over (all) sacrificial performances as well as the Enjoyer of all sacrifices. You are the Protector of the worlds and the Soul of the universe; (nay,) You are the transcendent effulgence of the supreme Person. (5) (Altogether unable to glorify You,) O Sunābha (a discus with a beautiful nave), I simply address the exclamation "Hail" to You, the Upholder of all virtues, a veritable fire to destroy demons given to unrighteousness, the protector of (all) the three worlds, possessed of purest effulgence, quick as thought and credited with marvellous deeds. (6) By Your splendour, consisting of righteousness, the darkness (obscuring the vision) of great souls is dispelled and their light preserved. (Nay,) this (entire) creation, (both) manifest and unmanifest, high and low, is illuminated by You (in the form of the sun, the moon and so on). Unfathomable is Your glory, O Ruler of speech ! (7) When, hurled by the Lord, who is (wholly) untainted (by ignorance etc.), You actually enter the force of the Daityas and the Dānavas, O invincible One, You shine brightly in battle while unceasingly lopping off their arms, trunks, thighs, feet and necks. (8) As such You, O Shield of the world, have been detailed by Lord Viṣṇu (the Wielder of a mace) for the extermination of the wicked, capable as You are of resisting all. Therefore, in order to bring good luck to our race, (kindly) grant safety to this Brahman (the sage Durvāsā); for that would be an act of grace to us (in that it would save us from the sin of being an instrument in the death of a Brahman). (9) If gift was (ever) made (by us) or a sacrifice (duly) performed or our allotted duty satisfactorily performed, and if our race has looked upon the Brahman as a deity, let the Brahman be relieved of his distress (as a reward for such a gift, sacrifice or the due performance of a duty). (10) (Nay,) if the Lord, (who is) the one abode of all excellences, is pleased with us by virtue of our looking on all living beings as His own embodiments, let the Brahman be rid of his trouble. (11)

श्रीशुक उवाच

इति संस्तुवतो राज्ञो विष्णुचक्रं सुदर्शनम् । अशाम्यत् सर्वतो विप्रं प्रदहद् राजयाच्ञया ॥१२॥

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स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः । प्रशशंस तमुर्वीशं युञ्जानः परमाशिषः ॥१३॥

Śrī Śuka continued: While the emperor (Ambarīṣa) was thus hymning Sudarśana, the said discus of Lord Viṣṇu, which had (hitherto) been scorching the Brahman (Durvāsā) on all sides, cooled down at the king's entreaty. (12) Rid of the (burning) heat of the fire of the missile (Sudarśana), Durvāsā now felt relieved and applauded the emperor (in the following words), pronouncing the highest blessings on him. (13)

दुर्वासा उवाच

अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे । कृतागसोऽपि यद् राजन् मङ्गलानि समीहसे ॥१४॥
दुष्करः को नु साधूनां दुस्त्यजो वा महात्मनाम् । यैः संगृहीतो भगवान् सात्वतामृषभो हरिः ॥१५॥
यन्नामश्रुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते ॥१६॥
राजन्ननुगृहीतोऽहं त्वयातिकरुणात्मना । मदघं पृष्ठतः कृत्वा प्राणा यन्मेऽभिरक्षिताः ॥१७॥

Durvāsā observed : Ah, the glory of servants (votaries) of the infinite Lord has been witnessed by me today in that you, O emperor, strive for the good even of him (myself) who has wronged you. (14) Indeed what is there hard to accomplish for benevolent souls and what is there difficult to forswear in the eyes of the high-souled, by whom Lord Śrī Hari, the Guardian of devotees, has been lovingly installed in their heart? (15) What could there be wanting on the part of servants (votaries) of that Lord of hallowed feet, through the very hearing of whose Name a person is rid of all impurities? (16) O king, I have been (greatly) favoured by you, an extremely kind-hearted soul, in that my life has been saved by you, overlooking my offence. (17)

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया । चरणावुपसंगृह्य प्रसाद्य समभोजयत् ॥१८॥
सोऽशित्वाऽऽदृतमानीतमातिथ्यं सार्वकामिकम् । तृप्तात्मा नृपतिं प्राह भुज्यतामिति सादरम् ॥१९॥
प्रीतोऽस्म्यनुगृहीतोऽस्मि तव भागवतस्य वै । दर्शनस्पर्शनालापैरातिथ्येनात्ममेधसा ॥२०॥
कर्मावदातमेतत् ते गायन्ति स्वःस्त्रियो मुहुः । कीर्तिं परमपुण्यां च कीर्त्तयिष्यति भूरियम् ॥२१॥

The emperor, who had not (yet) taken his meal (ever since) in the hope of the sage's return, sumptuously fed him after gratifying him (in the first instance) by clasping his feet. (18) Sated at heart after partaking of the (rich) fare (appropriate to a guest) brought to him with reverence and gratifying every wish (suiting every taste), Durvāsā politely said to the king, "(Please) take your food. (19) I am really pleased and obliged by the sight, touch and talk as well as by the hospitality—offered with a mind fixed on the supreme Self—of a (great) devotee of the Lord in you. (20) Celestial ladies will repeatedly celebrate this blemishless deed of yours. Nay, this earth (itself) will loudly proclaim your most sacred glory." (21)

श्रीशुक उवाच

एवं संकीर्त्य राजानं दुर्वासाः परितोषितः । ययौ विहायसाऽऽमन्त्र्य ब्रह्मलोकमहैतुकम् ॥२२॥
संवत्सरोऽत्यगात् तावद् यावता नागतो गतः । मुनिस्तद्दर्शनाकाङ्क्षो राजाभक्षो बभूव ह ॥२३॥
गते च दुर्वाससि सोऽम्बरीषो द्विजोपयोगातिपवित्रमाहरत् ।
ऋषेर्विमोक्षं व्यसनं च बुद्ध्वा मेने स्ववीर्यं च परानुभावम् ॥२४॥

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एवंविधानेकगुणः स राजा परात्मनि ब्रह्मणि वासुदेवे ।
क्रियाकलापैः समुवाह भक्तिं ययाऽऽविरिञ्च्यान् निरयांश्चकार ॥२५॥
अथाम्बरीषस्तनयेषु राज्यं समानशीलेषु विसृज्य धीरः ।
वनं विवेशात्मनि वासुदेवे मनो दधद् ध्वस्तगुणप्रवाहः ॥२६॥
इत्येतत् पुण्यमाख्यानमम्बरीषस्य भूपतेः । संकीर्तयन्ननुध्यायन् भक्तो भगवतो भवेत् ॥२७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धेऽम्बरीषचरितं नाम पञ्चमोऽध्यायः ॥ ५ ॥

Śrī Śuka resumed : Having thus acclaimed the king and asking leave of him, Durvāsā, who was highly gratified, rose through the heavens to Brahmaloka (the region of Brahmā), attainable (only) through disinterested action. (22) A (whole) year had elapsed before the sage, who had gone out (in search of a quarter to Brahmaloka and other regions), returned (to the capital of Ambarīṣa). And, longing for a sight of the sage, the king– so the tradition goes— subsisted on (mere) water (all these months). (23) And, when Durvāsā left, the said Ambarīṣa ate the (remnant of) food that had been rendered most holy by being partaken of by a Brahman (the sage Durvāsā). And perceiving the evil plight and (ultimate) redemption of the seer (Durvāsā), as well as his own firmness in remaining without any food for a whole year), he thought it (all) to be a glory of the Supreme. (24) Posesssed of many such qualities, the said emperor (Ambarīṣa) practised devotion to Lord Vāsudeva, the supreme Spirit and the ultimate Reality, through his multifarious duties (that stood offered to Him),— by virtue of which (devotion) he regarded (all) blessings including the position of Brahmā (the creator) as (no better than so many) forms of damnation. (25) Now, leaving his kingdom to the care of his sons, who were (all) possessed of a disposition similar to his own, the wise Ambarīṣa retired to a forest. (And) fixing his mind on Lord Vāsudeva, his own self, he (eventually) had his round of births and deaths brought to a close. (26) Anyone reciting and repeatedly musing on this aforesaid sacred story of Emperor Ambarīṣa bids fair to become a devotee of the Lord. (27)

Thus ends the fifth discourse, entitled "The story of Ambarīṣa," in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षष्ठोऽध्यायः

Discourse VI

The posterity of Ikṣwāku: the stories of Māndhātā and the sage Saubhari

श्रीशुक उवाच

विरूपः केतुमाञ्छम्भुरम्बरीषसुतास्त्रयः । विरूपात् पृषदश्वोऽभूत् तत्पुत्रस्तु रथीतरः ॥ १ ॥
रथीतरस्याप्रजस्य भार्यायां तन्तवेऽर्थितः । अङ्गिरा जनयामास ब्रह्मवर्चस्विनः सुतान् ॥ २ ॥

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एते क्षेत्रे प्रसूता वै पुनस्त्वाङ्गिरसाः स्मृताः । रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः ॥ ३ ॥
क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः । तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः ॥ ४ ॥
तेषां पुरस्तादभवन्नार्यावर्ते नृपा नृप । पञ्चविंशतिः पश्चाच्च त्रयो मध्ये परेऽन्यतः ॥ ५ ॥
स एकदाष्टकाश्राद्धे इक्ष्वाकुः सुतमादिशत् । मांसमानीयतां मेध्यं विकुक्षे गच्छ माचिरम् ॥ ६ ॥
तथेति स वनं गत्वा मृगान् हत्वा क्रियार्हणान् । श्रान्तो बुभुक्षितो वीरः शशं चाददपस्मृतिः ॥ ७ ॥
शेषं निवेदयामास पित्रे तेन च तद्गुरुः । चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् ॥ ८ ॥
ज्ञात्वा पुत्रस्य तत् कर्म गुरुणाभिहितं नृपः । देशान्निस्सारयामास सुतं त्यक्तविधिं रुषा ॥ ९ ॥
स तु विप्रेण संवादं जापकेन समाचरन् । त्यक्त्वा कलेवरं योगी स तेनावाप यत् परम् ॥ १० ॥
पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् । शासदीजे हरिं यज्ञैः शशाद इति विश्रुतः ॥ ११ ॥
पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः । ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः ॥ १२ ॥

Śrī Śuka resumed: Virūpa, Ketumān and Śambhu were the three sons of Ambarīṣa. From (the loins of) Virūpa (the eldest of the three) sprang up Pṛṣadaśwa and the latter's son was Rathītara. (1) Prayed to for progeny (to continue the thread of Rathītara's line), the (celebrated) sage Angirā (a mind-born son of Brahmā) begot through the wife of Rathītara, who was issueless, (a number of) sons invested with a glory resulting from the knowledge of the Vedas (2) Though born of the wife of Rathītara (and therefore deserving the family name of Rathītaras), they actually became known as Āngirasas (those sprung from the loins of Angirā). They were (recognized as) the foremost of the Rathītaras (the other progeny of Rathītara and their posterity), being Brahmans endowed with the (martial) qualities of Kṣatriyas. (3) From the nostrils of Vaivaswata Manu, even while he was sneezing, sprang up a son (called) Ikṣwāku. Of his hundred sons, Vikukṣi, Nimi and Daṇḍaka were the eldest. (4) Of those (hundred sons) twenty-five became rulers (of small provinces) in the eastern quarter of Āryāvarta (the sacred* tract of land lying between the Vindhya range and the Himalayas), O Parīkṣit, and as many (another twenty-five) in the western region; three (eldest, named above) in the centre, and the rest in other parts (*viz*, in the north and south). (5) Once on the occasion of a Śrāddha (a rite performed in honour of the departed spirits of one's deceased relations) during the Aṣṭakas (the seventh, eighth, ninth and thirteenth days of either fortnight of a lunar month) Ikṣwāku peremptorily said to his son (Vikukṣi), "Vikukṣi, go and bring (me some) flesh fit for being offered to the manes. (Please) do not tarry." (6) Saying "Be it so !" the heroic prince (Vikukṣi) went to the forest and, having killed (some) animals fit for (being used in) a religious rite (Śrāddha ceremony), thoughtlessly ate of (the flesh of) a hare (after roasting it), fatigued and hungry as he was. (7) He gave the rest (of the flesh) to (his father) Ikṣwāku; but the latter's preceptor (the sage Vasiṣṭha), when requested to sprinkle it with water (and thus consecrate it) said, "This has been contaminated (by being eaten of beforehand) and is (thus) unfit for Śrāddha." (8) Having come to know of the aforesaid (sacrilegious) act of his son as told by his preceptor, the king (Ikṣwāku) in an angry mood exiled from his country his son (Vikukṣi), who had abandoned the practice of good men. (9) The king then held a talk (on the ultimate Truth) with the sage (Vasiṣṭha), his preceptor. As a result of such talk he became established

* आर्यावर्तः पुण्यभूमिर्मध्यं विन्ध्यहिमागयोः ।

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in Jñānayoga (the path of knowledge or realization of one's identity with the ultimate Reality) and on casting off the body attained (oneness with) that which is higher than all. (10) His father (Ikṣwāku) being (now) dead, Vikukṣi returned (home) and, while ruling this earth, propitiated Śrī Hari through (a number of) sacrifices and became known as Śaśāda (the devourer of a hare). (11) His son Purañjaya (the conqueror of a city), was nicknamed as Indravāha (the rider of Indra) and also as Kakutstha (one who rides the hump of a bull). (Now) hear by (virtue of) what deeds he earned these (three) names. (12)

कृतान्त आसीत् समरो देवानां सह दानवैः । पार्ष्णिग्राहो वृतो वीरो देवैर्दैत्यपराजितैः ॥१३॥
वचनाद् देवदेवस्य विष्णोर्विश्वात्मनः प्रभोः । वाहनत्वे वृतस्तस्य बभूवेन्द्रो महावृषः ॥१४॥
स संनद्धो धनुर्दिव्यमादाय विशिखाञ्छितान् । स्तूयमानः समारुह्य युयुत्सुः ककुदि स्थितः ॥१५॥
तेजसाऽऽप्यायितो विष्णोः पुरुषस्य परात्मनः । प्रतीच्यां दिशि दैत्यानां न्यरुणत् त्रिदशैः पुरम् ॥१६॥
तैस्तस्य चाभूत् प्रधनं तुमुलं लोमहर्षणम् । यमाय भल्लैरनयद् दैत्यान् येऽभिययुर्मृधे ॥१७॥
तस्येषुपाताभिमुखं युगान्ताग्निमिवोल्बणम् । विसृज्य दुद्रुवुर्दैत्या हन्यमानाः स्वमालयम् ॥१८॥
जित्वा पुरं धनं सर्वं सश्रीकं वज्रपाणये । प्रत्ययच्छत् स राजर्षिरिति नामभिराहृतः ॥१९॥

(In those very days) there was a conflict of the gods with the demons,—a conflict which (all but) wiped out the (entire) creation. The hero (in the person of Purañjaya) was enlisted as an ally by the gods, (that had been) vanquished by the Daityas. (13) Desired (by Purañjaya) for the role of a mount to him, Indra assumed the form of a gigantic bull at the instance of Lord Viṣṇu, the god of gods and the Soul of the universe. (14) Protected by an armour and taking a celestial bow and sharp arrows, Purañjaya, who was eager to fight, rode on the back of the bull, while being praised (by the gods), and took his seat on its hump. (15) Invigorated by the strength of Lord Viṣṇu, the most ancient Person and the supreme Spirit, he besieged with the help of the gods the city of the Daityas in the west. (16) His fight with the Daityas was very close and thrilling and he despatched with his arrows to (the abode of) Yama (all) the Daityas that encountered him on the battle-field. (17) Quitting the range of flight of his shafts, which was hot as the fire at the time of final dissolution, the Daityas, who were being (severely) struck (all the time), fled to their home (Pātāla). (18) Having conquered the town (of the Daityas), (so) full of splendour, as well as all the wealth (contained in it), that royal sage made it over to Indra (the wielder of the thunderbolt). It was for these reasons that he was called by a number of names (Indravāha, Kakutstha and Purañjaya). (19)

पुरञ्जयस्य पुत्रोऽभूदनेनास्तत्सुतः पृथुः । विश्वरन्धिस्ततश्चन्द्रो युवनाश्वश्च तत्सुतः ॥२०॥
शावस्तस्तत्सुतो येन शावस्ती निर्ममे पुरी । बृहदश्वस्तु शावस्तिस्ततः कुवलयाश्वकः ॥२१॥
यः प्रियार्थमुतङ्कस्य धुन्धुनामासुरं बली । सुतानामेकविंशत्या सहस्रैरहनद् वृतः ॥२२॥
धुन्धुमार इति ख्यातस्तत्सुतास्ते च जज्वलुः । धुन्धोर्मुखाग्निना सर्वे त्रय एवावशेषिताः ॥२३॥
दृढाश्वः कपिलाश्वश्च भद्राश्च इति भारत । दृढाश्वपुत्रो हर्यश्वो निकुम्भस्तत्सुतः स्मृतः ॥२४॥
बर्हणाश्वो निकुम्भस्य कृशाश्वोऽथास्य सेनजित् । युवनाश्वोऽभवत् तस्य सोऽनपत्यो वनं गतः ॥२५॥
भार्याशतेन निर्विण्ण ऋषयोऽस्य कृपालवः । इष्टिं स्म वर्तयाञ्चक्रुरैन्द्रीं ते सुसमाहिताः ॥२६॥
राजा तद्यज्ञसदनं प्रविष्टो निशि तर्षितः । दृष्ट्वा शयानान् विप्रांस्तान् पपौ मन्त्रजलं स्वयम् ॥२७॥

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उत्थितास्ते निशाम्याथ व्युदकं कलशं प्रभो । पप्रच्छुः कस्य कर्मेदं पीतं पुंसवनं जलम् ॥२८॥
राज्ञा पीतं विदित्वाथ ईश्वरप्रहितेन ते । ईश्वराय नमश्चक्रुरहो दैवबलं बलम् ॥२९॥
ततः काल उपावृत्ते कुक्षिं निर्भिद्य दक्षिणम् । युवनाश्वस्य तनयश्चक्रवर्ती जजान ह ॥३०॥
कं धास्यति कुमारोऽयं स्तन्यं रोरूयते भृशम् । मां धाता वत्स मा रोदीरितीन्द्रो देशिनीमदात् ॥३१॥
न ममार पिता तस्य विप्रदेवप्रसादतः । युवनाश्वोऽथ तत्रैव तपसा सिद्धिमन्वगात् ॥३२॥
त्रसद्दस्युरितीन्द्रोऽङ्ग विदधे नाम तस्य वै । यस्मात् त्रसन्ति ह्युद्विग्ना दस्यवो रावणादयः ॥३३॥
यौवनाश्वोऽथ मान्धाता चक्रवर्त्यवनीं प्रभुः । सप्तद्वीपवतीमेकः शशासाच्युततेजसा ॥३४॥
ईजे च यज्ञं क्रतुभिरात्मविद् भूरिदक्षिणैः । सर्वदेवमयं देवं सर्वात्मकमतीन्द्रियम् ॥३५॥
द्रव्यं मन्त्रो विधिर्यज्ञो यजमानस्तथर्त्विजः । धर्मो देशश्च कालश्च सर्वमेतद् यदात्मकम् ॥३६॥
यावत् सूर्य उदेति स्म यावच्च प्रतितिष्ठति । सर्वं तद् यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥३७॥

The son of Purañjaya was Anenā (the sinless) and Pṛthu was the son of Anenā. From (the loins of) Pṛthu sprang up Viśwarandhi and Chandra was born of Viśwarandhi; and Yuvanāśwa was the son of Chandra. (20) The son of Yuvanāśwa was Śābasta, by whom the town of Śābastī was built; while Bṛhadaśwa was the son of Śābasta and of the former, Kuvalayāśwa was born. (21) With a view to obliging the sage Utanka, the powerful Kuvalayāśwa, surrounded (accompanied) by his twenty-one thousand sons, killed a demon, Dhundhu by name, and (thereby) became known as Dhundhumāra (the slayer of Dhundhu). (Almost) all the aforesaid sons of Dhundhumāra, however, were burnt up by the fire that issued from the mouth of Dhundhu; only three, *viz*, Dṛḍhāśwa, Kapilāśwa and Bhadrāśwa were left (alive), O Parīkṣit (a scion of Bharata)! Haryaśwa was the son of Dṛḍhāśwa, while that of Haryaśwa was called Nikumbha. (22-24) Barhaṇāśwa was the son of Nikumbha; Kṛśāśwa, of Barhaṇāśwa; and Senajit was the son of Kṛśāśwa. Senajit's son was Yuvanāśwa. Being issueless and (therefore) full of despair, the latter (however) retired to a forest (hermitage) along with his hundred wives. The sages (of that hermitage) were (very) compassionate by nature. Lo! with (great) concentration of mind they conducted on his behalf a sacrifice intended to propitiate Indra (the Lord of paradise). (25-26) Feeling thirsty at night, the king (Yuvanāśwa) entered their sacrificial hut and, finding the Brahmans (in charge of the sacrifice) asleep, drank the water (that had been) consecrated with Mantras (and reserved for the principal queen) himself. (27) Seeing the (sacrificial) pitcher without water when they got up (in the early hours), O king, the priests now enquired (of the king) whose work it was that the water capable of producing a male child had been quaffed. (28) Having presently come to know that the water had been drunk by the king (himself) as impelled by Providence, they offered salutation to the Almighty Lord, saying: "Oh, the power of destiny (alone) is (the real) strength!" (29) Then, when the time came (*i. e.*, after a period of nine months) a son, (who was) destined to be a ruler of the (entire) globe, was born, splitting open, it is said, the right pelvic region of King Yuvanāśwa. (30) When the babe cried much (for being suckled) and the Brahmans anxiously inquired: "Whom will this prince suck?", Indra put into the babe's mouth his index finger (dripping with nectar), saying "The babe will suck me (*Mām dhātā*); do not cry, my child!" (Hence the babe became known as Māndhātā). (31) The father of the babe did not die by the grace of the Brahmans and the gods (even though he

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had his pelvic region split up). (Nay,) he forthwith attained perfection (final beatitude) in that very hermitage through asceticism. (32) Indra for his part gave him, O dear Parīkṣit, the name of Trasaddasyu (the terror of miscreants) inasmuch as villains like Rāvaṇa (the demon king of Lankā, who was subsequently killed by Lord Śrī Rāma, born in that very line) were (much) afraid of him and felt (greatly) agitated (because of him). (33) Powerful through the might of the immortal Lord, Māndhātā, son of Yuvanāśwa, ruled the (entire) globe consisting of the seven Dwīpas (main divisions) as its one supreme Lord. (34) Although a knower of the Self, he propitiated Lord Viṣṇu (the Deity presiding over sacrifices)—who not only represents all the gods (on His person*) but embodies all and is above sense-perception—by means of (a number of) sacrifices in which liberal Dakṣiṇās (or presents of money) were given (to the Brahmans). (35) (As a matter of fact,) the material (to be used in a sacrificial performance), the sacred texts (uttered in the course of a sacrifice), the procedure (laid down for conducting it), the sacrifice (itself), the sacrificer as well as the priests (officiating at the sacrifice), Dharma (religious merit resulting from a virtuous deed), the place as well as the time of a sacrificial performance—in fact, the whole universe represents His body. (It was such a Lord whom Māndhātā worshipped through the aforesaid sacrifices). (36) The whole extent of land from the point where the sun rises to the point where it sets is called the territory of Māndhātā, the son of Yuvanāśwa. (37)

शशबिन्दोर्दुहितरि बिन्दुमत्यामधान्नृपः । पुरुकुत्समम्बरीषं मुचुकुन्दं च योगिनम् ।
तेषां स्वसारः पञ्चाशत् सौभरिं वव्रिरे पतिम् ॥३८॥
यमुनान्तर्जले मग्नस्तप्यमानः परं तपः । निर्वृतिं मीनराजस्य वीक्ष्य मैथुनधर्मिणः ॥३९॥
जातस्पृहो नृपं विप्रः कन्यामेकामयाचत । सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्या स्वयंवरे ॥४०॥
स विचिन्त्याप्रियं स्त्रीणां जरठोऽयमसम्मतः । वलीपलित एजत्क इत्यहं प्रत्युदाहृतः ॥४१॥
साधयिष्ये तथाऽऽत्मानं सुरस्त्रीणामपीप्सितम् । किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः ॥४२॥
मुनिः प्रवेशितः क्षत्त्रा कन्यान्तःपुरमृद्धिमत् । वृतश्च राजकन्याभिरेकः पञ्चाशता वरः ॥४३॥
तासां कलिरभूद् भूयांस्तदर्थेऽपोह्य सौहृदम् । ममानुरूपो नायं व इति तद्गतचेतसाम् ॥४४॥

The emperor (Māndhātā) begot through (his queen) Bindumatī, the daughter of Śaśabindu, (three sons, *viz*,) Purukutsa, Ambarīṣa and Muchukunda, (who turned out to be) a mystic. (All) the fifty sisters of these (princes) chose (the sage) Saubhari for their husband. (38) Submerged in the water of the (holy) Yamunā and practising supreme asceticism (there), the Brahman (Saubhari) conceived a longing for conjugal delight on seeing the happiness of a leader of fish pairing with other fish of the opposite sex, and (accordingly approached and) asked the king (Māndhātā) for a girl (in marriage). The emperor too said (in reply), "Let a girl be gladly taken by you in the event of your being chosen by her of her own will, O holy Brahman !" (39-40) The sage (Saubhari) thought within himself—"I have been (indirectly) refused by the emperor, thinking me to be unwelcome to women, knowing (as he does) that I am disliked by them, being old, covered with wrinkles and grey-haired with my head shaking (all the time). (41)

* The Śruti says:—"स आत्मा अङ्गान्यन्वा देवताः" (He is the body of which the other gods are (so many) limbs.)

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I shall (therefore) make myself so perfect (faultless of limbs) as to be coveted even by celestial women, much more by human princesses." Thus resolved, the powerful sage was ushered by the chamberlain into the gynaeceum set apart for the princesses, which was full of luxuries (of every description), And (lo!) that one individual was desired by (all) the fifty princesses to be their husband. (42-43) (Nay,) there arose a great quarrel over him among those girls, so that casting sisterly affection to the winds, they said to one another, "He is fit for me and not for (any of) you," their heart being set on him. (44)

स बह्वृचस्ताभिरपारणीयतपःश्रियानर्घ्यपरिच्छदेषु ।
गृहेषु नानोपवनामलाम्भस्सरस्सु सौगन्धिककाननेषु ॥४५॥
महार्हशय्यासनवस्त्रभूषणस्नानानुलेपाभ्यवहारमाल्यकैः ।
स्वलंकृतस्त्रीपुरुषेषु नित्यदा रेमेऽनुगायद्द्विजभृङ्गवन्दिषु ॥४६॥
यद्गार्हस्थ्यं तु संवीक्ष्य सप्तद्वीपवतीपतिः । विस्मितः स्तम्भमजहात् सार्वभौमश्रियान्वितम् ॥४७॥
एवं गृहेष्वभिरतो विषयान् विविधैः सुखैः । सेवमानो न चातुष्यदाज्यस्तोकैरिवानलः ॥४८॥

The said sage Saubhari (who, being a student of Ṛgveda, was a master of powerful Mantras) revelled with them every day in mansions that were equipped with invaluable appendages by his inexhaustible wealth of asceticism, and which were not only crowded with men and women (servants and maidservants) well-decked with ornaments but were also full of singing birds and bees and panegyrists,—as well as on the margin of lakes of limpid water studded with beds of Kalhāras and in parks of every description, using valuable beds and seats, costly wearing apparel and precious jewels and taking delight in baths, pigments, eatables and flowers. (45-46) Observing the (luxurious) household life of Saubhari (even) Māndhāta (the ruler of the entire globe consisting of the seven Dwīpas), felt (greatly) amazed and gave up (all) pride accompanying the fortune of a universal monarch. (47) Thus fully attached to his household life and enjoying sense-objects (of various kinds), Saubhari did not feel satiated with manifold delights (of sense) any more than a fire would with drops of clarified butter. (48)

स कदाचिदुपासीन आत्मापह्नवमात्मनः । ददर्श बह्वृचाचार्यो मीनसङ्गसमुत्थितम् ॥४९॥
अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।
अन्तर्जले वारिचरप्रसङ्गात् प्रच्यावितं ब्रह्म चिरं धृतं यत् ॥५०॥
सङ्गं त्यजेत मिथुनव्रतिनां मुमुक्षुः सर्वात्मना न विसृजेद् बहिरिन्द्रियाणि ।
एकश्चरन् रहसि चित्तमनन्त ईशे युञ्जीत तद्व्रतिषु साधुषु चेत् प्रसङ्गः ॥५१॥
एकस्तपस्व्यहमथाम्भसि मत्स्यसङ्गात् पञ्चाशदासमुत पञ्चसहस्रसर्गः ।
नान्तं व्रजाम्युभयकृत्यमनोरथानां मायागुणैर्हृतमतिर्विषयेऽर्थभावः ॥५२॥
एवं वसन् गृहे कालं विरक्तो न्यासमास्थितः । वनं जगामानुययुस्तत्पत्न्यः पतिदेवताः ॥५३॥
तत्र तप्त्वा तपस्तीक्ष्णमात्मकर्शनमात्मवान् । सहैवाग्निभिरात्मानं युयोज परमात्मनि ॥५४॥
ताः स्वपत्युर्महाराज निरीक्ष्याध्यात्मिकीं गतिम् । अन्वीयुस्तत्प्रभावेण अग्निं शान्तमिवार्चिषः ॥५५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सौभर्याख्याने षष्ठोऽध्यायः ॥ ६ ॥

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On a certain occasion, while sitting (at ease), that teacher of those professing Ṛgveda, perceived his fall from asceticism, brought about by his association with the fish through the agency of his own mind. (49) (He said to himself,) "Ah, look at this fall of mine, a saintly ascetic who had observed (sacred) vows (till recently), but whose asceticism, (though) maintained for long, has been swept away thanks to (a moment's) close association with aquatic creatures under water ! (50) He who seeks liberation (from the trammels of worldly existence) should (therefore) eschew with one's mind, body and senses the company of those who have taken to a married life, and should never allow his senses to move out (in the midst of sense-objects). Living (all) alone (without any companion) in seclusion. he should concentrate his mind on the infinite Lord and betake himself (only) to pious souls devoted to Him, if at all company is desired (51) I was a companionless ascetic (till recently). Thanks to the company of fish under water (however), I later on became fifty (as it were by marrying as many wives), and again (by begetting a hundred sons through each) I became divided into five thousand parts (in the form of as many sons). Now that my judgment has been obscured by infatuation etc. (the adjuncts of Māyā or Prakṛti) and I have begun to look upon the objects of senses as worth seeking, I find no limit to desires relating to the duties of both husband and wife. (52) Thus, staying at home for a long time, he (eventually) got disgusted (with it) and, having embraced the life of an anchorite, retired to the forest; and his wives (too), who (all) looked upon their husband as a deity, followed suit. (53) Having practised there severe asceticism, that emaciated his body, the sage (who had now mastered his self) merged his soul along with the sacred fires in the supreme Spirit (attained final beatitude in the form of oneness with the Absolute). (54) Observing the absorption of their husband into the supreme Spirit, O great king, his wives (too) followed him (reached the same goal) by virtue of his spiritual glory even as flames get extinguished with the fire that has cooled down (for want of fuel). (55)

Thus ends the sixth discourse, hinging on the story of Saubhari, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The story of the King Hariśchandra

श्रीशुक उवाच

मान्धातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तितः । पितामहेन प्रवृतो यौवनाश्वश्च तत्सुतः ।
हारीतस्तस्य पुत्रोऽभून्मान्धातृप्रवरा इमे ॥ १ ॥
नर्मदा भ्रातृभिर्दत्ता पुरुकुत्साय योरगैः । तया रसातलं नीतो भुजगेन्द्रप्रयुक्तया ॥ २ ॥
गन्धर्वानवधीत् तत्र वध्यान् वै विष्णुशक्तिधृक् । नागाल्लब्धवरः सर्पादभयं स्मरतामिदम् ॥ ३ ॥

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त्रसद्दस्युः पौरुकुत्सो योऽनरण्यस्य देहकृत् । हर्यश्वस्तत्सुतस्तस्मादरुणोऽथ त्रिबन्धनः ॥ ४ ॥
तस्य सत्यव्रतः पुत्रस्त्रिशङ्कुरिति विश्रुतः । प्राप्तश्चण्डालतां शापाद् गुरोः कौशिकतेजसा ॥ ५ ॥
सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते । पातितोऽवाक्शिरा देवैस्तेनैव स्तम्भितो बलात् ॥ ६ ॥

Śrī Śuka resumed : The foremost of the (three) sons (Purukutsa and others) of Māndhātā, who was celebrated by the name of Ambarīṣa, was adopted (as a son) by his grandfather (Yuvanāśwa) and Yauvanāśwa was the son of Ambarīṣa. Hārīta was the son of Yauvanāśwa. These (three) turned out to be the foremost of Māndhātā's line (and the first of three branches of this line). (1) Purukutsa (the eldest of the three* sons of Māndhātā) was taken to Rasātala (the sixth of the subterranean spheres from above) by Narmadā, as directed by Vāsukī (the king of serpents),—the same Narmadā who had been given to him in marriage by his brothers, the serpent-demons. (2) There indeed Purukutsa (who wielded the power infused into him by Lord Viṣṇu) killed (a number of) Gandharvas who (being enemies of the Nāgas and wicked too) deserved to be slain. (In recognition of this service) he secured from Vāsuki (the chief of the Nāgas) the boon of security from the serpent race for those who remember this anecdote. (3) Purukutsa's son (named after his grandfather †) was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya's son was Haryaśwa and of Haryaśwa, Aruṇa was born; while from (the loins of) the latter sprang up Tribandhana. (4) Tribandhana's son, Satyavrata, became celebrated under the name of Triśanku.‡ Having got the rank of a Chāṇḍāla (pariah) under a curse from his father, he bodily ascended to heaven by virtue of the extraordinary might of the sage Viśwāmitra (a scion of Kuśika) and can be seen in the heavens (in the form of a star of that name) even to this day, having been forcibly stopped (in mind air) by the same seer when hurled, head downward, by the gods (from heaven). (5-6)

त्रैशङ्कवो हरिश्चन्द्रो विश्वामित्रवसिष्ठयोः । यन्निमित्तमभूद् युद्धं पक्षिणोर्बहुवार्षिकम् ॥ ७ ॥
सोऽनपत्यो विषण्णात्मा नारदस्योपदेशतः । वरुणं शरणं यातः पुत्रो मे जायतां प्रभो ॥ ८ ॥
यदि वीरो महाराज तेनैव त्वां यजे इति । तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः ॥ ९ ॥
जातः सुतो ह्यनेनाङ्ग मां यजस्वेति सोऽब्रवीत् । यदा पशुर्निर्दशः स्यादथ मेध्यो भवेदिति ॥ १० ॥
निर्दशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् । दन्ताः पशोर्यजायेरन्नथ मेध्यो भवेदिति ॥ ११ ॥
जाता दन्ता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । यदा पतन्त्यस्य दन्ता अथ मेध्यो भवेदिति ॥ १२ ॥
पशोर्निपतिता दन्ता यजस्वेत्याह सोऽब्रवीत् । यदा पशोः पुनर्दन्ता जायन्तेऽथ पशुः शुचिः ॥ १३ ॥
पुनर्जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । सांनाहिको यदा राजन् राजन्योऽथ पशुः शुचिः ॥ १४ ॥

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* *Vide* verse 38 of Discourse VI.

† It will be remembered that Māndhātā, father of Purukutsa, was also given the name of Trasaddasyu by Indra—*vide* verse 33 of Discouse VI.

‡ Triśanku was guilty of three offences, which tormented him like as many darts or spikes. In the first place he displeased his father and invited his curse by forcibly carrying away a Brahman girl who was just being married. Secondly he killed a cow belonging to his preceptor (the sage Vasiṣṭha) and thirdly, he ate meat without having consecrated it by sprinkling it with water. The *Harivaṁśa* says :—

पितुश्चापरितोषेण गुरोर्धेन्वीवधेन च । अप्रोक्षितोपयोगाच्च त्रिविधस्ते व्यतिक्रमः ॥

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इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा । कालं वञ्चयता तं तमुक्तो देवस्तमैक्षत ॥१५॥
रोहितस्तदभिज्ञाय पितुः कर्म चिकीर्षितम् । प्राणप्रेप्सुर्धनुष्पाणिररण्यं प्रत्यपद्यत ॥१६॥
पितरं वरुणग्रस्तं श्रुत्वा जातमहोदरम् । रोहितो ग्राममेयाय तमिन्द्रः प्रत्यषेधत ॥१७॥
भूमेः पर्यटनं पुण्यं तीर्थक्षेत्रनिषेवणैः । रोहितायादिशच्छक्रः सोऽप्यरण्येऽवसत् समाम् ॥१८॥
एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा । अभ्येत्याभ्येत्य स्थविरो विप्रो भूत्वाऽऽह वृत्रहा ॥१९॥
षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् । उपव्रजन्नजीगर्तादक्रीणान्मध्यमं सुतम् ॥२०॥
शुनःशेपं पशुं पित्रे प्रदाय समवन्दत । ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ॥२१॥
मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः । विश्वामित्रोऽभवत् तस्मिन् होता चाध्वर्युरात्मवान् ॥२२॥
जमदग्निरभूद् ब्रह्मा वसिष्ठोऽयास्यसामगः । तस्मै तुष्टो ददाविन्द्रः शातकौम्भमयं रथम् ॥२३॥

Triśanku's son was Hariśchandra, because of whom there raged a fight, lasting for many years, between the sages Viśwāmitra and Vasiṣṭha, who (having been mutually cursed) had been transformed into two birds*. (7) Devoid of (any) issue and (therefore) sad at heart, Hariśchandra sought, under the instructions of (the sage) Nārada, Varuṇa (the god of water) as his protector with the following prayer:—"Let a son be born to me, O lord! (8) If he turns out to be a hero, O great lord, I shall propitiate you by sacrificing him (to you)." Varuṇa granted his prayer, saying "Be it so!" and through the agency of Varuṇa a son, Rohita (by name), was born to Hariśchandra. (9) "Now that a son has been born (to you), propitiate me, dear king, by sacrificing him to me," Varuṇa (appeared and) said (to Hariśchandra, who replied): "A prospective victim is (considered) fit for being sacrificed only when it has passed the age of ten days." (10) On the child having crossed (the limit of) ten days, the god appeared (before him again) and said, "(Please) sacrifice the child now." Hariśchandra (however) replied, "A prospective victim is (deemed) fit for being sacrificed only when it has teethed." (11) After the dentition of the child, Varuṇa (approached and) said once more, "The teeth have (already) appeared; (please) propitiate me (now)". Thereupon the king replied, "When its (first) teeth have fallen, the victim will be fit for being sacrificed (only) then." (12) (On the teeth having fallen,) Varuṇa (appeared once more and) said, "The teeth of the prospective victim have (already) fallen, (please) worship me (now)." (To this) Hariśchandra replied, "When the teeth of the prospective victim sprout again, then (alone) is the prospective victim (regarded as) sacred." (13) (On the child having teethed again) the god of water (appeared and) said once more, "The teeth have grown again, (please) sacrifice the child (now)." Thereupon Harīśchandra replied, "A prospective victim belonging to the Kṣatriya race is (recognized as) sacred (fit to be sacrificed) only when he is able to put on his armour, O lord!" (14) In this way the god (of water) waited for the time he was asked to wait by

* It is well known that under the pretext of demanding the Dakṣiṇā due to himself for the Rājasūya sacrifice conducted by him on behalf of King Hariśchandra, the sage Viśwāmitra not only stripped him of his all but persecuted him in many other ways too; but Hariśchandra remained true to his word and firm under the most trying circumstances. The sage Vasiṣṭha, the king's preceptor, flew into a rage when he heard this and uttered on him the curse that he would be transformed into an Aḍi (a species of cranes). Viśwāmitra too pronounced a counter-curse on Vasiṣṭha to the effect that he would be changed into a heron.

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Hariśchandra, whose mind was bound with ties of affection and who was gaining time due to love for his son. (15) Having come to know of the aforesaid sacrifice intended to be performed by his father (Hariśchandra), Rohita (who had now grown in years as well as in understanding) betook himself to the woods) bow in hand, anxious to save his life. (16) Hearing that, visited by (angry) Varuṇa (the god of water), his father had developed the disease of dropsy, Rohita was about to return to his home when Indra stopped him (saying that he would certainly be sacrificed to Varuṇa if he returned home). (17) Indra (further) counselled Rohita to undertake a holy tour over the earth by visiting sacred lakes and rivers and other places of pilgrimage (in order to atone for the offence of his father against Varuṇa and thereby rid him of his malady) and Rohita too (accordingly) tarried in the forest for a year (going from place to place as advised by Indra). (18) Likewise during the second, third, fourth and fifth years as well Indra (the slayer of the demon Vṛtra) came to him, disguised as an aged Brahman, and repeated the same advice. (19) Having roamed about in the woods during the sixth year (as well), Rohita purchased from Ajīgarta (a descendant of the celebrated sage Bhṛgu) his middle (second) son, Śunaḥśepa (by name), while returning to the city (in order to see his father); and, handing him over to Hariśchandra (his own father) as a (prospective) victim (to be sacrificed to Varuṇa) bowed low to him (his father). Thereupon the highly-renowned Harīśchandra, whose stories were sung by the great, propitiated Varuṇa (the god of water) and the other gods by means of a human sacrifice and was (consequently) relieved of his dropsy (stomach disease). At that sacrifice the sage Viśwāmitra officiated as the Hotā; the sage Jamadagni, who had (duly) controlled his mind, as the Adhwaryu; the sage Vasiṣṭha as the Brahmā and the sage Agastya as the Udgātā* (the chanter of Sāmaveda). Pleased with him, Indra give him a chariot of gold. (20-23)

शुनःशेपस्य माहात्म्यमुपरिष्टात् प्रचक्ष्यते । सत्यसारां धृतिं दृष्ट्वा सभार्यस्य च भूपतेः ॥२४॥
विश्वामित्रो भृशं प्रीतो ददावविहतां गतिम् । मनः पृथिव्यां तामद्भिस्तेजसापोऽनिलेन तत् ॥२५॥
खे वायुं धारयंस्तच्च भूतादौ तं महात्मनि । तस्मिञ्ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् ॥२६॥
हित्वा तां स्वेन भावेन निर्वाणसुखसंविदा । अनिर्देश्याप्रतर्क्येण तस्थौ विध्वस्तबन्धनः ॥२७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे हरिश्चन्द्रोपाख्यानं नाम सप्तमोऽध्यायः ॥ ७ ॥

The glory of Śunaḥśepa (who was not eventually sacrificed but attained liberation during his very lifetime) will be recounted later (in connection with the story of Viśwāmitra's son)†. And highly gratified to perceive (on another occasion) the firmness of the king (Hariśchandra) as well as of his wife (Śaibyā)‡—firmness which derived its strength from his veracity—the sage Viśwāmitra vouchsafed to him (as a boon) unobstructed knowledge (of the Self). (Mentally) merging his mind (which is said to be a modification of the food§ that one takes) in earth (the source of all food), he identified the

* For the respective function of these priests *vide* foot-note below I. v. 19.
† *Vide* discourse XIV below.
‡ *Vide* foot-note below verse 7 above.
§ The Śruti says:—'अन्नमयं हि सौम्य मनः'.

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earth with water, water with fire and the latter with the air; and (again) merging the air in ether, the latter in the Tamasic aspect of the Ego and the said Tamasic Ego in the Mahat-tattva (the principle of cosmic intelligence), and laying aside its objective character, he contemplated its knowledge aspect as his very self and through such contemplation he finally and thoroughly burnt his ignorance (that veiled the nature of the Self). (24-26) (Again,) giving up that contemplation (too) through consciousness consisting of unmixed bliss, and with (all) his bondage (in the shape of self-identification with the body and so on) shaken off he stood in his essential character, which is beyond the range of description and reasoning. (27)

Thus ends the seventh discourse, entitled the "Story of Hariśchandra," in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टमोऽध्यायः

Discourse VIII

The story of King Sagara

श्रीशुक उवाच

हरितो रोहितसुतश्चम्पस्तस्माद् विनिर्मिता । चम्पापुरी सुदेवोऽतो विजयो यस्य चात्मजः ॥ १ ॥
भरुकस्तत्सुतस्तस्माद् वृकस्तस्यापि बाहुकः । सोऽरिभिर्हृतभूः राजा सभार्यो वनमाविशत् ॥ २ ॥
वृद्धं तं पञ्चतां प्राप्तं महिष्यनु मरिष्यती । और्वेण जानताऽऽत्मानं प्रजावन्तं निवारिता ॥ ३ ॥
आज्ञायास्यै सपत्नीभिर्गरो दत्तोऽन्धसा सह । सह तेनैव संजातः सगराख्यो महायशाः ॥ ४ ॥

Śrī Śuka resumed : Harita was the son of Rohita and from (the loins of) Harita sprang up Champa, by whom was built the city of Champā. And of Champa was born Sudeva, whose son was Vijaya. (1) Vijaya's son was Bharuka; and from (the loins of) Bharuka sprang up Vṛka, whose son again was Bāhuka. His land having been usurped by the enemies, King Bharuka retired to the forest along with his wife. (2) Intending to follow (ascend the funeral pile of) the aged king, who died (in the forest), the queen was stopped by the sage Aurva, who knew her to be enceinte. (3) By her co-wives, who came to know this, poison was administered to her with her food (through jealousy); but (no harm came to her. On the other hand,) a highly renowned son was born of her along with that poison and (thus) came to be known by the name of Sagara (one born with poison). (4)

सगरश्चक्रवर्त्यासीत् सागरो यत्सुतैः कृतः । यस्तालजङ्घान् यवनाञ्छकान् हैहयबर्बरान् ॥ ५ ॥
नावधीद् गुरुवाक्येन चक्रे विकृतवेषिणः । मुण्डाञ्छ्मश्रुधरान् कांश्चिन्मुक्तकेशार्धमुण्डितान् ६ ॥
अनन्तर्वाससः कांश्चिदबहिर्वाससोऽपरान् । सोऽश्वमेधैरयजत सर्ववेदसुरात्मकम् ॥ ७ ॥
और्वोपदिष्टयोगेन हरिमात्मानमीश्वरम् । तस्योत्सृष्टं पशुं यज्ञे जहाराश्वं पुरन्दरः ॥ ८ ॥
सुमत्यास्यनया दृप्ताः पितुरादेशकारिणः । हयमन्वेषमाणास्ते समन्तान्न्यखनन्महीम् ॥ ९ ॥
प्राग्उदीच्यां दिशि हयं ददृशुः कपिलान्तिके । एष वाजिहरश्चौर आस्ते मीलितलोचनः ॥१०॥

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हन्यतां हन्यतां पाप इति षष्टिसहस्रिणः । उदायुधा अभिययुरुन्मिमेष तदा मुनिः ॥११॥
स्वशरीराग्निना तावन्महेन्द्रहृतचेतसः । महद्व्यतिक्रमहता भस्मसादभवन् क्षणात् ॥१२॥
न साधुवादो मुनिकोपभर्जिता नृपेन्द्रपुत्रा इति सत्त्वधामनि ।
कथं तमो रोषमयं विभाव्यते जगत्पवित्रात्मनि खे रजो भुवः ॥१३॥
यस्येरिता सांख्यमयी दृढेह नौर्यया मुमुक्षुस्तरते दुरत्ययम् ।
भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथङ्मतिः ॥१४॥

Sagara turned out to be a universal monarch, and by his sons was dug out the ocean (which was thenceforward named after them as Sāgara). (5) In deference to the advice of his preceptor (the sage Aurva) he did not kill (even though he conquered) the Tālajanghas, Yavanas (Ionians), Śakas (Scythians), Haihayas and Barbaras (Barbarians), but only caused them to be disfigured. Some he had thoroughly shaved, while others he left with beards and moustaches (alone); some he left with dishevelled hair (alone, causing their moustaches and beards to be removed), while others he left with their heads half-shaven. (6) Some he caused to be stripped of their undergarment, while he had others shorn of their outer garment. In the manner pointed out by the sage Aurva he (then) propitiated by means of (a number of) Aśwamedha sacrifices Lord Śrī Hari, his (very) Self, manifested in the form of all the Vedas and the divinities. Indra (the destroyer of his enemies' towns) stole away his consecrated horse released as a prelude to the sacrifice. (7-8) Looking for the horse in obedience to their father's command, the proud sons of Sumati (one of the two wives of Sagara), numbering sixty thousand, excavated the earth down to the sea-level on all sides. (While carrying on their excavation) in a north-easterly direction they perceived the horse by the side of the (divine) sage Kapila. "Here is the thief, who stole the horse, sitting with his eyes closed. Let this wicked fellow be killed and killed (at once)!" Shouting thus, they (all) rushed (towards Him) with uplifted weapons. At that moment the sage opened His eyes. (9—11) Deprived of their (good) sense by the powerful Indra and already killed by (the sin of) their having offended against an exalted soul (like the divine Kapila), they were instantly reduced to ashes by the fire of their own body. (12) It is not correct to say that the sons of Sagara (the king of kings) were burnt by the wrath of the sage (Kapila). How can Tamoguṇa (ignorance) in the form of anger be conceived in Him who is an embodiment of pure Sattva (Sattva unmixed with Rajas and Tamas), and whose (divine) person is capable of purifying the (whole) universe, any more than (particles of) dust belonging to the earth can be conceived as attaching to the sky (which is absolutely unattached)? (13) How could there be a sense of difference (as between a friend and a foe) in the omniscient Lord Kapila, who is the same as the supreme Spirit, and by whom has been launched in (the ocean of) this world the strong vessel in the form of Sānkhya (philosophy), with the help of which a seeker after Liberation is able to cross the ocean—so difficult to cross—of worldly existence, the pathway to death? (14)

योऽसमञ्जस इत्युक्तः स केशिन्या नृपात्मजः । तस्य पुत्रोंऽशुमान् नाम पितामहहिते रतः ॥१५॥
असमञ्जस आत्मानं दर्शयन्नसमञ्जसम् । जातिस्मरः पुरा सङ्गाद् योगी योगाद् विचालितः॥१६॥
आचरन् गर्हितं लोके ज्ञातीनां कर्म विप्रियम् । सख्यां क्रीडतो बालान् प्रास्यदुद्वेजयञ्जनम् ॥१७॥

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एवंवृत्तः परित्यक्तः पित्रा स्नेहमपोह्य वै । योगैश्वर्येण बालांस्तान् दर्शयित्वा ततो ययौ ॥१८॥
अयोध्यावासिनः सर्वे बालकान् पुनरागतान् । दृष्ट्वा विसिस्मिरे राजन् राजा चाप्यन्वतप्यत ॥१९॥
अंशुमांश्चोदितो राज्ञा तुरङ्गान्वेषणे ययौ । पितृव्यखातानुपथं भस्मान्ति ददृशे हयम् ॥२०॥
तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमधोक्षजम् । अस्तौत् समाहितमनाः प्राञ्जलिः प्रणतो महान् ॥२१॥

He who is referred to (by the ignorant) under the name of Asamañjasa (*i. e.*, not good, although—really speaking—he was exceedingly good) was another son of Emperor Sagara, born of Keśinī (another wife of the emperor). And Asamañjasa's son, who was devoted to the interests of his grandfather (King Sagara), was named Aṃśumān. (15) Asamañjasa,—who was given to contemplation in his previous birth, but had strayed from the path of Yoga through evil association, although he (still) remembered his previous birth, —showed himself as a wicked fellow. (16) He did what was reproachful (in the eyes of the world) and (as such) unpalatable to his relations (too). (For example) he hurled forth playing children into the (river) Sarayū, (thus) frightening the people. (17) Conducting himself in this way, he was actually forsaken (exiled) by his father, who set aside his (parental) affection. Showing (to his father as alive) the children (that had been drowned in the river and taken for dead) by virtue of his Yogic power, Asamañjasa departed from that place (Ayodhyā). (18) Seeing their (lost) children as having returned (to life), all the residents of Ayodhyā felt (much) amazed, O Parīkṣit; and the king (Sagara) too was filled with (great) remorse. (19) Commanded by the emperor, Aṃśumān (Asamañjasa's son) went out in search of the (sacrificial) horse by the path dug out by his uncles, and discovered the horse near (a number of) heaps of ashes. (20) Beholding Lord Viṣṇu (who is above sense-perception) seated in the garb of a sage bearing the name of Kapila, the great Aṃśumān glorified the Lord with a collected mind (in the following words), bowing down (to Him) with joined palms. (21)

अंशुमानुवाच

न पश्यति त्वां परमात्मनोऽजनो न बुध्यतेऽद्यापि समाधियुक्तिभिः ।
कुतोऽपरे तस्य मनःशरीरधीविसर्गसृष्टा वयमप्रकाशाः ॥२२॥
ये देहभाजस्त्रिगुणप्रधाना गुणान् विपश्यन्त्युत वा तमश्च ।
यन्मायया मोहितचेतसस्ते विदुः स्वसंस्थं न बहिःप्रकाशाः ॥२३॥
तं त्वामहं ज्ञानघनं स्वभावप्रध्वस्तमायागुणभेदमोहैः ।
सनन्दनाद्यैर्मुनिभिर्विभाव्यं कथं हि मूढः परिभावयामि ॥२४॥
प्रशान्तमायागुणकर्मलिङ्गमनामरूपं सदसद्विमुक्तम् ।
ज्ञानोपदेशाय गृहीतदेहं नमाम हे त्वां पुरुषं पुराणम् ॥२५॥
त्वन्मायारचिते लोके वस्तुबुद्ध्या गृहादिषु । भ्रमन्ति कामलोभेर्ष्यामोहविभ्रान्तचेतसः ॥२६॥
अद्य नः सर्वभूतात्मन् कामकर्मेन्द्रियाशयः । मोहपाशो दृढश्छिन्नो भगवंस्तव दर्शनात् ॥२७॥

Aṃśumān prayed : (Even) Brahmā (who is not born like us) is unable even to this day to perceive (directly) through Samādhi (abstract meditation or self-absorption) or (even) to comprehend through reasoning of various kinds You, who are higher than his own self. How (then) could other living beings—belonging to various species (such as gods, men and sub-human crea-

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tures), evolved (severally) by his mind, body and intellect (the products of Sattva, Tamas and Rajas respectively), much less we (youngsters altogether) devoid of light (wisdom), perceive or know You ? (22) They who are identified with a body and are (consequently) dominated by the (aforesaid) three Guṇas, (nay,) whose intellect is bewildered by Your Māyā (deluding potency) and whose light (of wisdom) illuminates (only) the objects of senses (which are external to the mind), perceive (only such) objects of senses (during their waking and dream states) and (sheer) darkness (total lack of knowledge) in the other case (during deep sleep). They (however) are unable to realize You (who transcend the three Guṇas), even though You (ever) dwell in them (as their very Self and Inner Controller too). (23) Such that You are, how can I, an ignorant person, (even) investigate You, who are knowledge personified (and hence incapable of being known) and are (only) fit to be contemplated upon by sages like Sanandana, who have by their very birth got rid of the notion of difference and infatuation, born of the attributes of Māyā (modes of Prakṛti, *viz*, Rajas and Tamas respectively) ? (24) O Lord, let us (therefore, simply) bow to You, the most ancient Person, in whom the (aforesaid) attributes of Māyā (Prakṛti), actions prompted by them as well as bodies engendered by such actions are altogether absent, who have no (material) name or form, who are entirely free from merit and sin, (yet) who have (by Your own independent will) assumed (revealed) a (divine) form in order to teach wisdom (to Your devotees) ! (25) In this world evolved by Your Māyā (creative will) people revolve (are born again and again) in the midst of houses and other objects of senses, taking them to be real, their intellect being deluded by lust, greed, jealousy and infatuation. (26) Today, O Lord, the (very) self of all created beings, by your sight (alone) the strong cord of our ignorance (in the shape of identification with the body and so on)—the root of all craving (for sensuous enjoyment), as well as of actions (prompted by such craving) and the Indriyas (the instruments of such actions)—has been cut asunder. (27)

श्रीशुक उवाच

इत्थंगीतानुभावस्तं भगवान् कपिलो मुनिः । अंशुमन्तमुवाचेदमनुगृह्य धिया नृप ॥२८॥

Śrī Śuka went on : The divine sage Kapila, whose glory was thus sung (by Prince Aṃśumān), mentally blessed the said Aṃśumān and spoke (to him) as follows, O protector of men ! (28)

श्रीभगवानुवाच

अश्वोऽयं नीयतां वत्स पितामहपशुस्तव । इमे च पितरो दग्धा गङ्गाम्भोऽर्हन्ति नेतरत् ॥२९॥
तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् । सगरस्तेन पशुना क्रतुशेषं समापयत् ॥३०॥
राज्यमंशुमति न्यस्य निःस्पृहो मुक्तबन्धनः । और्वोपदिष्टमार्गेण लेभे गतिमनुत्तमाम् ॥३१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सगरोपाख्यानेऽष्टमोऽध्यायः ॥ ८ ॥

The glorious Lord replied : This horse, the animal to be sacrificed by your grandfather (Emperor Sagara), may be taken away (by you), dear child. And these uncles of yours, that lie burnt (here) stand in need of the water of the (holy) Gangā (for being redeemed) and nothing else." (29) Walking round

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Him (from left to right as a mark of respect) and bowing to Him with his head (bent low), the prince brought (back) the horse. And with that animal Emperor Sagara concluded the sacrifice, which had remained uncompleted (all these days). (30) Having entrusted the kingdom to Prince Aṃśumān, Sagara, who was (now) free from (all) craving and had thrown off his fetters (in the shape of identification with the body etc.) reached the highest goal (*viz*, final beatitude) by following the course recommended by (his preceptor) the sage Aurva. (31)

Thus ends the eighth discourse, hinging on the story of Sagara, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ नवमोऽध्यायः

Discourse IX

The story of King Bhagīratha: the descent of the holy Gangā

श्रीशुक उवाच

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया । कालं महान्तं नाशक्नोत् ततः कालेन संस्थितः ॥ १ ॥
दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयिवान् । भगीरथस्तस्य पुत्रस्तेपे स सुमहत् तपः ॥ २ ॥
दर्शयामास तं देवी प्रसन्ना वरदास्मि ते । इत्युक्तः स्वमभिप्रायं शशंसावनतो नृपः ॥ ३ ॥
कोऽपि धारयिता वेगं पतन्त्या मे महीतले । अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् ॥ ४ ॥
किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् । मृजामि तदघं कुत्र राजंस्तत्र विचिन्त्यताम् ॥ ५ ॥

Śrī Śuka resumed : (Even like Sagara, who renounced his kingdom,) Aṃśumān too (abdicated the throne in favour of his son and) practised asceticism for a long time with a desire to bring down (from heaven) the holy Gangā, but did not succeed. Then, in course of time he passed away. (1) His son, Dilīpa (too) was unsuccessful like him and met his death (in the course of his efforts). Dilīpa's son was Bhagīratha and he (too) performed very great Tapas. (2) The goddess (presiding over the holy river) got pleased (with his devotion) and revealed herself (in person) to him, saying; "I am prepared to confer a boon on you." Thus spoken to (by the goddess), the king (Bhagīratha), bent low (with humility) and submitted (to her) his object (in carrying on his austerities). (3) Somebody must sustain my force (even) as I descend on earth. Piercing the (hard) crust of the earth, otherwise, O protector of men. I shall penetrate into Rasātala (the sixth subterranean sphere from above). (4) Further, I am not inclined to go down to the terrestrial region; (for) people would wash away their sin into me. Where shall I wash off that sin (myself), O Bhagīratha ? Let some thought be bestowed on this point. (5)

भगीरथ उवाच

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः । हरन्त्यघं तेऽङ्गसङ्गात् तेष्वास्ते ह्यघभिद्धरिः ॥ ६ ॥
धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् । यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तन्तुषु ॥ ७ ॥
इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् । कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत ॥ ८ ॥

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तथेति राज्ञाभिहितं सर्वलोकहितः शिवः । दधारावहितो गङ्गां पादपूतजलां हरेः ॥ ९ ॥
भगीरथः स राजर्षिर्निन्ये भुवनपावनीम् । यत्र स्वपितॄणां देहा भस्मीभूताः स्म शेरते ॥१०॥
रथेन वायुवेगेन प्रयान्तमनुधावती । देशान् पुनन्ती निर्दग्धानासिञ्चत् सगरात्मजान् ॥११॥
यज्जलस्पर्शमात्रेण ब्रह्मदण्डहता अपि । सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः ॥१२॥
भस्मीभूताङ्गसङ्गेन स्वर्याताः सगरात्मजाः । किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः ॥१३॥
न ह्येतत् परमाश्चर्यं स्वर्धुन्या यदिहोदितम् । अनन्तचरणाम्भोजप्रसूताया भवच्छिदः ॥१४॥
संनिवेश्य मनो यस्मिञ्छ्रद्धया मुनयोऽमलाः । त्रैगुण्यं दुस्त्यजं हित्वा सद्यो यातास्तदात्मताम् ॥१५॥

King Bhagīratha submitted: Pious souls who have given up attachment to actions as well as to their fruit, are pure of mind, (nay,) foremost among the knowers of Brahma and capable of purifying the (whole) world, shall wash off your sin through the (very) contact of their body (while bathing in your water); for in them (in their heart) dwells Śrī Hari, the Destroyer of sins. (6) Again, Lord Rudra, the (very) Self of embodied souls,—into whom this universe is woven, warp and woof, as a piece of cloth into its threads,—will bear your force. (7) Having spoken thus, the said king (Bhagīratha) proceeded to propitiate Lord Śiva by means of his austerities. (And) after a very short time, O Parīkṣit, the Lord (Śiva) became highly pleased (with him). (8) Having accepted the king's prayer, saying, "So be it !" Lord Śiva, the Friend of the whole world, cautiously bore (on His head) the Gangā, whose water stands hallowed by (the touch of) Śrī Hari's foot. (9) The said royal sage, Bhagīratha, led the Gangā (which is capable of purifying the whole universe) to the spot where the bodies of his great granduncles lay reduced to ashes. (10) (Closely) following Bhagīratha, who rode in advance in a chariot swift as the wind, and hallowing the lands on its way, the Gangā bathed the burnt-up sons of Sagara. (11) Though destroyed by their own offensive behaviour towards a (holy) Brahman, the sons of Sagara ascended to heaven through the mere touch of its waters with their ashes alone ! (12) When the (aforesaid) sons of Sagara rose to heaven through the (mere) contact of its waters with their body converted into ashes, what need be said about them who make use of this heavenly stream with reverence (every day), having taken a vow to this effect ? (13) That which has been said here with regard to this heavenly river—emanated (as it is) from the lotus feet of the infinite Lord (Viṣṇu) and (therefore) capable of ending transmigration—is not something which should excite great wonder. (14) (For) by fully concentrating their mind on those feet with reverence pure-hearted sages have speedily attained oneness with the Lord, shaking off their identification with the body (a product of the three Guṇas or modes of Prakṛti),—identification with which is (so) difficult to give up. (15)

श्रुतो भगीरथाज्जज्ञे तस्य नाभोऽपरोऽभवत् । सिन्धुद्वीपस्ततस्तस्मादयुतायुस्ततोऽभवत् ॥१६॥
ऋतुपर्णो नलसखो योऽश्वविद्यामयान्नलात् । दत्त्वाक्षहृदयं चास्मै सर्वकामस्तु तत्सुतः ॥१७॥
ततः सुदाससत्पुत्रो मदयन्तीपतिर्नृप । आहुर्मित्रसहं यं वै कल्माषाङ्घ्रिमुत क्वचित् ।
वसिष्ठशापाद् रक्षोऽभूदनपत्यः स्वकर्मणा ॥ १८ ॥

From (the loins of) Bhagīratha sprang up Śruta, whose son was Nābha. Of the latter was born Sindhudwīpa; of Sindhudwīpa, Ayutāyu; and from him sprang up Ṛtuparṇa a friend of Nala, who received the knowledge of training horses from Nala, imparting to him (in return) the secret of winning the game

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of dice. And Ṛtuparṇa's son was Sarvakāma. (16-17) From (the loins of) Sarvakāma sprang up Sudāsa and his son, O king, was Saudāsa (the husband of Madayantī), whom people actually called Mitrasaha, while in some places they referred to him as Kalmāṣapāda. Due to the curse pronounced by the sage Vasiṣṭha (his preceptor) he turned out to be an ogre and had no issue (sprung from his own loins) in consequence of his own action. (18)

राजोवाच

किंनिमित्तो गुरोः शापः सौदासस्य महात्मनः । एतद् वेदितुमिच्छामः कथ्यतां न रहो यदि ॥१९॥

The king (Parīkṣit) submitted: What was the occasion for the curse pronounced by the preceptor (the sage Vasiṣṭha) on the high-souled Saudāsa? We desire to know this, which may (kindly) be pointed out (to us) unless it is a secret. (19)

श्रीशुक उवाच

सौदासो मृगयां किंचिच्चरन् रक्षो जघान ह । मुमोच भ्रातरं सोऽथ गतः प्रतिचिकीर्षया ॥२०॥
स चिन्तयन्नघं राज्ञः सूदरूपधरो गृहे । गुरवे भोक्तुकामाय पक्त्वा निन्ये नरामिषम् ॥२१॥
परिवेक्ष्यमाणं भगवान् विलोक्याभक्ष्यमञ्जसा । राजानमशपत् क्रुद्धो रक्षो ह्येवं भविष्यसि ॥२२॥
रक्षःकृतं तद् विदित्वा चक्रे द्वादशवार्षिकम् । सोऽप्यपोऽञ्जलिनाऽऽदाय गुरुं शप्तुं समुद्यतः ॥२३॥
वारितो मदयन्त्यापो रुशतीः पादयोर्जहौ । दिशः खमवनीं सर्वं पश्यञ्जीवमयं नृपः ॥२४॥
राक्षसं भावमापन्नः पादे कल्माषतां गतः । व्यवायकाले ददृशे वनौकोदम्पती द्विजौ ॥२५॥
क्षुधार्तो जगृहे विप्रं तत्पत्न्याहाकृतार्थवत् । न भवान् राक्षसः साक्षादिक्ष्वाकूणां महारथः ॥२६॥
मदयन्त्याः पतिर्वीर नाधर्मं कर्तुमर्हसि । देहि मेऽपत्यकामाया अकृतार्थं पतिं द्विजम् ॥२७॥
देहोऽयं मानुषो राजन् पुरुषस्याखिलार्थदः । तस्मादस्य वधो वीर सर्वार्थवध उच्यते ॥२८॥
एष हि ब्राह्मणो विद्वांस्तपःशीलगुणान्वितः । आरिराधयिषुर्ब्रह्म महापुरुषसंज्ञितम् ।
सर्वभूतात्मभावेन भूतेष्वन्तर्हितं गुणैः ॥ २९ ॥
सोऽयं ब्रह्मर्षिवर्यस्ते राजर्षिप्रवराद् विभो । कथमर्हति धर्मज्ञ वधं पितुरिवात्मजः ॥३०॥
तस्य साधोरपापस्य भ्रूणस्य ब्रह्मवादिनः । कथं वधं यथा बभ्रोर्मन्यते सन्मतो भवान् ॥३१॥
यद्ययं क्रियते भक्षस्तर्हि मां खाद पूर्वतः । न जीविष्ये विना येन क्षणं च मृतकं यथा ॥३२॥
एवं करुणभाषिण्या विलपन्त्या अनाथवत् । व्याघ्रः पशुमिवाखादत् सौदासः शापमोहितः ॥३३॥
ब्राह्मणी वीक्ष्य दिधिषुं पुरुषादेन भक्षितम् । शोचन्त्यात्मानमुर्वीशमशपत् कुपिता सती ॥३४॥
यस्मान्मे भक्षितः पाप कामार्तायाः पतिस्त्वया । तवापि मृत्युराधानादकृतप्रज्ञ दर्शितः ॥३५॥
एवं मित्रसहं शप्त्वा पतिलोकपरायणा । तदस्थीनि समिद्धेऽग्नौ प्रास्य भर्तुर्गतिं गता ॥३६॥

Śrī Śuka replied: While roaming in pursuit of game, so the tradition goes, Saudāsa (son of Sudāsa) killed a certain ogre and let go his brother, who immediately left with the intention of retaliating. (20) Contemplating harm to the king (Saudāsa), he assumed the form of the latter's cook at his palace and, having dressed human flesh, took it to his preceptor (the sage Vasiṣṭha), who had called at the palace with intent to dine. (21) Immediately perceiving human flesh (which is ever prohibited as food) about to be served to him, the glorious sage flew into a rage and uttered an imprecation on the king saying, "You will surely turn an ogre through this (improper) conduct of yours." (22) Learning (in the meantime) that it was the work of an ogre, the sage limited

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(the operation of) the curse to (a period of) twelve years (only); (while) Saudāsa too (in his turn) took water in the hollow of his joined palms, fully prepared to utter a (counter) curse on his preceptor (who had cursed him for no fault of his). (23) Stopped by (his wife) Madayantī, and finding the (four) quarters, the sky and the earth all instinct with life, the king (Saudāsa) dropped that harmful water (burning with the fire of his wrath) on his own feet (lest it might injure any other living being, thus justifying his appellation, Mitrasaha, which means he who is indulgent towards his friends and well-wishers). (24) Blackened in his feet (by the action of the water thrown by him and hence named as Kalmāṣapāda) and having acquired an ogre-like disposition, Saudāsa saw (one night) a Brahman couple dwelling in a forest at the time of copulation. (25) Pinched by hunger, Saudāsa seized the Brahman (with the intention of devouring him), whereupon his wife pleaded like one afflicted:—"You are no ogre as such; you are (on the other hand) a great car-warrior among the scions of Ikṣwāku and the husband of Madayantī, O valiant monarch ! You ought not to do what is unrighteous. (Pray,) restore (to me)—eager as I am to have a son—my husband, who is a Brahman and has not yet attained his object (in the form of a son). (26-27) This human body, O king, is capable of yielding all the objects sought after by a Jīva. Therefore, the destruction of this body, O heroic king, is spoken of as the frustration of all one's objects. (28) Indeed this Brahman is not only learned but endowed with asceticism, an amiable disposition and other virtues. (Nay,) he seeks to worship Brahman (the Absolute), known by the name of Lord Viṣṇu (the supreme Person),—which, though present in (all) created beings is screened by ego etc. (the products of the three Guṇas or modes of Prakṛti),—by looking upon all living beings as his (very) self. (29) As such how can he, the foremost of Brahman sages, deserve death, O lord knowing what is right, at the hands of the foremost of royal sages in you, any more than a son at the hands of his father? (30) How can you, esteemed of the righteous, approve of the death (at your own hands) of this pious and sinless Brahman, an expositor of the Vedas even when unborn, any more than you would the slaughter of a cow? (31) If (in spite of my protests) this Brahman—without home I shall not survive even for a moment,—is to be made a victim by you, then first devour me, as good as dead." (32) In spite of her pleading pitifully in this way and crying like a helpless woman, King Saudāsa, who was deluded by the curse (of his preceptor, the sage Vasiṣṭha) devoured the Brahman even as a tiger would devour a beast. (33) Finding her husband (*lit.*, impregnator) eaten up by Saudāsa (who behaved like an ogre), and lamenting herself, the chaste Brahman woman, full of anger, cursed the king (in the following words):—(34) "Since my husband, O wicked soul, has been devoured by you while I was stricken with love, your death too, O foolish one, will be shown by me to follow from sexual intercourse." (35) Having cursed King Mitrasaha in the aforesaid words and consigning his husband's bones to a flaming fire, the lady—who looked upon the world of her husband (the region to which the soul of her husband had gone) as her ultimate destination—followed the course of her husband (burnt herself to death). (36)

विशापो द्वादशाब्दान्ते मैथुनाय समुद्यतः । विज्ञाय ब्राह्मणीशापं महिष्या स निवारितः ॥३७॥
तत ऊर्ध्वं स तत्याज स्त्रीसुखं कर्मणाप्रजाः । वसिष्ठस्तदनुज्ञातो मदयन्त्यां प्रजामधात् ॥३८॥
सा वै सप्त समा गर्भमबिभ्रन्न व्यजायत । जघ्नेऽश्मनोदरं तस्याः सोऽश्मकस्तेन कथ्यते ॥३९॥
अश्मकान्मूलको जज्ञे यः स्त्रीभिः परिरक्षितः । नारीकवच इत्युक्तो निःक्षत्रे मूलकोऽभवत् ॥४०॥

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ततो दशरथस्तस्मात् पुत्र ऐडविडस्ततः । राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् ॥४१॥
यो देवैरर्थितो दैत्यानवधीद् युधि दुर्जयः । मुहूर्तमायुर्ज्ञात्वैत्य स्वपुरं संदधे मनः ॥४२॥
न मे ब्रह्मकुलात् प्राणाः कुलदैवान्न चात्मजाः । न श्रियो न मही राज्यं न दाराश्चातिवल्लभाः ॥४३॥
न बाल्येऽपि मतिर्मह्यमधर्मे रमते क्वचित् । नापश्यमुत्तमश्लोकादन्यत् किंचन वस्त्वहम् ॥४४॥
देवैः कामवरो दत्तो मह्यं त्रिभुवनेश्वरैः । न वृणे तमहं कामं भूतभावनभावनः ॥४५॥
ये विक्षिप्तेन्द्रियधियो देवास्ते स्वहृदि स्थितम् । न विन्दन्ति प्रियं शश्वदात्मानं किमुतापरे ॥४६॥
अथेशमायारचितेषु सङ्गं गुणेषु गन्धर्वपुरोपमेषु ।
रूढं प्रकृत्याऽऽत्मनि विश्वकर्तुर्भावेन हित्वा तमहं प्रपद्ये ॥४७॥
इति व्यवस्थितो बुद्ध्या नारायणगृहीतया । हित्वान्यभावमज्ञानं ततः स्वं भावमाश्रितः ॥४८॥
यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् । भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे सूर्यवंशानुवर्णने नवमोऽध्यायः ॥ ९ ॥

Rid of the curse (of his preceptor) at the end of twelve years, and fully intent upon copulation, he was stopped by his wife (Madayanti), who had come to know of the curse pronounced on him by the (aforesaid) Brahman lady. (37) Thenceforth he gave up the pleasures of sex and (consequently) did not have any issue due to his (own) action (of devouring a Brahman). Entreated by him, the sage Vasiṣṭha begot an issue through Madayantī. (38) She actually bore the child in her womb for seven years; the boy (however) did not see the light (yet). Vasiṣṭha (thereupon) hit her abdomen with a stone; and the boy (who thus emerged from the womb) was for that reason called Aśmaka. (39) From (the loins of) Aśmaka sprang up Mūlaka, who was effectively protected (against the wrath of Paraśurāma) by women (who actually shielded his body as an armour). (Hence) he was called by the name of Nārīkavacha. When not a single Kṣatriya was left (after the extermination of he Kṣatriya race by Paraśurāma), it was he who served as the stock of the regenerated Kṣatriya race. (Hence he became known as Mūlaka). (40) Of Mūlaka, Daśaratha was born and from (the loins of) the latter sprang up a son, Aiḍaviḍa (by name). Of Aiḍaviḍa (again) was born Viśwasaha, whose son, Khaṭwānga, turned out to be a universal monarch. (41) Hard to conquer (himself), he slew demons in battle at the entreaty of the gods. On coming to know (at the conclusion of the battle) that (only) an hour's life was left (to him), he forthwith returned to his capital (by an aerial car lent to him by the gods) and concentrated his mind (on God). (42) (He said to himself,) "Neither life nor sons nor riches nor earth nor kingship nor wife is dearer to me than the Brahman race, the adored of my family. Even during my childhood my mind never took delight under any circumstance in unrighteousness. Nor did I (ever) find any other reality than the Lord of excellent renown. (43-44) Although a boon of my choice was offered to me by the gods, the rulers of (all) the three worlds (heaven, earth and the intermediate region), I did not hanker after such enjoyment, engrossed as I was in the thought of Lord Viṣṇu (the Maker and Protector of all beings). (45) (Even) the aforesaid gods, whose senses and mind (too) are bewildered (by the objects of senses) fail to discover their beloved Lord, ever present in their own heart as their very self; how, then, could others know Him ? (46) Therefore, shaking off, by means of Devotion to the Maker of the universe, the attachment, rooted by the very nature

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of things in the mind, for the objects of senses (which are products of the three Guṇas or modes of Prakṛti), produced by the Māyā (creative energy) of the Lord and no more real than a fanciful project, I (hereby) betake myself to Him." (47) Having thus resolved by force of his reason, which was drawn towards Himself by Lord Viṣṇu (who has His abode in water), and shedding his ignorance in the form of identification with the body and so on (which are other than the self), Khaṭwānga forthwith regained his essential character (divine state), which is the same as that transcendent Absolute, which, though not unsubstantial, is conceived as intangible (because lying beyond the range of speech and other organs) and is (very) subtle (too), (nay,) which devotees of God undoubtedly refer to as the almighty Lord Vāsudeva. (48-49)

Thus ends the ninth discourse, forming part of an account of the solar dynasty, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथ दशमोऽध्यायः

Discourse X

An account of Śrī Rāma's pastimes

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः । अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥ १ ॥
तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः । अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥ २ ॥
तस्यानुचरितं राजन्नृषिभिस्तत्त्वदर्शिभिः । श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥ ३ ॥
गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं पद्मपद्भ्यां प्रियायाः
पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।
वैरूप्याच्छूर्पणख्याः प्रियविरहरुषाऽऽरोपितभ्रूविजृम्भ-
त्रस्ताब्धिर्बद्धसेतुः खलदवदहनः कोसलेन्द्रोऽवतान्नः ॥ ४ ॥

Śrī Śuka resumed: From (the loins of) Khaṭwānga sprang up Dīrghabāhu (the long-armed one), of whom was born Raghu of wide renown. From (the loins of) the latter sprang up the great king Aja, of whom Daśaratha was born. (1) Again entreated by the gods, Lord Śrī Hari Himself (who has already been seen by you in your mother's womb and) who is (entirely) constituted of Brahma (the Absolute), assumed the role of a son to (the blessed) Daśaratha,—appearing in (as many as) four forms under the names of Śrī Rāma, Bharata, Lakṣmaṇa and Śatrughna,—Himself in His entirety and His brothers as His part manifestation. (2) The story in the form of a chronicle of the aforesaid Śrī Rāma (the Spouse of Sītā) has (already) been narrated in detail, O Parīkṣit, by seers (like Vālmīki) who had realized the truth, and has undoubtedly been heard by you time and again. (I shall accordingly content myself with reproducing it only in a nutshell.) (3)

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Having abandoned for the sake of (redeeming the pledge of) His father (King Daśaratha) (His title to) kingship, He roamed about from forest to forest by His lotus feet, which were too soft (even) for the touch of the (petal-like) hands of His beloved Consort (Sītā), His fatigue from the journey being relieved (now and again) by (the blessed) Hanumān (the monkey chief) and His own younger brother (Lakṣmaṇa, who accompanied Him to the forest and kneaded His feet and other limbs along with Hanumān). (The deity presiding over) the ocean was terrified by the (very) display of His brows knit in anger excited by the (grievous) separation from His Darling (Sītā), which had been brought about by the mutilation of Śūrpaṇakhā (sister of Rāvaṇa, the demon king of Lankā, so called because she had nails as big as a winnowing basket, nay, whose nose and ears were chopped off by Lakṣmaṇa at the instance of Śrī Rāma, an incident which provoked Rāvaṇa to steal away Sītā in the absence of Śrī Rāma and Lakṣmaṇa). May that Lord of Kosala (Oudh),—who (subsequently) caused a bridge to be built across the sea and exterminated the host of wicked demons (including Rāvaṇa) even as a wild fire consumes a (whole) forest,—protect us! (4)

विश्वामित्राध्वरे येन मारीचाद्या निशाचराः । पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुङ्गवाः ॥ ५ ॥

यो लोकवीरसमितौ धनुरैशमुग्रं सीतास्वयंवरगृहे त्रिशतोपनीतम् ।
आदाय बालगजलील इवेक्षुयष्टिं सज्जीकृतं नृप विकृष्य बभञ्ज मध्ये ॥ ६ ॥
जित्वानुरूपगुणशीलवयोऽङ्गरूपां सीताभिधां श्रियमुरस्यभिलब्धमानाम् ।
मार्गे व्रजन् भृगुपतेर्व्यनयत् प्ररूढं दर्पं महीमकृत यस्त्रिरराजबीजाम् ॥ ७ ॥
यः सत्यपाशपरिवीतपितुर्निदेशं स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।
राज्यं श्रियं प्रणयिनः सुहृदो निवासं त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्गः ॥ ८ ॥
रक्षःस्वसुर्व्यकृत रूपमशुद्धबुद्धेस्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।
जघ्ने चतुर्दशसहस्रमपारणीयकोदण्डपाणिरटमान उवास कृच्छ्रम् ॥ ९ ॥
सीताकथाश्रवणदीपितहृच्छयेन सृष्टं विलोक्य नृपते दशकन्धरेण ।
जघ्नेऽद्भुतैणवपुषाऽऽश्रमतोऽपकृष्टो मारीचमाशु विशिखेन यथा कमुग्रः ॥ १० ॥
रक्षोऽधमेन बृकवद् विपिनेऽसमक्षं वैदेहराजदुहितर्यपयापितायाम् ।
भ्रात्रा वने कृपणवत् प्रियया वियुक्तः स्त्रीसङ्गिनां गतिमिति प्रथयंश्चचार ॥ ११ ॥
दग्ध्वाऽऽत्मकृत्यहतकृत्यमहन् कबन्धं सख्यं विधाय कपिभिर्दयितागतिं तैः ।
बुद्ध्वाथ वालिनि हते प्लवगेन्द्रसैन्यैर्वेलामगात् स मनुजोऽजभवार्चिताङ्घ्रिः ॥ १२ ॥
यद्रोषविभ्रमविवृत्तकटाक्षपातसम्भ्रान्तनक्रमकरो भयगीर्णघोषः ।
सिन्धुः शिरस्यर्हणं परिगृह्य रूपी पादारविन्दमुपगम्य बभाष एतत् ॥ १३ ॥
न त्वां वयं जडधियो नु विदाम भूमन् कूटस्थमादिपुरुषं जगतामधीशम् ।
यत्सत्त्वतः सुरगणा रजसः प्रजेशा मन्योश्च भूतपतयः स भवान् गुणेशः ॥ १४ ॥
कामं प्रयाहि जहि विश्रवसोऽवमेहं त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।
बध्नीहि सेतुमिह ते यशसो वितत्यै गायन्ति दिग्विजयिनो यमपेत्य भूपाः ॥ १५ ॥
बद्ध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपीन्द्रकरकम्पितभूरुहाङ्गैः ।
सुग्रीवनीलहनुमत्प्रमुखैरनीकैर्लङ्कां विभीषणदृशाऽऽविशदग्रदग्धाम् ॥ १६ ॥

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सा वानरेन्द्रबलरुद्धविहारकोष्ठश्रीद्वारगोपुरसदोवलभीविटङ्का ।
निर्भज्यमानधिषणध्वजहेमकुम्भशृङ्गाटका गजकुलैर्दिनीव घूर्णा ॥१७॥
रक्षःपतिस्तदवलोक्य निकुम्भकुम्भधूम्राक्षदुर्मुखसुरान्तनरान्तकादीन् ।
पुत्रं प्रहस्तमतिकायविकम्पनादीन् सर्वानुगान् समहिनोदथ कुम्भकर्णम् ॥१८॥
तां यातुधानपृतनामसिशूलचापप्रासर्ष्टिशक्तिशरतोमरखड्गदुर्गाम् ।
सुग्रीवलक्ष्मणमरुत्सुतगन्धमादनीलाङ्गदर्क्षपनसादिभिरन्वितोऽगात् ॥१९॥
तेऽनीकपा रघुपतेरभिपत्य सर्वे द्वन्द्वं वरूथमिभपत्तिरथाश्वयोधैः ।
जघ्नुर्दुमैर्गिरिगदेषुभिरङ्गदाद्याः सीताभिमर्शहतमङ्गलरावणेशान् ॥२०॥

(Earlier) in the course of a sacrificial performance of the sage Viśwāmitra, Mārīcha and other demon chiefs, who roamed about (and carried on their nefarious activities) at night, were beaten by Him (all alone), Lakṣmaṇa standing (aloof) as a mere spectator. (5) Picking up in the midst of an assembly of world-renowned heroes the formidable bow of Lord Śiva, lying in a hall (specially) built for the choice-marriage of Princess Sītā and brought (conjointly) by three hundred men, He strung it and, (then) drawing it, broke it in the middle, O protector of men, as sportfully as an immature elephant would snap a stick of sugar-cane! (6) Having won (as the prize for his feat of valour). Śrī (the goddess of beauty and prosperity),—whose virtues, disposition, age, limbs and appearance (eminently) matched His, (nay,) who (in the form of a golden streak) had (already) secured an honourable place on His bosom and who (now) bore the name of Sītā,—He tamed, while on His way (back to Ayodhyā) the overgrown pride of Paraśurāma (the chief of the Bhṛgus), who had thrice seven times swept the earth clean (even) of the seed of the Kṣatriya race. (7) The Lord accepted with His head bent low the command of even His uxorious father (King Daśaratha), who was bound by the cords of truthfulness, and, relinquishing (His claim to) the throne (of Ayodhyā), the (imperial) fortune, His loving relations (mother and so on), friends and dwelling-place—even as an ascetic (who has shaken off all attachment) would give up the ghost, left for the woods along with His (divine) Spouse (Sītā). (8) (While in the forest) He mutilated the features of Śūrpaṇakhā (the sister of the demon king) a woman of unclean mind, slew her kinsmen, numbering (not less than) fourteen thousand, Khara, Dūṣaṇa and Triśirā being the foremost (of them), and roaming about with an irresistible bow in His hand, led a hard life (in order to teach a lesson to humanity). (9) Observing the demon Mārīcha deputed in the form of a weird (golden) deer, O protector of men, by Rāvaṇa (the ten-headed monster),—whose passion had been kindled on hearing a description of Sītā (from the lips of Śūrpaṇakhā),—and drawn away from His hermitage (by the aforesaid deer), He forthwith killed Mārīcha with an arrow (even) as Vīrabhadra (who was no other than Lord Śiva) slew Dakṣa* (a lord of created beings). (10) On Sītā (the Daughter of Janaka, the ruler of the Videha country, now known as Tirhut in north Bihar) having been (forcibly) carried away in the forest during His absence by Rāvaṇa (the vilest of the demons), even as (a sheep is snatched away by a wolf), the Lord, who was (thus) disunited from His beloved Consort, wandered in that forest along with His (younger) brother (Lakṣmaṇa) like a forlorn creature, exemplifying in that way the (sad) plight of those attached to women. (11) Having

* *Vide* IV. V. 24.

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cremated (like a devoted son) Jaṭāyu (the king of vultures),—who had (all) his (stock of) Karma wiped out through his (heroic) action (in the shape of a duel with the mighty Rāvaṇa) for His own sake (for the deliverance of His beloved Spouse from the clutches of that tyrant),—the Lord slew the demon Kabandha (who had stretched his arms to seize Him). (Then,) cultivating friendship with the monkeys (Sugrīva, Hanumān and others) and ascertaining through them, when Vālī had been killed, the whereabouts of His Darling, the Lord,—who behaved as a human being even though His feet are worshipped (even) by Brahmā (the birthless creator) and Lord Śiva (the Source of creation),—marched with the forces of Sugrīva (the ruler of the monkeys) to the seashore. (12) The deity presiding over the ocean found the crocodiles and alligators in it agitated by a fierce glance cast by Him in seeming anger (provoked by his failure to appear before the Lord in spite of His waiting for him for three days without food and water), nay, its very roar silenced through fear. (Therefore,) assuming a living form and taking articles of worship on his head, he approached the Lord's lotus feet and spoke as follows:—(13) "Dull-witted as we are, O infinite Lord, we ate unable to know You, the most ancient Person, the immutable supreme Ruler of (all) the worlds. (Surely) You are (no other than) that Lord of Prakṛti (consisting of the three Guṇas) from whose Sattvic aspect sprang up hosts of divinities, from whose Rajasic aspect, the (various) lords of created beings and from whose Tamasic aspect appeared the lords of ghosts. (14) (Be pleased now to) march (across the ocean) at Your will; slay Rāvaṇa (the refuse of his father, the sage Viśravā), who (by his atrocities) makes the three worlds weep; recover Your Spouse, O valiant One; (and) for the expansion of Your fame construct here a bridge, reaching which monarchs intent on the conquest of the (four) quarters may sing Your glory." (15) Having (accordingly) constructed across the sea a bridge with mountain-peaks of every description,—full of trees the boughs of which were shaken by the hands of monkey chiefs (who handled them),—the Lord, accompanied by armies (of monkeys) led by Sugrīva, Nīla and Hanumān, entered under the guidance of Vibhīṣaṇa (the fortress of) Lankā, already burnt (by Hanumān in course of his quest for Sītā). (16) With its sports grounds, granaries, treasuries, doorways, city-gates, council-chambers, porticos and pigeon-cots occupied by the army of monkeychiefs and its platforms, flags, jars of gold (placed on both sides of its entrances) and crossroads being destroyed, the city shook like a river churned by herds of elephants. (17) Perceiving this (calamity), Rāvaṇa (the lord of the demons) deputed Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surānta, Narāntaka and others, his son (Meghanāda), Prahasta, all his followers headed by Atikāya and Vikampana and afterwards (his younger brother) Kumbhakarṇa (to meet the invading army). (18) Accompanied by Sugrīva (the lord of the monkeys), Lakṣmaṇa (His own younger brother), Hanumān (son of the wind-god), Gandhamāda, Nīla, Prince Angada (Sugrīva's nephew and heir-apparent), Jāmbavān (the king of the bears), Panasa and others, Śrī Rāma (too) marched against that army of the demons, which was difficult to penetrate, armed as it was with cutlasses, Śūlas (sharp-pointed steel weapons), bows, Prāsas (darts), Ṛṣṭis (double-edged swords), javelins, Tomaras (iron clubs) and swords. (19) Meeting in a single combat the hostile army consisting of elephants, foot-soldiers, chariots and cavalry, all the aforesaid generals of

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Śrī Rāma (the Lord of the Raghus)—Angada and others—struck with trees, rocks, maces and arrows the demons whose Lord, Rāvaṇa, had (all) his good luck wiped off by the abduction of Sītā. (20)

रक्षःपतिः स्वबलनष्टिमवेक्ष्य रुष्ट आरुह्य यानकमथाभिससार रामम् ।
स्वःस्यन्दने द्युमति मातलिनोपनीते विभ्राजमानमहनन्निशितैः क्षुरप्रैः ॥२१॥
रामस्तमाह पुरुषादपुरीष यन्नः कान्तासमक्षमसतापहृता श्ववत् ते ।
त्यक्तत्रपस्य फलमद्य जुगुप्सितस्य यच्छामि काल इव कर्तुरलङ्घ्यवीर्यः ॥२२॥
एवं क्षिपन् धनुषि संधितमुत्ससर्ज बाणं स वज्रमिव तद्धृदयं बिभेद ।
सोऽसृग् वमन् दशमुखैर्न्यपतद् विमानाद्धा हेति जल्पति जने सुकृतीव रिक्तः ॥२३॥

Enraged to see the destruction of his army and mounting the aerial car (*viz*, Puṣpaka that had been snatched away by him from Kubera, the god of riches), Rāvaṇa (the lord of the demons) forthwith marched against Śrī Rāma,—shining brightly in a splendid heavenly car brought by Mātali (the charioteer of Indra),—and struck Him with sharpened arrows having crescent-shaped heads. (21) Śrī Rāma said to him, "O refuse of ogres, I, whose prowess cannot be prevailed against, shall award this very day to you, who have cast (all) shame to the winds,—(even) as Kāla does to a perpetrator of sin—the fruit of your detested action consisting in the fact that our beloved spouse was stolen away during our absence by your wicked self, who behaved like a dog." (22) Scolding him thus, the Lord discharged (at him) an arrow fitted (by Him) to His bow and it split his heart, hard as adamant. Like a virtuous soul whose stock of merit is exhausted, he fell from his aerial car, vomiting blood through his ten mouths, in the midst of his people crying "Dear me ! Dear me !!" (23)

ततो निष्क्रम्य लङ्कायाः यातुधान्यः सहस्रशः । मन्दोदर्या समं तस्मिन् प्ररुदत्य उपाद्रवन् ॥२४॥
स्वान् स्वान् बन्धून् परिष्वज्य लक्ष्मणेषुभिरर्दितान् । रुरुदुः सुस्वरं दीना घ्नन्त्य आत्मानमात्मना ॥२५॥
हा हताः स्म वयं नाथ लोकरावण रावण । कं यायाच्छरणं लङ्का त्वद्विहीना परार्दिता ॥२६॥
नैवं वेद महाभाग भवान् कामवशं गतः । तेजोऽनुभावं सीताया येन नीतो दशामिमाम् ॥२७॥
कृतैषा विधवा लङ्का वयं च कुलनन्दन । देहः कृतोऽन्नं गृध्राणामात्मा नरकहेतवे ॥२८॥

Issuing forth from Lankā in (their) thousands, with Mandodarī (the principal consort of Rāvaṇa), Rākṣasa women now rushed, weeping bitterly, to the spot (where Rāvaṇa lay dead). (24) Hugging each her own relations struck down by the shafts of Lakṣmaṇa (Śrī Rāma's younger brother), they helplessly wailed in loud tones (as follows), beating their person with their own hands:—(25) "Alas, undone we are, O lord ! O Rāvaṇa, who made the (whole) world weep (by your tyranny) !! Bereft of you and overrun by the enemy, whom should Lankā seek as its protector ? (26) Swayed by passion, you did not realize, O highly blessed one, such (extraordinary) power of Sītā's glory, by which you have been reduced to this (miserable) plight ! (27) Widowed is this Lankā as well as we, O delight of your race ! (Nay,) your body has been made the food of vultures and your soul rendered fit for hell. (28).

श्रीशुक उवाच

स्वान विभीषणश्चक्रे कोसलेन्द्रानुमोदितः । पितृमेधविधानेन यदुक्तं साम्परायिकम् ॥२९॥

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ततो ददर्श भगवानशोकवनिकाश्रमे । क्षामां स्वविरहव्याधिं शिंशपामूलमास्थिताम् ॥३०॥
रामः प्रियतमां भार्यां दीनां वीक्ष्यान्वकम्पत । आत्मसंदर्शनाह्लादविकसन्मुखपङ्कजाम् ॥३१॥
आरोप्यारुरुहे यानं भ्रातृभ्यां हनुमद्युतः । विभीषणाय भगवान् दत्त्वा रक्षोगणेशताम् ॥३२॥
लङ्कामायुश्च कल्पान्तं ययौ चीर्णव्रतः पुरीम् । अवकीर्यमाणः कुसुमैर्लोकपालार्पितैः पथि ॥३३॥
उपगीयमानचरितः शतधृत्यादिभिर्मुदा । गोमूत्रयावकं श्रुत्वा भ्रातरं वल्कलाम्बरम् ॥३४॥
महाकारुणिकोऽतप्यज्जटिलं स्थण्डिलेशयम् । भरतः प्राप्तमाकर्ण्य पौरामात्यपुरोहितैः ॥३५॥
पादुके शिरसि न्यस्य रामं प्रत्युद्यतोऽग्रजम् । नन्दिग्रामात् स्वशिबिराद् गीतवादित्रनिःस्वनैः ॥३६॥
ब्रह्म घोषेण च मुहुः पठद्भिर्ब्रह्मवादिभिः । स्वर्णकक्षपताकाभिर्हैमैश्चित्रध्वजै रथैः ॥३७॥
सदश्वै रुक्मसंनाहैर्भटैः पुरटवर्मभिः । श्रेणीभिर्वारमुख्याभिर्भृत्यैश्चैव पदानुगैः ॥३८॥
पारमेष्ठ्यान्युपादाय पण्यान्युच्चावचानि च । पादयोर्न्यपतत् प्रेम्णा प्रक्लिन्नहृदयेक्षणः ॥३९॥
पादुके न्यस्य पुरतः प्राञ्जलिर्बाष्पलोचनः । तमाश्लिष्य चिरं दोर्भ्यां स्नापयन् नेत्रजैर्जलैः ॥४०॥
रामो लक्ष्मणसीताभ्यो विप्रेभ्यो येऽर्हसत्तमाः । तेभ्यः स्वयं नमश्चक्रे प्रजाभिश्च नमस्कृतः ॥४१॥
धुन्वन्त उत्तरासङ्गान् पतिं वीक्ष्य चिरागतम् । उत्तराः कोसला माल्यैः किरन्तो ननृतुर्मुदा ॥४२॥
पादुके भरतोऽगृह्णाच्चामरव्यजनोत्तमे । विभीषणः ससुग्रीवः श्वेतच्छत्रं मरुत्सुतः ॥४३॥
धनुर्निषङ्गाञ्छत्रघ्नः सीता तीर्थकमण्डलुम् । अबिभ्रदङ्गदः खड्गं हैमं चर्मर्क्षराण् नृप ॥४४॥
पुष्पकस्थोऽन्वितः स्त्रीभिः स्तूयमानश्च वन्दिभिः । विरेजे भगवान् राजन् ग्रहैश्चन्द्र इवोदितः ॥४५॥

Śrī Śuka continued: Encouraged (commanded) by Śrī Rāma (the uncrowned King of Kosala), Vibhīṣaṇa (the youngest brother of Rāvaṇa) performed for the benefit of his Kinsmen (Rāvaṇa and others) whatever is ordained (in the scriptures) by way of obsequies according to the procedure laid down for a sacrifice intended to propitiate the manes. (29) The Lord then saw in a retreat in the Aśoka garden His most beloved Spouse (Sītā) emaciated due to the disease of separation from Him and seated at the foot of a Śiṃśapā (Aśoka) tree. Observing Her in that wretched plight Śrī Rāma was filled with compassion. Bestowing on Vibhīṣaṇa the rulership of the Rākṣasa hordes, (the city of) Lankā and longevity extending to the end of the Kalpa, and (first) helping Sītā—the lotus of whose countenance was now blooming with joy caused by His full vision—to mount the aerial car (Puṣpaka), the Lord, who had (now) completed His vow of residing in a forest (for fourteen years), stepped into the car (Himself) along with His two brothers (His half-brother Lakṣmaṇa and His adopted brother Sugrīva) and, (further) accompanied by Hanumān, flew (back) to His capital (Ayodhyā), showered over on the way with flowers offered by the guardians of the (various) worlds, His (heroic) deeds being joyfully celebrated (all along) by Brahmā (the creator) and others. The highly merciful Lord (however) felt (much) pained to learn about His (younger) brother (Bharata), who, covering himself with the bark of trees, was living on barley boiled in the urine of cows, wore matted locks (on his head) and slept on the ground strewn with blades of (the sacred) Kuśa grass. Hearing of Śrī Rāma having arrived, Prince Bharata placed on his head the latter's wooden sandals (lent to him by the Lord as a token of love) and, accompanied by the citizens (of Ayodhyā), his ministers and family priests, proceeded from Nandigrāma—where he was camping (with a vow not to enter Ayodhyā till Śrī Rāma's return)—to meet his elder Brother in the midst of songs and sounds of

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musical instruments and (further) accompanied by (great) exponents of the Vedas, repeatedly chanting in loud tones (sacred texts from) the Vedas, by flags with gilded edges, chariots of gold decked with flags of various colours, noble horses with trappings of gold, warriors protected by gold armours, traders (of every description), courtezans and servants following on foot, and (also) taking with him royal insignia (in the shape of an umbrella, chowries and so on) and (valuable) commodities (jewels etc.) of every description (great and small by way of presents). Placing the sandals before Śrī Rāma, he dropped down at His feet, his heart and eyes moistened with love, and stood with joined palms and eyes full of tears. Keeping him folded in His arms for a long time and bathing him with tears flowing from His eyes, Śrī Rāma Himself along with Laksmaṇa and Sītā offered His greetings to the Brahmans as well as to those (others) who were most deserving of honour and was (in His turn) saluted by the people. (30—41) Observing their lord returned (home) after a long time, the inhabitants of north Kosala joyfully danced, waving their upper cloths and showering flowers on Him. (42) Bharata took His pair of wooden sandals; Vibhīṣaṇa along with Sugrīva (who stood severally on His right and left), a chowrie and an excellent fan (respectively); and Hanumān (son of the wind-god, who stood behind the Lord) held the white umbrella (over Him). (43) Śatrughna (the youngest brother of Śrī Rāma) bore His bow and the pair of quivers; Sītā held the Kamaṇḍalu (water-pot of cocoanut-shell) containing the water of sacred lakes and rivers; Angada carried His sword and Jāmbavān (the king of the bears), His shield of gold, O protector of men! (44) Seated in (the aerial car named) Puṣpaka, attended by (the aforesaid dancing) women and panegyrized by bards, the Lord shone brightly, O king, like the rising moon in the midst of minor planets. (45)

भ्रातृभिर्नन्दितः सोऽपि सोत्सवो प्राविशत् पुरीम् । प्रविश्य राजभवनं गुरुपत्नीः स्वमातरम् ॥४६॥
गुरून् वयस्यावरजान् पूजितः प्रत्यपूजयत् । वैदेही लक्ष्मणश्चैव यथावत् समुपेयतुः ॥४७॥
पुत्रान् स्वमातरस्तास्तु प्राणांस्तन्व इवोत्थिताः । आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पौघैर्विजहुः शुचः ॥४८॥
जटा निर्मुच्य विधिवत् कुलवृद्धैः समं गुरुः । अभ्यषिञ्चद् यथैवेन्द्रं चतुःसिन्धुजलादिभिः ॥४९॥
एवं कृतशिरःस्नानः सुवासाः स्रग्व्यलंकृतः । स्वलंकृतैः सुवासोभिर्भ्रातृभिर्भार्यया बभौ ॥५०॥
अग्रहीदासनं भ्रात्रा प्रणिपत्य प्रसादितः । प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः ।
जुगोप पितृवद् रामो मेनिरे पितरं च तम् ॥५१॥
त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् । रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ॥५२॥
वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः । सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ॥५३॥
नाधिव्याधिजराग्लानिदुःखशोकभयक्लमाः । मृत्युश्चानिच्छतां नासीद् रामे राजन्यघोक्षजे ॥५४॥
एकपत्नीव्रतधरो राजर्षिचरितः शुचिः । स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् ॥५५॥
प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती । धिया ह्रिया च भावज्ञा भर्तुः सीताहरन्मनः ॥५६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे रामचरिते दशमोऽध्यायः ॥ १० ॥

Welcomed by His (younger) brothers, the Lord too entered the festive city and, on entering the royal palace, duly honoured His stepmothers (Kaikeyī and so on), His own mother (the blessed Kausalyā), preceptors (Vasiṣṭha and others), His equals in age as well as those younger than He,

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and was honoured (in return) by them. (Likewise) Sītā and Lakṣmaṇa too met them in a befitting manner. (46-47) Rising (from their seats), like dead bodies returning to life, the aforesaid mothers of these princes placed their sons on their lap and, bathing them all over with a flood of tears, shed their grief (of separation from them). (48) Causing the matted locks (of Śrī Rāma) to be unravelled, the sage Vasiṣṭha (His preceptor) along with the elders of His race (the Raghus) bathed Him with the water of (all) the four oceans (in the four quarters) and other (sacred) waters (even) as the sage Bṛhaspati (the preceptor of the gods) bathed Indra (the ruler of the gods). (49) Having thus washed His whole body including His head, nay, clad in beautiful attire and adorned with wreaths of flowers and ornaments, the Lord shone with His (younger) brothers (Bharata, Lakṣmaṇa and Śatrughna) and (divine) Consort (Sītā), who were (all) well-adorned (with jewels) and elegantly dressed. (50) Won over by His brother (Bharāta) through prostrations, Śrī Rāma accepted the throne (of Ayodhyā) and like a father protected the people (of His kingdom), who were (all) devoted to their respective duties and endued with the characteristics of their (own) Varṇa (grade in society) and Āśrama (stage in life); while they (in their turn) recognized Him as their father. (51) So long as Śrī Rāma—who knew what is right and brought happiness to all created beings—reigned as king, time was like Kṛtayuga (Satyayuga, the first Yuga) though (actually) Tretā (the second Yuga) prevailed. (52) Forests, rivers, mountains, Varṣas (subdivisions of a Dwīpa), Dwīpas (principal divisions of the globe) and oceans, all yielded the desired objects of the people, O chief of the Bharatas ! (53) While Śrī Rāma—who is the same as Lord Viṣṇu—ruled as king, mental and bodily ailments, old age, self-disparagement, sorrow, grief, fear and fatigue were non-existent. (Nay,) death too did not overtake the unwilling. (54) (Strictly) observing the vow of having (only) one wife (throughout His life) and conducting Himself like a sage even though a king, the pious Lord Himself (scrupulously) performed His household duties (just) in order to give a lesson (to the world). (55) By Her affection, obedience, amiable disposition, intelligence and bashfulness, Sītā, who was not only virtuous but meek through humility and knew His intention, captivated the mind of Her (divine) Spouse. (56)

Thus ends the tenth discourse, forming part of the Narrative of Śrī Rāma, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकादशोऽध्यायः

Discourse XI

The other pastimes of Śrī Rāma

श्रीशुक उवाच

भगवानात्मनाऽऽत्मानं राम उत्तमकल्पकैः । सर्वदेवमयं देवमीज आचार्यवान् मखैः ॥ १ ॥
होत्रेऽददाद् दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः । अध्वर्यवे प्रतीचीं च उदीचीं सामगाय सः ॥ २ ॥
आचार्याय ददौ शेषां यावती भूस्तदन्तरा । मन्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः ॥ ३ ॥

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इत्ययं तदलंकारवासोभ्यामवशेषितः । तथा राज्ञ्यपि वैदेही सौमङ्गल्यावशेषिता ॥ ४ ॥
ते तु ब्रह्मण्यदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् । प्रीताः क्लिन्नधियस्तस्मै प्रत्यर्प्येदं बभाषिरे ॥ ५ ॥
अप्रत्तं नस्त्वया किं नु भगवन् भुवनेश्वर । यन्नोऽन्तर्हृदयं विश्य तमो हंसि स्वरोचिषा ॥ ६ ॥
नमो ब्रह्मण्यदेवाय रामायाकुण्ठमेधसे । उत्तमश्लोकधुर्याय न्यस्तदण्डार्पिताङ्घ्रये ॥ ७ ॥

Śrī Śuka resumed: Guided by His preceptor (the sage Vasiṣṭha), the divine Śrī Rāma Himself propitiated—by means of sacrificial performances conducted with excellent material—His own Self in the form of Lord Viṣṇu, representing all the gods on His person. (1) (At the conclusion of the sacrifices) the Lord gave away (by way of sacrificial fees) the eastern quarter to the Hotā, the southern quarter to the Brahmā, the western quarter to the Adhwaryu and the northern quarter to the Udgātā (the chanter of Sāmaveda). (2) To His preceptor He gave away the entire land that remained at the centre, recognizing (as He did) that the Brahman (alone) was entitled to the whole of this earth, Himself being free from (all) craving. (3) In this way Śrī Rāma (who had given away His valuables and cash too) was left with the ornaments and the two pieces of cloth He had (on His person); and Empress Sītā (Daughter of Janaka, the ruler of the Videha country) too was left (only) with Her Mangala-Sūtra* (every other ornament even on Her person having been given away by Her to Brahman ladies). (4) Delighted to witness the most praiseworthy parental affection of the Lord, who is (so) fond of the Brahmans, they however returned (all) that to Him and spoke as follows, their mind moistened with affection:—(5) "As a matter of fact what has not been given to us by You, O Lord, O Ruler of the universe, when (we know that), entering our innermost heart, You wipe out our ignorance by Your (divine) splendour? (6) Hail to Lord Śrī Rāma, a votary of the Brahmans, the foremost of those enjoying excellent renown, whose wisdom knows no obstruction and whose (holy) feet are cherished by those who have given up (all forms of) violence. (7)

कदाचिल्लोकजिज्ञासुर्गूढो रात्र्यामलक्षितः । चरन् वाचोऽशृणोद् रामो भार्यामुद्दिश्य कस्यचित् ॥ ८ ॥
नाहं बिभर्मि त्वां दुष्टामसतीं परवेश्मगाम् । स्त्रीलोभी बिभृयात् सीतां रामो नाहं भजे पुनः ॥ ९ ॥
इति लोकाद् बहुमुखाद् दुराराध्यादसंविदः । पत्या भीतेन सा त्यक्ता प्राप्ता प्राचेतसाश्रमम् ॥ १० ॥
अन्तर्वत्न्यागते काले यमौ सा सुषुवे सुतौ । कुशो लव इति ख्यातौ तयोश्चक्रे क्रिया मुनिः ॥ ११ ॥
अङ्गदश्चित्रकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ । तक्षः पुष्कल इत्यास्तां भरतस्य महीपते ॥ १२ ॥
सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभूवतुः । गन्धर्वान् कोटिशो जघ्ने भरतो विजये दिशाम् ॥ १३ ॥
तदीयं धनमानीय सर्वं राज्ञे न्यवेदयत् । शत्रुघ्नश्च मधोः पुत्रं लवणं नाम राक्षसम् ।
हत्वा मधुवने चक्रे मथुरां नाम वै पुरीम् ॥ १४ ॥
मुनौ निक्षिप्य तनयौ सीता भर्त्रा विवासिता । ध्यायन्ती रामचरणौ विवरं प्रविवेश ह ॥ १५ ॥
तच्छ्रुत्वा भगवान् रामो रुन्धन्नपि धिया शुचः । स्मरंस्तस्या गुणांस्तांस्तान्नाशक्नोद् रोद्धुमीश्वरः ॥ १६ ॥
स्त्रीपुंप्रसङ्ग एतादृक् सर्वत्र त्रासमावहः । अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः ॥ १७ ॥

On a certain night, while moving about incognito and unperceived (in the capital) with the intention of knowing the mind of the people, Śrī

* The auspicious thread with a piece of gold at the centre worn by married women round their neck as long as their husband lives.

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Rāma overheard the (following) remarks of someone concerning His own Spouse (Sītā):—(8) "I would have you no more, a wicked and unchaste woman that you are, since you have lived in the house of another. King Rāma, who is excessively fond of his wife, may retain Sītā (in his house); (but) I am not going to accept you again (in any case)." (9) Forsaken by Her (divine) Consort (Śrī Rāma), who was afraid of the ignorant and myriad-mouthed world, which could not be easily placated, Sītā reached the hermitage of the sage Vālmīki (son of Prachetā, the god of water). (10) Being enceinte, She gave birth, when the time came, to twins who became (severally) known as Kuśa and Lava. The sage (Vālmiki) performed the (purificatory) rites concerning them. (11) The two sons of Lakṣmaṇa were called Angada and Chitraketu; while Takṣa and Puṣkala were the two sons of Bharata, O lord of the earth! (12) (Further) Subāhu and Śrutasena were the two sons of Śatrughna. In the course of his conquest of the (four) quarters Bharata slew Gandharvas (celestial musicians) in tens of millions and, bringing their wealth (to Ayodhyā), presented it all to the King (Śrī Rāma). Again, getting rid of the demon, Lavaṇa by name, son of Madhu, Śatrughna for his part founded on the site of (the forest of) Madhuvana a city known as Mathurā. (13-14) Having committed Her sons (Kuśa and Lava) to the care of the sage (Vālmīki) and contemplating on Śrī Rāma's feet—so the tradition goes—Sītā, who had been exiled by Her (divine) Spouse (and could no longer bear separation from Him) found Her way into the bowels of the earth (that parted asunder to take Her). (15) Hearing of this and recalling Her manifold virtues, Śrī Rāma, the almighty Lord, could not restrain His grief, even though He tried to suppress it by force of reason. (16) Excessive fondness of men and women for each other is always such as brings fear (and grief in its train) even to powerful souls, and much more to a voluptuary whose thoughts are riveted on his household ! (17)

ततः ऊर्ध्वं ब्रह्मचर्यं धारयन्नजुहोत् प्रभुः । त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् ॥१८॥
स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः । स्वपादपल्लवं राम आत्मज्योतिरगात् ततः ॥१९॥
नेदं यशो रघुपतेः सुरयाच्ञयाऽऽत्तलीलातनोरधिकसाम्यविमुक्तधाम्नः ।
रक्षोवधो जलधिबन्धनमस्त्रपूगैः किं तस्य शत्रुहनने कपयः सहायाः ॥२०॥
यस्यामलं नृपसदःसु यशोऽधुनापि गायन्त्यघघ्नमृषयो दिगिभेन्द्रपट्टम् ।
तं नाकपालवसुपालकिरीटजुष्टपादाम्बुजं रघुपतिं शरणं प्रपद्ये ॥२१॥
स यैः स्पृष्टोऽभिदृष्टो वा संविष्टोऽनुगतोऽपि वा । कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः ॥२२॥
पुरुषो रामचरितं श्रवणैरुपधारयन् । आनृशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते ॥२३॥

Since then for (a period of) thirteen thousand years without interruption the Lord poured oblations into the sacred fire, observing (a strict vow of) celibacy (throughout). (18) Leaving, in the heart of those who remember Him, an impression of His feet—tender as a pair of young leaves—pierced (earlier) by the thorns of the Daṇḍaka forest, Śrī Rāma then left for His own effulgent (divine) realm (19) Extirpation of demons through the instrumentality of multitudes of missiles and the bridging of the ocean—this is no praise to Śrī Rāma (the Lord of the Raghus), who assumed a form for the sake of sport at the entreaty of the gods and whose glory is absolutely matchless and unsurpassed. Did monkeys (actually) serve as His

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helpmates in disposing of the enemy? (No, not at all, Destruction of demons was as good a sport on His part as enlisting the help of monkeys for that purpose.) (20) I seek as my protector the aforesaid Lord of Raghus, whose unsullied glory—which is capable of destroying (all) sins and serves as an adornment for the elephants guarding the (four) quarters (pervades all the quarters)—sages sing in royal courts even to this day, and whose lotus feet are touched by the crowns of (even) rulers of heaven (like Indra) and custodians of wealth (like Kubera, the god of riches). (21) (All) those people of the Kosala country by whom He was lovingly touched or fully observed or seated by their side or even followed (while moving about) reached the goal which Yogīs (those adept in Yoga or deep meditation) attain to. (22) A man treasuring up (in his mind) the narrative of Śrī Rāma through the repeated process of hearing, and pledged to (a vow of) tenderness (cessation from violence), O Parīkṣit, is freed from the shackles of Karma (in the shape of virtue and sin, which make for transmigration). (23)

राजोवाच

कथं स भगवान् रामो भ्रातॄन् वा स्वयमात्मनः । तस्मिन् वा तेऽन्ववर्तन्त प्रजाः पौराश्च ईश्वरे ॥२४॥

The king (Parīkṣit) submitted: How did the said Lord Śrī Rāma conduct Himself and how did He behave towards His (younger) brothers (Bharata, Lakṣmaṇa and Śatrughna), who were His own selves (part manifestations)? How, again, did they (Bharata and others) as well as His subjects and residents of Ayodhyā (in particular) behave in their turn towards Him, their (almighty) lord? (24)

श्रीशुक उवाच

अथादिशद् दिग्विजये भ्रातॄंस्त्रिभुवनेश्वरः । आत्मानं दर्शयन् स्वानां पुरीमैक्षत सानुगः ॥२५॥
आसिक्तमार्गां गन्धोदैः करिणां मदशीकरैः । स्वामिनं प्राप्तमालोक्य मत्तां वा सुतरामिव ॥२६॥
प्रासादगोपुरसभाचैत्यदेवगृहादिषु । विन्यस्तहेमकलशैः पताकाभिश्च मण्डिताम् ॥२७॥
पूगैः सवृन्तै रम्भाभिः पट्टिकाभिः सुवाससाम् । आदर्शैरंशुकैः स्रग्भिः कृतकौतुकतोरणाम् ॥२८॥
तमुपेयुस्तत्र तत्र पौरा अर्हणपाणयः । आशिषो युयुजुर्देव पाहीमां प्राक् त्वयोद्धृताम् ॥२९॥
ततः प्रजा वीक्ष्य पतिं चिरागतं दिदृक्षयोत्सृष्टगृहाः स्त्रियो नराः ।
आरुह्य हर्म्याण्यरविन्दलोचनमतृप्तनेत्राः कुसुमैरवाकिरन् ॥३०॥

Śrī Śuka replied: Śrī Rāma (the Ruler of the three worlds) now charged His (younger) brothers with the conquest of the (four) quarters, and Himself looked round the city with His followers (attendants), allowing Himself to be seen by His people. (25) With its roads sprinkled all over with perfumed water and (fragrant) drops of temporal fluid (emitted by elephants in rut), the city looked highly inebriated (exhilarated) as it were to see her lord arrived. (26) It was adorned with domes of gold set on the top of palaces, city gates, council-chambers, sanctums and temples, as well as with flags. (27) It had festal arches erected by means of (fresh) areca-nuts joined with their foot-stalks and banana trees (fixed in the ground), strips of beautiful cloths, mirrors, tapestries and wreaths of flowers. (28) With articles of worship in their hands citizens met Him at various points and pronounced their benedictions (on Him) with the prayer, "Protect, O Lord, this (earth), lifted

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up of yore by Yourself (in the form of the divine Boar)!" (29) On learning that their lord had arrived (there) after a long interval, the people—both men and women—forthwith climbed up to the top of their mansions with intent to see Him, leaving their household (duties), and showered flowers on the lotus-eyed Lord, their eyes (still) unsated. (30)

अथ प्रविष्टः स्वगृहं जुष्टं स्वैः पूर्वराजभिः । अनन्ताखिलकोशाढ्यमनर्घ्योरुपरिच्छदम् ॥३१॥
विद्रुमोदुम्बरद्वारैर्वैदूर्यस्तम्भपङ्क्तिभिः । स्थलैर्मारकतैः स्वच्छैर्भातस्फटिकभित्तिभिः ॥३२॥
चित्रस्रग्भिः पट्टिकाभिर्वासोमणिगणांशुकैः । मुक्ताफलैश्चिदुल्लासैः कान्तकामोपपत्तिभिः ॥३३॥
धूपदीपैः सुरभिभिर्मण्डितं पुष्पमण्डनैः । स्त्रीपुम्भिः सुरसंकाशैर्जुष्टं भूषणभूषणैः ॥३४॥
तस्मिन् स भगवान् रामः स्निग्धया प्रिययेष्टया । रेमे स्वारामधीराणामृषभः सीतया किल ॥३५॥
बुभुजे च यथाकालं कामान् धर्ममपीडयन् । वर्षपूगान् बहून् नृणामभिध्याताङ्घ्रिपल्लवः ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे श्रीरामोपाख्याने एकादशोऽध्यायः ॥ ११ ॥

The Lord then returned to His palace occupied (in the past) by His own predecessors, rich in unlimited treasures of every kind and equipped with an invaluable variety of articles of household use. (31) It was graced with entrances having thresholds of coral, rows of pillars of cat's-eye, transparent floors of emerald and walls of shining crystals, wreaths of various colours, flags, cloths, gems and canopies, pearls effulgent as consciousness and (all) luxuries coveted by men, fragrant incenses and lights and decorations of flowers, and attended by men and women akin to gods and lending charm to ornaments themselves. (32-34) In that palace the said Lord Śrī Rāma, the foremost of wise men revelling in the Self, enjoyed life, so the tradition goes, with His beloved and affectionate Spouse, Sītā. (35) Nay, the Lord, whose feet—tender as young leaves—are contemplated upon by men, enjoyed pleasures of sense each at its proper time for very many years, taking care not to twist (the principles of) righteousness. (36)

Thus ends the eleventh discourse, forming part of the Narrative of Śrī Rāma, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वादशोऽध्यायः

Discourse XII

The genealogy of (the remaining kings of) Ikṣwāku's line

श्रीशुक उवाच

कुशस्य चातिथिस्तस्मान्निषधस्तत्सुतो नभः । पुण्डरीकोऽथ तत्पुत्रः क्षेमधन्वाभवत् ततः ॥ १ ॥
देवानीकस्ततोऽनीहः पारियात्रोऽथ तत्सुतः । ततो बलस्थलस्तस्माद् वज्रनाभोऽर्कसम्भवः ॥ २ ॥
खगणस्तत्सुतस्तस्माद् विधृतिश्चाभवत् सुतः । ततो हिरण्यनाभोऽभूद् योगाचार्यस्तु जैमिनेः ॥ ३ ॥
शिष्यः कौसल्य आध्यात्मं याज्ञवल्क्योऽध्यगाद् यतः । योगं महोदयमृषिर्हृदयग्रन्थिभेदकम् ॥ ४ ॥
पुष्यो हिरण्यनाभस्य ध्रुवसंधिस्ततोऽभवत् । सुदर्शनोऽथाग्निवर्णः शीघ्रस्तस्य मरुः सुतः ॥ ५ ॥

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योऽसावास्ते योगसिद्धः कलापग्राममाश्रितः । कलेरन्ते सूर्यवंशं नष्टं भावयिता पुनः ॥ ६ ॥
तस्मात् प्रसुश्रुतस्तस्य संधिस्तस्याप्यमर्षणः । महस्वांस्तत्सुतस्तस्माद् विश्वसाह्वोऽन्वजायत ॥ ७ ॥
ततः प्रसेनजित् तस्मात् तक्षको भविता पुनः । ततो बृहद्बलो यस्तु पित्रा ते समरे हतः ॥ ८ ॥

Śrī Śuka resumed : Now, Kuśa's son was Atithi, of whom was born Niṣadha and the latter's son was Nābha. Then came Puṇḍarīka, whose son was Kṣemadhanvā; and from (the loins of) the latter sprang up Devānīka. Of Devānika was born Anīha and his son was Pāriyātra. From (the loins of) the latter sprang up Balasthala and of the latter was born Vajranābha, who emanated from (a ray of) the sun-god. (1-2) His son was Khagaṇa and of the latter was born a son, Vidhṛti (by name). From (the loins of) Vidhṛti sprang up Hiraṇyanābha, a teacher of Yoga and a pupil of the sage Jaimini. From him the sage Yājñavalkya of Kosala received instruction in Yoga relating to the Spirit, (which is) conducive to great elevation and capable of snapping the knot of ignorance existing in the heart. (3-4) Hiraṇyanābha's son was Puṣya, of whom Dhruvasandhi was born. Then came Sudarśana; from Sudarśana, Agnivarṇa and from the latter sprang up Śīghra, whose son was Maru. He is the same (Maru) who, having attained perfection through Yoga, stays (even to this day) as an inhabitant of Kalāpagrāma (a famous colony of Yogīs in an obscure part of the Himalayas), and will revive the solar dynasty, when extinct, at the end of the Kali age. (5-6) From (the loins of) Maru sprang up Prasuśruta, whose son was Sandhi and the son of Sandhi, again, was Amarṣaṇa. The latter's son was Mahaswān, of whom Viśwasāhva was born. (7) Of him was born Prasenajit and from (the loins of) the latter sprang up Takṣaka; and of the latter was born Bṛhadbala, who was slain in battle (O Parīkṣit !) by your father (Abhimanyu). (8)

एते हीक्ष्वाकुभूपाला अतीताः श्रृण्वनागतान् । बृहद्बलस्य भविता पुत्रो नाम बृहद्रणः ॥ ९ ॥
उरुक्रियस्ततस्तस्य वत्सवृद्धो भविष्यति । प्रतिव्योमस्ततो भानुर्दिवाको वाहिनीपतिः ॥ १० ॥
सहदेवस्ततो वीरो बृहदश्वोऽथ भानुमान् । प्रतीकाश्वो भानुमतः सुप्रतीकोऽथ तत्सुतः ॥ ११ ॥
भविता मरुदेवोऽथ सुनक्षत्रोऽथ पुष्करः । तस्यान्तरिक्षस्तत्पुत्रः सुतपास्तदमित्रजित् ॥ १२ ॥
बृहद्राजस्तु तस्यापि बर्हिस्तस्मात् कृतञ्जयः । रणञ्जयस्तस्य सुतः संजयो भविता ततः ॥ १३ ॥
तस्माच्छाक्योऽथ शुद्धोदो लाङ्गलस्तत्सुतः स्मृतः । ततः प्रसेनजित् तस्मात् क्षुद्रको भविता ततः ॥ १४ ॥
रणको भविता तस्मात् सुरथस्तनयस्ततः । सुमित्रो नाम निष्ठान्त एते बार्हद्बलान्वयाः ॥ १५ ॥
इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । यतस्तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥ १६ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे इक्ष्वाकुवंशवर्णनं नाम द्वादशोऽध्यायः ॥ १२ ॥

These are all the past kings of Ikṣwāku's line ; (now) hear (the names) of the coming ones. Bṛhadbala's son will be named Bṛhadraṇa, of whom will be born Urukriya and from (the loins of) the latter will spring up Vatsavṛddha. Of the latter will be born Prativyoma; from Prativyoma Bhānu and from him will follow Divāka, a (great) general. (9-10) Of him will be born the valiant Sahadeva. Bṛhadaśwa will be the son of Sahadeva and Bhānumān, of Bṛhadaśwa. Bhānumān's son will be Pratīkāśwa and the latter's son will be Supratīka. (11) Then will follow Marudeva; from Marudeva, Sunakṣatra and Sunakṣatra's son will be Puṣkara, Puṣkara's son will be Antarikṣa;

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Antarikṣa's son will be Sutapā and the latter's, Amitrajit. (12) Again, Bṛhadrāja will be the son of Amitrajit; Barhi of Bṛhadrāja and from the latter will follow Kṛtañjaya. His son will be Raṇañjaya and from (the loins of) Raṇañjaya will spring up Sañjaya. (13) From the latter will follow Śākya; from Śākya, Śuddhoda and his son will be called Lāngala. Of him will be born Prasenajit and from Prasenajit will follow Kṣudraka. (14) From (the loins of) Kṣudraka will spring up Raṇaka and of the latter will be born a son, Suratha (by name). From Suratha will follow a son, Sumitra by name, who will be the last of his line. These are (all) the scions of Bṛhadbala. (15) This race of the Ikṣwākus will have its end in Sumitra; for, having reached this king, the line will actually terminate in the Kali Yuga. (16)

Thus ends the twelfth discourse, "A genealogy of (the remaining kings of) Ikṣwāku's line" in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The posterity of Nimi described

श्रीशुक उवाच

निमिरिक्ष्वाकुतनयो वसिष्ठमवृतर्त्विजम् । आरभ्य सत्र सोऽप्याह शक्रेण प्राग्वृतोऽस्मि भोः ॥ १ ॥
तं निर्वर्त्यागमिष्यामि तावन्मां प्रतिपालय । तूष्णीमासीद् गृहपतिः सोऽपीन्द्रस्याकरोन्मखम् ॥ २ ॥
निमिश्चलमिदं विद्वान् सत्रमारभतात्मवान् । ऋत्विग्भिरपरैस्तावन्नागमद् यावता गुरुः ॥ ३ ॥
शिष्यव्यतिक्रमं वीक्ष्य निर्वर्त्य गुरुरागतः । अशपत् पतताद् देहो निमेः पण्डितमानिनः ॥ ४ ॥
निमिः प्रतिददौ शापं गुरवेऽधर्मवर्तिने । तवापि पतताद् देहो लोभाद् धर्ममजानतः ॥ ५ ॥
इत्युत्ससर्ज स्वं देहं निमिरध्यात्मकोविदः । मित्रावरुणयोर्जज्ञे उर्वश्यां प्रपितामहः ॥ ६ ॥
गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः । समाप्ते सत्रयागेऽथ देवानूचुः समागतान् ॥ ७ ॥
राज्ञो जीवतु देहोऽयं प्रसन्नाः प्रभवो यदि । तथेत्युक्ते निमिः प्राह मा भून्मे देहबन्धनम् ॥ ८ ॥
यस्य योगं न वाञ्छन्ति वियोगभयकातराः । भजन्ति चरणाम्भोजं मुनयो हरिमेधसः ॥ ९ ॥
देहं नावरुरुत्सेऽहं दुःखशोकभयावहम् । सर्वत्रास्य यतो मृत्युर्मत्स्यानामुदके यथा ॥ १० ॥

Śrī Śuka began again: After commencing a sacrificial session King Nimi, son of Ikṣwāku, invited the sage Vasiṣṭha to be the (chief) priest. He too replied, "I have already been invited by Indra (to conduct his sacrifice), O king ! (1) I shall (therefore) return after concluding that; (please) what for me till then" The householder (sacrificer, King Nimi) kept silent and the sage too (left for heaven and) conducted the sacrificial performance of Indra. (2) Knowing all this (his life and everything connected with it) to be evanescent, the thoughtful Nimi proceeded with the sacrificial session with the help of other priests and continued it till his preceptor (the sage Vasiṣṭha) did not return. (3) Coming back after concluding the sacrifice and perceiving the indecorum on the part of his disciple

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(King Nimi), the sage Vasiṣṭha cursed the latter (in the following words):—"Let the body of Nimi, who regards himself (very) learned, fall !" (4) Nimi (as well) pronounced a counter-curse on his preceptor, who had acted unrighteously (in the eyes of Nimi), saying:—"Let your body too fall because of your not knowing what is right on account of greed." (5) With these words, Nimi, (who was) well-versed in spiritual lore, gave up his ghost; while the sage (my ancestor) was reborn of the gods Mitra and Varuṇa through Urvaśī (a celestial nymph). (6) Placing the body of Nimi in balms (with a view to preserving it), the foremost of the sages (who were conducting the sacrificial session on behalf of Nimi) said to the gods assembled there, after the conclusion of the sacrificial session (as follows):—(7) "Let this (dead) body of King Nimi come back to life, if you are pleased, O gods !" When the gods said 'Amen', (the spirit of) Nimi spoke aloud, "Let me not be imprisoned in a body (again). (8) Stricken with the fear of separation, sages do not long for union with a body and worship the lotus feet of Śrī Hari (devotion to whom dispels the fear of transmigration). (9) I (too therefore) am not eager to get (back) a body, which brings in its train suffering, grief and fear and because of which death threatens the Jīva everywhere, as it follows the fish in water." (10)

देवा ऊचुः

विदेह उष्यतां कामं लोचनेषु शरीरिणाम् । उन्मेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः ॥११॥
अराजकभयं नृणां मन्यमाना महर्षयः । देहं ममन्थुः स्म निमेः कुमारः समजायत ॥१२॥
जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः । मिथिलो मथनाज्जातो मिथिला येन निर्मिता ॥१३॥

The gods replied : "Bereft of a body, may you reside at will in the eyes of embodied souls." (In this way) Nimi took up his abode in the body (of all the Jīvas), being indicated by the opening and closing of eyes. (11) Perceiving the risk of anarchy for the people; the great sages (who officiated as priests at the sacrificial performance of Nimi) churned the body of the king, whence a son was born (to him). (12) By virtue of his extraordinary birth (or by reason of his being the progenitor of a new line of Kṣatriya kings) the prince was called Janaka; born in the line of King Nimi (who remained without a body), again, he became known as Vaideha (son of Videha). Sprung from the process of churning and further because (the city of) Mithilā was built by him, he came to be known as Mithila. (13)

तस्मादुदावसुस्तस्य पुत्रोऽभून्नन्दिवर्धनः । ततः सुकेतुस्तस्यापि देवरातो महीपते ॥१४॥
तस्माद् बृहद्रथस्तस्य महावीर्यः सुधृत्पिता । सुधृतेर्धृष्टकेतुर्वै हर्यश्वोऽथ मरुस्ततः ॥१५॥
मरोः प्रतीपकस्तस्माज्जातः कृतिरथो यतः । देवमीढस्तस्य सुतो विश्रुतोऽथ महाधृतिः ॥१६॥
कृतिरातस्ततस्तस्मान्महारोमाथ तत्सुतः । स्वर्णरोमा सुतस्तस्य ह्रस्वरोमा व्यजायत ॥१७॥
ततः सीरध्वजो जज्ञे यज्ञार्थं कर्षतो महीम् । सीता सीराग्रतो जाता तस्मात् सीरध्वजः स्मृतः ॥१८॥
कुशध्वजस्तस्य पुत्रस्ततो धर्मध्वजो नृपः । धर्मध्वजस्य द्वौ पुत्रौ कृतध्वजमितध्वजौ ॥१९॥
कृतध्वजात् केशिध्वजः खाण्डिक्यस्तु मितध्वजात् । कृतध्वजसुतो राजन्नात्मविद्याविशारदः ॥२०॥
खाण्डिक्यः कर्मतत्त्वज्ञो भीतः केशिध्वजाद् द्रुतः । भानुमांस्तस्य पुत्रोऽभूच्छतद्युम्नस्तु तत्सुतः ॥२१॥
शुचिस्तत्तनयस्तस्मात् सनद्वाजस्ततोऽभवत् । ऊर्ध्वकेतुः सनद्वाजादजोऽथ पुरुजित्सुतः ॥२२॥
अरिष्टनेमिस्तस्यापि श्रुतायुस्तत्सुपार्श्वकः । ततश्चित्ररथो यस्य क्षेमधिर्मिथिलाधिपः ॥२३॥

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तस्मात् समरथस्तस्य सुतः सत्यरथस्ततः । आसीदुपगुरुस्तस्मादुपगुप्तोऽग्निसम्भवः ॥२४॥
वस्वनन्तोऽथ तत्पुत्रो युयुधो यत्सुभाषणः । श्रुतस्ततो जयस्तस्माद् विजयोऽस्माद्दतः सुतः ॥२५॥
शुनकस्तत्सुतो जज्ञे वीतहव्यो धृतिस्ततः । बहुलाश्वो धृतेस्तस्य कृतिरस्य महावशी ॥२६॥
एते वै मैथिला राजन्नात्मविद्याविशारदाः । योगेश्वरप्रसादेन द्वन्द्वैर्मुक्ता गृहेष्वपि ॥२७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे निमिवंशानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥

Of Janaka was born Udāvasu, whose son was Nandivardhana. From Nandivardhana followed Suketu and his son, again, was Devarāta, O protector of the earth! (14) From (the loins of) Devarāta sprang up Bṛhadratha, whose son Mahāvīrya was the father of Sudhṛt (Sudhṛti). Sudhṛti's son indeed was Dhṛṣṭaketu. Then came Haryaśwa, of whom was born Maru. (15) Maru's son was Pratīpaka, of whom was born Kṛtiratha. From (the loins of) Kṛtiratha sprang up Devamīḍha, whose son was Viśruta, and then came Mahādhṛti. (16) Of him was born Kṛtirāta, from whom followed Mahāroma. Again, his son was Swarṇaromā, and Hrasvaromā was born as his son. (17) Of Hraswaromā was born Sīradhwaja. (The divine) Sītā (the Spouse of Śrī Rāma) appeared from his ploughshare while he was ploughing the earth for the purpose of a sacrifice; hence he is remembered as Sīradhwaja (who owed his celebrity to a plough). (18) His son was Kuśadhwaja, of whom was born King Dharmadhwaja; and Dharmadhwaja had two sons, Kṛtadhwaja and Mitadhwaja (by name). (19) From (the loins of) Kṛtadhwaja sprang up Keśidhwaja and from Mitadhwaja (Kṛtadhwaja's younger brother) followed Khāṇḍikya. (Of these) Keśidhwaja (the son of Kṛtadhwaja), O king, was well-versed in the science of the Spirit. (20) Khāṇḍikya (on the other hand) was proficient in the science or rituals and fled (left his kingdom) for fear of Keśīdhwaja. Keśidhwaja's son was Bhānumān, whose son was Śatadyumna. Śatadyumna's son was Śuchi, of whom was born Sanadwāja; and from the said Sanadwāja followed Ūrdhvaketu. From Ūrdhvaketu followed Aja and his son was Purujit. (21-22) His son, again, was Ariṣṭanemi. From the latter followed Śrutāyu and his son was Supārśwaka. Of the latter was born Chitraratha, whose son was Kṣemadhi, the (famous) king of Mithilā. (23) From (the loins of) Kṣemadhi sprang up Samaratha, whose son was Satyaratha. Of Satyaratha was born Upaguru and from him followed Upagupta, who emanated from (a ray of) the god of fire (Agni). (24) Then came Vasvananta and his son was Yuyudha, from whom followed Subhāṣaṇa. Then came Śruta, from whom followed Jaya and from (the loins of) the latter sprang up Vijaya, of whom was born a son, Ṛta (by name). (25) Then came Śunaka, of whom was born a son Vītahavya by name and from him followed Dhṛti. Dhṛti's son was Bahulāśwā, of whom Kṛti was born and from (the loins of) Kṛti sprang up Mahāvaśī. (26) (All) these kings of Mithilā, O king, were really proficient in the knowledge of the Spirit. By the grace of masters of Yoga (like the sage Yājñavalkya) they were rid of pairs of opposites (such as joy and sorrow) even in their household life. (27)

Thus ends the thirteenth discourse, entitled "The posterity of Nimi described", in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ चतुर्दशोऽध्यायः

Discourse XIV

A brief survey of the Lunar Dynasty

श्रीशुक उवाच

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः । यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः ॥ १ ॥
सहस्रशिरसः पुंसो नाभिह्रदसरोरुहात् । जातस्यासीत् सुतो धातुरत्रिः पितृसमो गुणैः ॥ २ ॥
तस्य दृग्भ्योऽभवत् पुत्रः सोमोऽमृतमयः किल । विप्रौषध्युडुगणानां ब्रह्मणा कल्पितः पतिः ॥ ३ ॥
सोऽयजद् राजसूयेन विजित्य भुवनत्रयम् । पत्नीं बृहस्पतेर्दर्पात् तारां नामाहरद् बलात् ॥ ४ ॥
यदा स देवगुरुणा याचितोऽभीक्ष्णशो मदात् । नात्यजत् तत्कृते जज्ञे सुरदानवविग्रहः ॥ ५ ॥
शुक्रो बृहस्पतेर्द्वेषादग्रहीत् सासुरोडुपम् । हरो गुरुसुतं स्नेहात् सर्वभूतगणावृतः ॥ ६ ॥
सर्वदेवगणोपेतो महेन्द्रो गुरुमन्वयात् । सुरासुरविनाशोऽभूत् समरस्तारकामयः ॥ ७ ॥

Śrī Śuka began again : Now hereafter hear, O king, of the hallowed race of Soma (the moon-god), in which are mentioned kings of sacred renown such as Aila (King Purūravā, the son of Ilā). (1) Of Brahmā (the creator), sprung of the lotus (in the form of the cosmos) evolved out of the pool-like navel of the (supreme) Cosmic person possessed of countless heads, there was a son, Atri (by name), who was a replica of his father in point of excellences. (2) Out of his tears of joy, so the tradition goes, sprang up a son, Soma (by name), who is an embodiment of nectar. He was appointed by Brahmā as the lord of the Brahmans, herbs and annual plants, as well as of the hosts of stars. (3) Having completely subdued all the three worlds, he worshipped the Lord by means of a Rājasūya sacrifice and out of arrogance he forcibly carried away the wife of the sage Bṛhaspati, Tārā (by name). (4) Though solicited time and again by the sage Bṛhaspati (the preceptor of the gods), he did not leave her through vanity. On that account there ensued a war between the gods and the demons. (5) Due to jealousy towards Bṛhaspati, Śukrāchārya (the preceptor of the demons) together with the Asuras took the side of the moon-god (the ruler of the stars); while Lord Śiva (the Destroyer of the Universe), surrounded (accompanied) by all the hosts of ghosts espoused the cause of Bṛhaspati (son of the sage Angirā, the teacher of Lord Śiva) due to his affection (for Bṛhaspati). (6) Accompanied by all the hosts of heaven, the mighty Indra followed Bṛhaspati. (In this way) there raged a battle for the sake of Tārā, which caused the annihilation of (both) the gods and the Asuras. (7)

निवेदितोऽथाङ्गिरसा सोमं निर्भर्त्स्य विश्वकृत् । तारां स्वभर्त्रे प्रायच्छदन्तर्वत्नीमवैत् पतिः ॥ ८ ॥
त्यज त्यजाशु दुष्प्रज्ञे मत्क्षेत्रादाहितं परैः । नाहं त्वां भस्मसात् कुर्यां स्त्रियं सांतानिकः सति ॥ ९ ॥
तत्याज व्रीडिता तारा कुमारं कनकप्रभम् । स्पृहामाङ्गिरसश्चक्रे कुमारे सोम एव च ॥१०॥
ममायं न तवेत्युच्चैस्तस्मिन् विवदमानयोः । पप्रच्छुर्ऋषयो देवा नैवोचे व्रीडिता तु सा ॥११॥
कुमारो मातरं प्राह कुपितोऽलीकलज्जया । किं न वोचस्यसद्वृत्ते आत्मावद्यं वदाशु मे ॥१२॥
ब्रह्मा तां रह आहूय समप्राक्षीच्च सान्त्वयन् । सोमस्येत्याह शनकैः सोमस्तं तावदग्रहीत् ॥१३॥
तस्यात्मयोनिरकृत बुध इत्यभिधां नृप । बुद्ध्या गम्भीरया येन पुत्रेणापोडुराण्मुदम् ॥१४॥

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ततः पुरूरवा जज्ञे इलायां य उदाहृतः । तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ॥१५॥
श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरर्षिणा । तदन्तिकमुपेयाय देवी स्मरशरार्दिता ॥१६॥
मित्रावरुणयोः शापादापन्ना नरलोकताम् । निशम्य पुरुषश्रेष्ठं कन्दर्पमिव रूपिणम् ।
धृतिं विष्टभ्य ललना उपतस्थे तदन्तिके ॥१७॥
सा तां विलोक्य नृपतिर्हर्षेणोत्फुल्ललोचनः । उवाच श्लक्ष्णया वाचा देवीं हृष्टतनूरुहः ॥१८॥

New, apprised of the (whole) situation by the sage Angirā, Brahmā (the creator of the universe) harshly rebuked Soma and had Tārā restored to her husband, who perceived her to be *enceinte*. (8) (He said to her), "Cast away, cast away at once from my soil, O evil-minded one ! the seed sown by others. I am not going to burn you a woman, O good lady, anxious as I am to have children (through you)." (9) Full of shame, Tārā brought forth a son effulgent as gold. The sage Bṛhaspati (son of Angirā) as well as Soma conceived a longing for the boy. (10) While the two were hotly disputing with regard to the child, each saying, "It is mine, not yours !" sages and gods questioned her (as to whose progeny it was). She, however, said nothing, overcome as she was by shame. (11) Full of wrath the child said to the mother, "Why do you out of false modesty not speak (the truth), O immoral woman ! (Therefore) tell me of your sin at once." (12) Calling her aside and reassuring her, Brahmā gently interrogated her. She (then) gradually intimated that the child belonged to Soma, on which Soma took possession of the child. (13) Brahmā (the self-born) gave him the name of Budha (the wise one), in virtue of his profound wisdom, O protector of men ! From this son, the moon-god (the king of the stars) derived (great) joy. (14) Of Budha was born, through Ilā, Purūravā, who has already been referred to*. Smitten with shafts of jove to hear of his personal charm, excellences, liberality, amiable disposition, affluence and valour, which were being extolled by the celestial sage (Nārada), in the court of Indra (the lord of paradise), the celestial nymph Urvaśī sought his presence. (15-16) Having developed a human disposition, thanks to the curse of the gods Mitra and Varuṇa, that charming damsel saw Purūravā (the foremost of men), who was as handsome as Love, and, controlling herself, arrived in his presence. (17) Seeing that celestial nymph, Purūravā spoke to her in a polite language (as follows), his eyes blooming with delight and the hair of his body standing on end. (18)

राजोवाच

स्वागतं ते वरारोहे आस्यतां करवाम किम् । संरमस्व मया साकं रतिर्नौ शाश्वतीः समाः ॥१९॥

The king said : I welcome you, O charming one, let yourself be (comfortably) seated. What shall we do for you ? Revel with me here. Let our enjoyment extend over numberless years. (19)

उर्वश्युवाच

कस्यास्त्वयि न सज्जेत मनो दृष्टिश्च सुन्दर । यदङ्गान्तरमासाद्य च्यवते ह रिरंसया ॥२०॥
एतावुरणकौ राजन् न्यासौ रक्षस्व मानद । संरंस्ये भवता साकं श्लाघ्यः स्त्रीणां वरः स्मृतः ॥२१॥
घृतं मे वीर भक्ष्यं स्यान्नेक्षे त्वान्यत्र मैथुनात् । विवाससं तत् तथेति प्रतिपेदे महामनाः ॥२२॥
अहो रूपमहो भावो नरलोकविमोहनम् । को न सेवेत मनुजो देवीं त्वां स्वयमागताम् ॥२३॥

* *Vide* IX. I. 35.

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तया स पुरुषश्रेष्ठो रमयन्त्या यथार्हतः । रेमे सुरविहारेषु कामं चैत्ररथादिषु ॥२४॥
रममाणस्तया देव्या पद्मकिञ्जल्कगन्धया । तन्मुखामोदमुषितो मुमुदेऽहर्गणान् बहून् ॥२५॥
अपश्यन्नुर्वशीमिन्द्रो गन्धर्वान् समचोदयत् । उर्वशीरहितं मह्यमास्थानं नातिशोभते ॥२६॥
ते उपेत्य महारात्रे तमसि प्रत्युपस्थिते । उर्वश्या उरणौ जह्रुर्न्यस्तौ राजनि जायया ॥२७॥
निशम्याक्रन्दितं देवी पुत्रयोर्नीयमानयोः । हतास्म्यहं कुनाथेन नपुंसा वीरमानिना ॥२८॥
यद्विश्रम्भादहं नष्टा हृतापत्या च दस्युभिः । यः शेते निशि संत्रस्तो यथा नारी दिवा पुमान् ॥२९॥
इति वाक्सायकैर्विद्धः प्रतोत्त्रैरिव कुञ्जरः । निशि निस्त्रिंशमादाय विवस्त्रोऽभ्यद्रवद् रुषा ॥३०॥
ते विसृज्योरणौ तत्र व्यद्योतन्त स्म विद्युतः । आदाय मेषावायान्तं नग्नमैक्षत सा पतिम् ॥३१॥

Urvaśī replied : Whose mind and eyes will not be riveted on you, O handsome prince ? Lo ! on (mentally) reaching your bosom, my presence of mind leaves me, seized as I am with a longing to enjoy life with you. (20) Please take care, O king showing honour to others, of these two rams as my pledges. (Till then) I shall revel with you; (for) he who is praiseworthy (from the point of view of comeliness and other virtues) has been declared as acceptable to women. (21) Ghee (alone) will be my food, O valiant one, and I should not see you unclothed except during coition. Full of great joy, the king accepted (all) these conditions, saying, "Amen" ! (22) "What wonderful beauty, what lovely gesture, that ravish humanity ! What human being would not accept you, a celestial lady, come of her own accord ?" (23) Along with her, who delighted him (in every way) in a befitting manner that jewel among men revelled at will in the pleasure-gardens of the gods such as the Chaitraratha (the garden of Kubera). (24) Revelling with that celestial nymph emitting the fragrance of lotus filaments and captivated by the (sweet) odour of her mouth, Purūravā rejoiced for many years. (25) Not finding Urvaśī (in his court) Indra earnestly urged the Gandharvas to look for her, saying:—"Bereft of Urvaśī, my court does not look very charming." (26) Approaching at dead of night, when darkness fully prevailed, they stole away the two rams pledged with the king by his wife Urvaśī. (27) Hearing the scream of the two rams (who were dear as sons), while they were being carried away, Urvaśī (the celestial lady) exclaimed:—"I am robbed of my life (as it were) by my unworthy husband, lacking in manliness though accounting himself a (great) hero. (28) By putting faith in him, I am ruined and have been despoiled by robbers of my rams (who were dear as my own progeny). At night he sleeps in fright like a woman and behaves as a man during the day time." (29) Thus pierced with arrows in the form of pungent words as an elephant with goads, and seizing a sword, Purūravā angrily rushed forth in (that dark) night with no clothes on. (30) Leaving the rams on that (very) spot, the Gandharvas shone brightly like flashes of lightning, so that (in the light shed by them) Urvaśī saw her husband coming back in state of nature taking the rams (with him) and left for heaven. (31)

ऐलोऽपि शयने जायामपश्यन् विमना इव । तच्चित्तो विह्वलः शोचन् बभ्रामोन्मत्तवन्महीम् ॥३२॥
स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः । पञ्च प्रहृष्टवदनाः प्राह सूक्तं पुरूरवाः ॥३३॥
अहो जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि । मां त्वमद्याप्यनिर्वृत्य वचांसि कृणवावहै ॥३४॥
सुदेहोऽयं पतत्यत्र देवि दूरं हृतस्त्वया । खादन्त्येनं वृका गृध्रास्त्वत्प्रसादस्य नास्पदम् ॥३५॥

Not finding his wife in the bed, Purūravā (the son of Ilā) appeared like one out of wits, his mind being fixed on her. Restless and grieving for

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her, he ranged over the globe like a madman. (32) Seeing her as well as her five female companions with their faces lit with keen delight (on one occasion) at Kurukṣetra on the bank of the Saraswatī, Purūravā uttered the (following) adaptation of a famous Vedic text:—(33) Oh ! my darling, Stop ! Stop !! Having remained ungratified (yourself) till now, you ought not to consign me (as well) to misery. Let us have a (heart-to-heart) talk. (34) Drawn away too far, this charming body of mine will fall here, O celestial lady ! (Nay,) wolves and vultures will devour it since it is no longer the recipient of your favour. (35)

उर्वश्युवाच

मा मृथाः पुरुषोऽसि त्वं मा स्म त्वाद्युर्वृका इमे । क्वापि सख्यं न वै स्त्रीणां वृकाणां हृदयं यथा ॥३६॥
स्त्रियो ह्यकरुणाः क्रूरा दुर्मर्षाः प्रियसाहसाः । घ्नन्त्यल्पार्थेऽपि विश्रब्धं पतिं भ्रातरमप्युत ॥३७॥
विधायालीकविश्रम्भमज्ञेषु त्यक्तसौहृदाः । नवं नवमभीप्सन्त्यः पुंश्चल्यः स्वैरवृत्तयः ॥३८॥
संवत्सरान्ते हि भवानेकरात्रं मयेश्वर । वत्स्यत्यपत्यानि च ते भविष्यन्त्यपराणि भोः ॥३९॥

Urvaśī replied : Do not die, a man that you are; nor let these wolves (in the form of the turbulent senses) eat you up. Indeed there is no friendly feeling for anyone in women, their heart being akin to that of wolves. (36) Women kill for the sake of even a trifle their trusting husband or even a brother; for they are merciless, cruel, not easily forgiving, (and) ready to take great risks for their beloved objects. (37) Having cast away (all) friendly feeling after inspiring confidence in ignorant people through deceit and ever longing newer and newer lovers, immoral women lead a wanton life. (38) At the end of a year you will cohabit with me for a single night, O powerful lord; and you will have other issues too (in addition to the one already conceived by me through union with you). (39)

अन्तर्वत्नीमुपालक्ष्य देवीं स प्रययौ पुरम् । पुनस्तत्र गतोऽब्दान्ते उर्वशीं वीरमातरम् ॥४०॥
उपलभ्य मुदा युक्तः समुवास तया निशाम् । अथैनमुर्वशी प्राह कृपणं विरहातुरम् ॥४१॥
गन्धर्वानुपधावेमांस्तुभ्यं दास्यन्ति मामिति । तस्य संस्तुवतस्तुष्टा अग्निस्थालीं ददुर्नृप ।
उर्वशीं मन्यमानस्तां सोऽबुध्यत चरन् वने ॥४२॥
स्थालीं न्यस्य वने गत्वा गृहानाध्यायतो निशि । त्रेतायां सम्प्रवृत्तायां मनसि त्रय्यवर्तत ॥४३॥
स्थालीस्थानं गतोऽश्वत्थं शमीगर्भं विलक्ष्य सः । तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया ॥४४॥
उर्वशीं मन्त्रतो ध्यायन्नधरारणिमुत्तराम् । आत्मानमुभयोर्मध्ये यत् तत् प्रजननं प्रभुः ॥४५॥
तस्य निर्मन्थनाज्जातो जातवेदा विभावसुः । त्रय्या स विद्यया राज्ञा पुत्रत्वे कल्पितस्त्रिवृत् ॥४६॥
तेनायजत यज्ञेशं भगवन्तमधोक्षजम् । उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् ॥४७॥
एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः । देवो नारायणो नान्य एकोऽग्निर्वर्ण एव च ॥४८॥
पुरूरवस एवासीत् त्रयी त्रेतामुखे नृप । अग्निना प्रजया राजा लोकं गान्धर्वमेयिवान् ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे ऐलोपाख्याने चतुर्दशोऽध्यायः ॥ १४ ॥

Perceiving Urvaśī (the celestial lady) to be gravid, Purūravā returned to his capital. Going there (to Kurukṣetra) once more at the end of a year, he found Urvaśī the mother of a hero and, full of joy, cohabited with her for the night. Finding him impatient at his separation from her and (therefore) afflicted, (the next day), Urvaśī lovingly said to him as follows:—"Propitiate

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these Gandharvas (by means of prayer and so on) and they will hand me over to you." (40-41) Pleased with him (even) while he was glorifying them, they bestowed on him, O protector of men, a vessel holding fire (for the purpose of propitiating it and thereby attaining to the realm of Urvaśī). Thinking the vessel to be Urvaśī (blinded as he was with passion), and roaming about in the forest with that vessel, he discovered the reality of the vessel (when he was just going to embrace it sexually, taking it to be Urvaśī). (42) Leaving the vessel in the forest, he returned home and began contemplating on Urvaśī at night. (In the meantime) when the Tretā age commenced (at the end of Satyayuga), the knowledge of the science of rituals (as represented by the three Vedas—Ṛk, Yajus and Sāma), dawned on his mind. (43) Going to the spot where he had left the vessel, and perceiving (there) a peepul tree sprouting from inside a Śamī tree, he hewed out of it a pair of Araṇis (churning sticks) for kindling fire by attrition. (44) (Then) visualizing the lower Araṇi to be Urvaśī, and the upper one as his own self and the piece that intervened the two as their son, the king churned them with a longing to reach the realm of Urvaśī, uttering sacred texts (detailing the procedure of producing fire through such churning). (45) As a result of his churning was produced a flame of fire, which is known by the name of Jātavedā (that which has everything created in this universe by way of its property or food). Through the ceremony of consecration (as enjoined by the three Vedas) it was adopted by the king (Purūravā) in three forms (*viz*, the Āhavanīya, the Gārhapatya and the Dākṣiṇāgni) as his son (because leading to sacred regions above). (46) Seeking after the realm of Urvaśī, Purūravā worshipped by means of that fire Lord Śrī Hari, the Ruler of sacrifices (the Bestower of their fruit), who is above sense-perception and represents all the gods in His person. (47) Of yore (before the time of Purūravā) there was but one Veda in the form of Pranava (the mystical syllable OM), the seed of all speech; there was one deity, Nārāyaṇa, and no other; there was but one fire (and not three) and only one caste known as the Haṃsas. (48) The three Vedas (the cult of rituals expounded by them) came into being from Purūravā alone at the dawn of the Tretā age, O protector of men, and the king attained (after death) to the realm of the Gandharvas by means of the sacred fire, adopted by him as his son. (49)

Thus ends the fourteenth discourse bearing (inter alia) on the story of Purūravā (the son of Ilā), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

The stories of Ṛchīka, Jamadagni and Paraśurāma

श्रीशुक उवाच

ऐलस्य चोर्वशीगर्भात् षडासन्नात्मजा नृप । आयुः श्रुतायुः सत्यायू रयोऽथ विजयो जयः ॥ १ ॥

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श्रुतायोर्वसुमान् पुत्रः सत्यायोश्च श्रुतञ्जयः । रयस्य सुत एकश्च जयस्य तनयोऽमितः ॥ २ ॥
भीमस्तु विजयस्याथ काञ्चनो होत्रकस्ततः । तस्य जह्नुः सुतो गङ्गां गण्डूषीकृत्य योऽपिबत् ।
जह्नोस्तु पूरुस्तत्पुत्रो बलाकश्चात्मजोऽजकः ॥ ३ ॥
ततः कुशः कुशस्यापि कुशाम्बुस्तनयो वसुः । कुशनाभश्च चत्वारो गाधिरासीत् कुशाम्बुजः ॥ ४ ॥

Śrī Śuka resumed: Purūravā (the son of Ilā), again, O protector of men, had by Urvaśī six sons, Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya. (1) Vasumān was the son of Śrutāyu and Śrutañjaya, of Satyāyu. Raya's son was Eka and Jaya's son was Amita. (2) Again, Bhīma was the son of Vijaya; from Vijaya followed Kāñchana and of Kāñchana was born Hotra. Hotra's son was Jahnu, who took the (holy) Gangā in the hollow of his palms and quaffed it. Again, Jahnu's son was Pūru, whose son was Balāka, and the latter's son was Aja. (3) Then came Kuśa; from (the loins of) Kuśa, again, sprang up four sons—Kuśāmbu, Tanaya, Vasu and Kuśanābha. Gādhi was the son of Kuśāmbu. (4)

तस्य सत्यवतीं कन्यामृचीकोऽयाचत द्विजः । वरं विसदृशं मत्वा गाधिर्भार्गवमब्रवीत् ॥ ५ ॥
एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम् । सहस्रं दीयतां शुल्कं कन्यायाः कुशिका वयम् ॥ ६ ॥
इत्युक्तस्तन्मतं ज्ञात्वा गतः स वरुणान्तिकम् । आनीय दत्त्वा तानश्वानुपयेमे वराननाम् ॥ ७ ॥
स ऋषिः प्रार्थितः पत्न्या श्वश्र्वा चापत्यकाम्यया । श्रपयित्वोभयैर्मन्त्रैश्चरुं स्नातुं गतो मुनिः ॥ ८ ॥
तावत् सत्यवती मात्रा स्वचरुं याचिता सती । श्रेष्ठं मत्वा तयायच्छन्मात्रे मातुरदत् स्वयम् ॥ ९ ॥
तद् विज्ञाय मुनिः प्राह पत्नीं कष्टमकारषीः । घोरो दण्डधरः पुत्रो भ्राता ते ब्रह्मवित्तमः ॥ १० ॥
प्रसादितः सत्यवत्या मैवं भूदिति भार्गवः । अथ तर्हि भवेत् पौत्रो जमदग्निस्ततोऽभवत् ॥ ११ ॥
सा चाभूत् सुमहापुण्या कौशिकी लोकपावनी । रेणोः सुतां रेणुकां वै जमदग्निरुवाह याम् ॥ १२ ॥
तस्यां वै भार्गवऋषेः सुता वसुमदादयः । यवीयाञ्जज्ञ एतेषां राम इत्यभिविश्रुतः ॥ १३ ॥
यमाहुर्वासुदेवांशं हैहयानां कुलान्तकम् । त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥ १४ ॥
दुष्टं क्षत्रं भुवो भारमब्रह्मण्यमनीनशत् । रजस्तमोवृतमहन् फल्गुन्यपि कृतेऽहसि ॥ १५ ॥

A Brahman, the sage Ṛchīka, asked in marriage Gādhi's daughter, Satyavatī. Considering him to be an unworthy match, Gādhi spoke to Ṛchīka (a scion of the sage Bhṛgu, as follows):—(5) "Let a thousand horses, white as the moon, (each) having one black ear, be given as the price of the girl; (for) we belong to the race of Kuśika (renowned for our noble pedigree)." (6) Thus spoken to and having come to know his mind, the sage sought the presence of Varuṇa (the god of water) and, having brought and delivered the horses of the aforesaid description, married that lovely princess. (7) Entreated by his wife (Satyavatī) as well as by his mother-in-law, each of whom was desirous of (having) a son, he prepared a Charu (an oblation of rice, barley and pulse boiled with butter and milk for presentation to the gods), uttering both kinds of Mantras (those invoking the birth of a Brahman for his wife and that of a Kṣatriya for his mother-in-law), and went out to bathe. (8) Meanwhile, being solicited by her aforesaid mother, who (naturally) thought the Charu prepared for her daughter as superior (because of the sage's affection for her), Satyavatī (the sage's wife) gave the Charu meant for herself to her mother and herself ate that intended for her mother. (9) The sage having understood this (exchange of Charu between his wife and mother-in-law) politely said to his wife, "You have committed a grave blunder. Your son will be a cruel chastiser (of foes);

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(while) your brother will be one foremost among the knowers of Brahma." (10) Implored by Satyavatī in the words "Let this not be", the sage Ṛchīka (a scion of the sage Bhṛgu) said, "If so, then your grandson will be such. Accordingly Jamadagni was born (of Satyavatī). (11) And Satyavatī became transformed into the most sacred river Kauśikī (Kosi), capable of sanctifying the (whole) world. Indeed, of the sage Jamadagni were born through Reṇukā, the daughter of Reṇu,- whom the aforesaid sage had duly married—(a number of) sons, Vasumān and others. The youngest of these became widely celebrated under the name of Rāma (Paraśurāma), whom the learned speak of as a part manifestation of Lord Vāsudeva (Viṣṇu) and the destroyer of the race of the Haihayas, (nay) who divested this earth of the Kṣatriya race thrice seven (twenty-one) times and struck and exterminated the wicked Kṣatriyas, that had turned hostile to the Brahmans, and constituted a (veritable) burden on the earth—enveloped (overcome) as they were by the (element of) Rajas (passion) and Tamas (ignorance),—even though they committed the slightest offence. (12-15)

राजोवाच

किं तदंहो भगवतो राजन्यैरजितात्मभिः । कृतं येन कुलं नष्टं क्षत्रियाणामभीक्ष्णशः ॥१६॥

The king (Parikṣit) submitted: What was that offence which was committed against the glorious sage (Paraśurāma) by Kṣatriyas of uncontrolled mind, for which (the entire) race of the Kṣatriyas was wiped out (by him) time and again ? (16)

श्रीशुक उवाच

हैहयानामधिपतिर्र्जुनः क्षत्रियर्षभः । दत्तं नारायणस्यांशमाराध्य परिकर्मभिः ॥१७॥
बाहून् दशशतं लेभे दुर्धर्षत्वमरातिषु । अव्याहतेन्द्रियौजःश्रीतेजोवीर्ययशोबलम् ॥१८॥
योगेश्वरत्वमैश्वर्यं गुणा यत्राणिमादयः । चचाराव्याहतगतिर्लोकेषु पवनो यथा ॥१९॥
स्त्रीरत्नैरावृतः क्रीडन् रेवाम्भसि मदोत्कटः । वैजयन्तीं स्रजं बिभ्रद् रुरोध सरितं भुजैः ॥२०॥
विप्लावितं स्वशिबिरं प्रतिस्रोतःसरिज्जलैः । नामृष्यत् तस्य तद् वीर्यं वीरमानी दशाननः ॥२१॥
गृहीतो लीलया स्त्रीणां समक्षं कृतकिल्बिषः । माहिष्मत्यां संनिरुद्धो मुक्तो येन कपिर्यथा ॥२२॥

Śrī Śuka replied: Having propitiated Lord Datta (better known as Dattātreya), a part manifestation of Lord Nārāyaṇa, through acts of worship, Arjuna, the jewel among the Kṣatriyas and the then ruler of the Haihayas, had secured a thousand arms, formidableness in the eyes of foes, uninterrupted soundness of the senses and organs of action, affluence, glory, prowess, fame and bodily strength, mastery of Yoga and superhuman power which was characterized by virtues such as the capacity to assume an atomic form. His movement being unimpeded (everywhere), he went about the worlds like the wind. (17-19) Sporting in the water of the Revā (Narmadā), surrounded by jewels among women and intoxicated with excessive pride, King Arjuna, who wore a necklace made of precious stones of the (well-known) nine varieties, obstructed (the stream of) the river with his (thousand) arms. (20) Finding his (military) encampment inundated by the water of the river flowing upwards, Rāvaṇa (the ten-headed monster), who thought himself to be a (great) hero, did not brook this (show of) valour (on the part) of Arjuna. (21) Having offended against Arjuna, Rāvaṇa was seized by way of sport in the presence of those women (by Arjuna) and was imprisoned in Māhiṣmatī (his capital) like a monkey and (eventually) set free. (22)

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स एकदा तु मृगयां विचरन् विपिने वने । यदृच्छयाऽऽश्रमपदं जमदग्निरुपाविशत् ॥२३॥
तस्मै स नरदेवाय मुनिरर्हणमाहरत् । ससैन्यामात्यवाहाय हविष्मत्या तपोधनः ॥२४॥
स वीरस्तत्र तद् दृष्ट्वा आत्मैश्वर्यातिशायनम् । तन्नाद्रियताग्निहोत्र्यां साभिलाषः सहैहयः ॥२५॥
हविर्धानीमृषेर्दर्पान्नरान् हर्तुमचोदयत् । ते च माहिष्मतीं निन्युः सवत्सां क्रन्दतीं बलात् ॥२६॥
अथ राजनि निर्याते राम आश्रम आगतः । श्रुत्वा तत् तस्य दौरात्म्यं चुक्रोधाहिरिवाहतः ॥२७॥
घोरमादाय परशुं सतूणं चर्म कार्मुकम् । अन्वधावत दुर्धर्षो मृगेन्द्र इव यूथपम् ॥२८॥

Ranging in a dense forest in pursuit of game, on one occasion, Arjuna for his part found his way perchance into the precincts of the hermitage of the sage Jamadagni. (23) By the good offices of Kāmadhenu (the cow of plenty) the sage, rich in asceticism, extended his hospitality to that ruler of men including his army, ministers and animals carrying them. (24) Seeing that affluence (of the sage), which surpassed his own, in that hermitage, and full of longing for the cow of plenty (which was so useful for Agnihotra or pouring oblations into the sacred fire, and which was responsible for all the affluence displayed by the sage), the hero (Arjuna) including the (other) Haihayas (his kinsmen that had accompanied him in his hunting expedition) did not make much of that hospitality. (25) In his arrogance the king (did not think it necessary to seek the permission of the sage and) commanded his men to take away the cow of plenty (*lit.*, a storehouse of milk, ghee and so on, fit for being poured as oblation into the sacred fire). And they (in their turn) forcibly took away to Māhiṣmatī the screaming cow along with its calf. (26) Now, on the king having gone away Rāma (who had been out) returned to the hermitage and, having heard of his aforesaid wickedness, flew into a rage like a serpent that had been hit. (27) Taking his terrible axe, shield and bow with a quiver, the formidable hero pursued the king like a lion (the king of beasts) chasing the leader of a herd of elephants. (28)

तमापतन्तं भृगुवर्यमोजसा धनुर्धरं बाणपरश्वधायुधम् ।
ऐणेयचर्माम्बरमर्कधामभिर्युतं जटाभिर्दददृशे पुरीं विशन् ॥२९॥
अचोदयद्भस्तिरथाश्वपत्तिभिर्गदासिबाणर्ष्टिशतघ्निशक्तिभिः ।
अक्षौहिणीः सप्तदशातिभीषणास्ता राम एको भगवानसूदयत् ॥३०॥
यतो यतोऽसौ प्रहरत्परश्वधो मनोऽनिलौजाः परचक्रसूदनः ।
ततस्ततश्छिन्नभुजोरुकन्धरा निपेतुरुर्व्यां हतसूतवाहनाः ॥३१॥
दृष्ट्वा स्वसैन्यं रुधिरौघकर्दमे रणाजिरे रामकुठारसायकैः ।
विवृक्णचर्मध्वजचापविग्रहं निपातितं हैहय आपतद् रुषा ॥३२॥
अथार्जुनः पञ्चशतेषु बाहुभिर्धनुःषु बाणान् युगपत् स संदधे ।
रामाय रामोऽस्त्रभृतां समग्रणीस्तान्येकधन्वेषुभिराच्छिनत् समम् ॥३३॥
पुनः स्वहस्तैरचलान् मृधेऽङ्घ्रिपानुत्क्षिप्य वेगादभिधावतो युधि ।
भुजान् कुठारेण कठोरनेमिना चिच्छेद रामः प्रसभं त्वहेरिव ॥३४॥
कृत्तबाहोः शिरस्तस्य गिरेः शृङ्गमिवाहरत् । हते पितरि तत्पुत्रा अयुतं दुद्रुवुर्भयात् ॥३५॥

(Even) while entering his capital, Arjuna saw rushing with (great) vehemence Paraśurāma (the foremost of the Bhṛgus), wielding a bow and armed with an arrow and an axe, clad in the skin of a black antelope and marked with matted locks brilliant as (the rays of) the sun. (29) Arjuna sent forth

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(against the intruder) seventeen most formidable Akṣauhiṇīs* characterized by elephants, chariots, horses and foot-soldiers and armed with maces, swords, arrows, javelins, Śataghnīs (a stone or cylindrical piece of wood studded with iron spikes) and darts. The glorious Rāma destroyed them (all) single-handed. (30) In whatever direction appeared Rāma (the destroyer of hostile armies), quick as mind and the wind, whose axe was (ever) prone to strike, there fell down to the ground warriors with their arms, thighs and necks severed and their charioteers and animals slain. (31) Seeing his army laid low in the battle-field—rendered miry with streams of blood—with their shields, ensigns, bows and bodies cut to pieces by the axe and shafts of Rāma, Arjuna (the chief of the Haihayas) rushed forward in rage. (32) Now, with his (one thousand) arms the celebrated Arjuna synchronously fitted arrows to his five hundred bows in order to pierce Rāma. Rāma (however), who was by far the foremost of those that (ever) wielded missiles and who had (only) one bow, simultaneously cut them down with his arrows. (33) Again, with his hard-edged axe Rāma, for his part, violently lopped off, like the hoods of a serpent, (all the thousand) arms of Arjuna, who came rushing forward in battle with (terrible) speed uprooting with his (numerous) hands rocks and trees on the battle-field. (34) Rāma severed, like the peak of a mountain, the head of Arjuna, whose arms had (thus) been lopped off. On the father having been killed, his ten thousand sons ran away out of fear. (35)

अग्निहोत्रीमुपावर्त्य सवत्सां परवीरहा । समुपेत्याश्रमं पित्रे परिक्लिष्टां समर्पयत् ॥३६॥
स्वकर्म तत्कृतं रामः पित्रे भ्रातृभ्य एव च । वर्णयामास तच्छ्रुत्वा जमदग्निरभाषत ॥३७॥
राम राम महाबाहो भवान् पापमकारषीत् । अवधीन्नरदेवं यत् सर्वदेवमयं वृथा ॥३८॥
वयं हि ब्राह्मणास्तात क्षमयार्हणतां गताः । यया लोकगुरुर्देवः पारमेष्ठ्यमगात् पदम् ॥३९॥
क्षमया रोचते लक्ष्मीर्ब्रह्मी सौरी यथा प्रभा । क्षमिणामाशु भगवांस्तुष्यते हरिरीश्वरः ॥४०॥
राज्ञो मूर्धाभिषिक्तस्य वधो ब्रह्मवधाद् गुरुः । तीर्थसेवया चांहो जह्यङ्गाच्युतचेतनः ॥४१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे पञ्चदशोऽध्यायः ॥ १५ ॥

Bringing back the cow of plenty—sore distressed (at its having been removed by force from the hermitage)—together with her calf, and returning safe to his hermitage, Rāma (the slayer of hostile warriors) duly made her over to his father (sage Jamadagni). (36) Rāma recounted to his father as well as to his (elder) brothers his own achievement and also that which was done by Arjuna. Having heard the account, Jamadagni spoke (as follows):—(37) "Rāma, O Rāma of mighty arms, you have committed a (great) sin in that you slew for no purpose a ruler of men, who represented all the gods (in his person). (38) We, Brahmans, O dear child, have earned a title to adoration through forgiveness alone, by virtue of which Brahmā, the adored of the (whole) world, attained to the position of the supreme ruler (of the universe). (39) Through forgiveness the glory of a Brahman shines forth like the brilliance of the sun. (Nay,) with the forgiving the almighty Lord Śrī Hari is quickly pleased. (40) Slaying a king whose head has been (duly) consecrated (at the time of coronation) is more sinful than the killing of a Brahman. Therefore, O dear one, atone for the sin by reverently visiting the holy places with your mind fixed on Śrī Viṣṇu (the immortal Lord). (41)

Thus ends the fifteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

* For the strength of an Akṣauhiṇī see foot-note below I. viii. 48.

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अथ षोडशोऽध्यायः

Discourse XVI

Extermination of the Kṣatriyas by Paraśurāma: an account of the posterity of the sage Viśwāmitra

श्रीशुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दन । संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् ॥ १ ॥
कदाचिद् रेणुका याता गङ्गायां पद्ममालिनम् । गन्धर्वराजं क्रीडन्तमप्सरोभिरपश्यत ॥ २ ॥
विलोकयन्ती क्रीडन्तमुदकार्थं नदीं गता । होमवेलां न सस्मार किंचिच्चित्ररथस्पृहा ॥ ३ ॥
कालात्ययं तं विलोक्य मुनेः शापविशङ्किता । आगत्य कलशं तस्थौ पुरोधाय कृताञ्जलिः ॥ ४ ॥
व्यभिचारं मुनिर्ज्ञात्वा पत्न्याः प्रकुपितोऽब्रवीत् । घ्नतैनां पुत्रकाः पापामित्युक्तास्ते न चक्रिरे ॥ ५ ॥
रामः संचोदितः पित्रा भ्रातॄन् मात्रा सहावधीत् । प्रभावज्ञो मुनेः सम्यक् समाधेस्तपसश्च सः ॥ ६ ॥
वरेणच्छन्दयामास प्रीतः सत्यवतीसुतः । वव्रे हतानां रामोऽपि जीवितं चास्मृतिं वधे ॥ ७ ॥
उत्तस्थुस्ते कुशलिनो निद्रापाय इवाञ्जसा । पितुर्विद्वांस्तपोवीर्यं रामश्चक्रे सुहृद्वधम् ॥ ८ ॥

Śrī Śuka resumed: Admonished by his father (as aforesaid)* and saying "So be it", Paraśurāma returned to his hermitage (only) after having performed pilgrimage for a year, O delight of the Kurus ! (1) On a certain day, having gone to the Gangā, Reṇukā (Paraśurāma's mother) saw (there) Chitraratha (the king of the Gandharvas) —adorned with a lotus garland—sporting with celestial nymphs. (2) It was for water that she had gone to the river. (But) gazing at the sporting Gandharva, she did not remember the time scheduled for offering oblations into the sacred fire (when the water was required by her husband), her heart being seized with a slight longing for Chitraratha. (3) Perceiving the delay thus caused, and terribly afraid of the sage's (her husband's) curse, she returned (forthwith) and, placing the pitcher before him, stood with joined palms. (4) Enraged to know (through Yoga) the (mental) lapse of his wife, the sage exclaimed, "My sons ! do away with this sinful woman." Though enjoined thus, they did not carry out his command. (5) Peremptorily urged by the father, Paraśurāma, who knew well the power of the sage's deep concentration of mind and austerities, killed his brothers along with the mother. (6) The gratified Jamadagni (the son of Satyavatī) asked him to seek a boon. Rāma for his part requested that those despatched by himself might be restored to life and forget their having been killed (by him). (7) They instantly rose (quite) whole (again) as if after sleep. Paraśurāma put his dear ones to death (only) because he knew the power of his father's austerities. (8)

येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितुर्वधम् । रामवीर्यपराभूता लेभिरे शर्म न क्वचित् ॥ ९ ॥
एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते । वैरं सिसाधयिषवो लब्धच्छिद्रा उपागमन् ॥ १० ॥
दृष्ट्वाग्न्यगार आसीनमावेशितधियं मुनिम् । भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः ॥ ११ ॥
याच्यमानाः कृपणया राममात्रातिदारुणाः । प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रबन्धवः ॥ १२ ॥
रेणुका दुःखशोकार्ता निघ्नन्त्यात्मानमात्मना । राम रामेहि तातेति विचुक्रोशोच्चकैः सती ॥ १३ ॥

* Vide verses 38-41 of Discourse XV above.

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तदुपश्रुत्य दूरस्थो हा रामेत्यार्तवत् स्वनम् । त्वरयाऽऽश्रममासाद्य ददृशे पितरं हतम् ॥१४॥
तद्दुःखरोषामर्षार्तिशोकवेगविमोहितः । हा तात साधो धर्मिष्ठ त्यक्त्वास्मान् स्वर्गतो भवान्॥१५॥
विलप्यैवं पितुर्देहं निधाय भ्रातृषु स्वयम् । प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥१६॥

Those sons of Arjuna that had been vanquished by Rāma's valour found peace nowhere, recollecting as they did the death of their father (at the hands of Paraśurāma), O king ! (9) One day, when Paraśurāma, along with his (elder) brothers, had gone to the woods from his hermitage, Arjuna's sons (who were anxious to repay their grudge) came to the hermitage, finding a suitable opportunity (to accomplish their object). (10) Perceiving the sage seated in the hut consecrated to the sacrificial fire, with his mind fixed on the Lord of sacred renown, they of sinful resolve made short work of him. (11) Though entreated by the helpless mother of Paraśurāma (to spare her husband), those vile and extremely heartless Kṣatriyas forcibly lopped off the sage's head and took it away (with them). (12) Stricken with agony and grief and violently beating herself with her hands, the virtuous Reṇukā loudly and plaintively cried, "Rāma ! O Rāma !! Come, dear child !!!" (13) Attentively hearing that cry of "Oh Rāma !" uttered as though by one in distress, Paraśurāma, who was at a distance, hastily returned to the hermitage and beheld his father done to death. (14) Utterly confounded with an outburst of agony, anger, indignation, affliction and grief, Paraśurāma then cried:—"Ah noble and most virtuous father, leaving us, you have ascended to heaven !" (15) Wailing thus, he himself tightly gripped his battle-axe and, entrusting the father's dead body to the care of his brothers, made up his mind to extirpate the Kṣatriya race. (16)

गत्वा माहिष्मतीं रामो ब्रह्मघ्नविहतश्रियम् । तेषां स शीर्षभी राजन् मध्ये चक्रे महागिरिम् ॥१७॥
तद्रक्तेन नदीं घोरामब्रह्मण्यभयावहाम् । हेतुं कृत्वा पितृवधं क्षत्रेऽमङ्गलकारिणि ॥१८॥
त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः । समन्तपञ्चके चक्रे शोणितोदान् ह्रदान् नृप ॥१९॥
पितुः कायेन संधाय शिर आदाय बर्हिषि । सर्वदेवमयं देवमात्मानमयजन्मखैः ॥२०॥
ददौ प्राचीं दिशं होत्रे ब्रह्मणे दक्षिणां दिशम् । अध्वर्यवे प्रतीचीं वै उद्गात्रे उत्तरां दिशम् ॥२१॥
अन्येभ्योऽवान्तरदिशः कश्यपाय च मध्यतः । आर्यावर्तमुपद्रष्ट्रे सदस्येभ्यस्ततः परम् ॥२२॥
ततश्चावभृथस्नानविधूताशेषकिल्बिषः । सरस्वत्या ब्रह्मनद्या रेजे व्यभ्र इवांशुमान् ॥२३॥
स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् । ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ॥२४॥
जामदग्न्योऽपि भगवान् रामः कमललोचनः । आगामिन्यन्तरे राजन् वर्तयिष्यति वै बृहत् ॥२५॥
आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः । उपगीयमानचरितः सिद्धगन्धर्वचारणैः ॥२६॥
एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः । अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् ॥२७॥

Going to Māhismatī (that had been) completely robbed of its splendour by the (sin of the) murderers of a Brahman (sage), Paraśurāma raised in the heart of the city a huge mountain of their heads and with their blood created a ghastly river that inspired terror into (the heart of) Brahman-haters. Making the murder of his father an excuse,—on the Kṣatriyas having taken to unrighteous ways,—the

* Tradition says that in her deep agony caused by her husband's brutal murder Rāma's mother beat her breast twenty-one times. In order to pacify her, Paraśurāma too wiped out the Kṣatriya race as many times.

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mighty Paraśurāma rid the globe of the Kṣatriyas thrice seven times and (from their blood) created at Samantapañchaka (Kurukṣetra) tanks filled with blood instead of water, O protector of men ! (17-19) Having brought (back) the head of his father, Paraśurāma joined it to his trunk and, placing his body on (blades of) the sacred Kuśa grass, propitiated through (a number of) sacrifices the (supreme) Deity, his own Self, who represents all the gods in His person. (20) (At the end of these sacrifices) he actually gave away the eastern quarter to the Hotā, the southern to the Brahmā, the western to the Adhwaryu (and) the northern to the Udgātā. (21) He bestowed the intermediate corners on the other priests, the central region on the sage Kaśyapa, the Āryāvarta (the tract of land bounded on the north by the Himalayas and on the south by the Vindhya mountains), on the Upadraṣṭā (the supervisor) and the region beyond (*viz*, that lying to the south of the Vindhya range) on the Sadasyas (superintending priests). (22) And then, having washed off his entire sin (incurred by killing numberless Kṣatriyas) through a bath, taken at the conclusion of the sacrifices in (the waters of) the Saraswatī, a river representing the Vedas, he shone like the cloudless sun. (23) Having regained his own body (which was now completely) spiritualized (consisting as it did of consciousness alone), Jamadagni too, the adored of Paraśurāma, became the seventh in the group of the seven seers (looking after the welfare of the universe). (24) Indeed. Jamadagni's son, the worshipful Paraśurāma too, who has eyes beautiful as a pair of lotuses, will propagate the Vedas (as one of the seven seers), O king, in the ensuing Manvantara. (25) He stays even to this day on Mount Mahendra, having renounced (all forms of) violence and with a perfectly serene mind, his exploits being sung by Siddhas, Gandharvas and Chāraṇas. (26) Descending in the midst of the Bhṛgus, the almighty Lord Śrī Hari, the Soul of the universe, thus slew several times kings (Kṣatriyas) who constituted a great burden on the (bosom of the) earth. (27)

गाधेरभून्महातेजाः समिद्ध इव पावकः । तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मवर्चसम् ॥२८॥
विश्वामित्रस्य चैवासन् पुत्रा एकशतं नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते ॥२९॥
पुत्रं कृत्वा शुनःशेपं देवरातं च भार्गवम् । आजीगर्तं सुतानाह ज्येष्ठ एष प्रकल्प्यताम् ॥३०॥
यो वै हरिश्चन्द्रमखे विक्रीतः पुरुषः पशुः । स्तुत्वा देवान् प्रजेशादीन् मुमुचे पाशबन्धनात् ॥३१॥
यो रातो देवयजने देवैर्गाधिषु तापसः । देवरात इति ख्यातः शुनःशेपः स भार्गवः ॥३२॥
ये मधुच्छन्दसो ज्येष्ठाः कुशलं मेनिरे न तत् । अशपत् तान् मुनिः क्रुद्धो म्लेच्छा भवत दुर्जनाः ॥३३॥
स होवाच मधुच्छन्दाः सार्धं पञ्चाशता ततः । यन्नो भवान् संजानीते तस्मिंस्तिष्ठामहे वयम् ॥३४॥
ज्येष्ठं मन्त्रदृशं चक्रुस्त्वामन्वञ्चो वयं स्म हि । विश्वामित्रः सुतानाह वीरवन्तो भविष्यथ ।
ये मानं मेऽनुगृह्णन्तो वीरवन्तमकर्त मान् ॥३५॥
एष वः कुशिका वीरो देवरातस्तमन्वित । अन्ये चाष्टकहारीतजयक्रतुमदादयः ॥३६॥
एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् । प्रवरान्तरमापन्नं तद्धि चैवं प्रकल्पितम् ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे षोडशोऽध्यायः ॥ १६ ॥

Gādhi's son was (the celebrated sage) Viśwāmitra possessed of extraordinary effulgence, like a blazing fire, who, shedding his Kṣatriyahood, attained Brahmanical glory through (his) asceticism. (28) And Viśwāmitra had one hundred and one sons, O protector of men ! The fifty-first son (who formed the middle of the

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whole lot, was (named) Madhuchchhandā; (hence) they (all) came to be known as Madhuchchhandās. (29) Adopting Ajīgarta's son Śunaḥśepa, also known as Devarāta, a scion of the sage Bhṛgu, as his own son, the sage Viśwāmitra said to his sons, "Let this boy be treated as the eldest (of you all)." (30) He was the same Śunaḥśepa (a descendant of Bhṛgu) who was sold (by his parents) to be used as a human victim in the sacrificial performance of King Hariśchandra.* (Having sought the protection of Viśwāmitra,) he was freed from bond in the shape of a cord by extolling (as instructed by Viśwāmitra) gods such as the lords of creation. (Thus) saved by the gods (Varuṇa and others) in a sacrificial performance meant to propitiate the god Varuṇa, the ascetic boy became celebrated among the scions of Gādhi by the name of Devarāta. (31-32) The (fifty) sons of Viśwāmitra, older than Madhuchchhandā, did not approve of Śunaḥśepa being treated as the eldest. Full of anger, the sage (Viśwāmitra) cursed them, "Become Mlechchhas (barbarians), O evil ones!" (33) Along with his fifty (younger) brothers—so the tradition goes—Madhuchchhandā then said: "We shall abide by whatever you enjoin on us." (34) They (accordingly) took Śunaḥśepa, a seer of Vedic Mantras, as the eldest (of them all) and said to him, "Indeed we are (all) your followers (younger brothers)." (Gratified at this) Viśwāmitra said to these (latter) sons, "You will be blessed with sons—you who have made me a father of worthy sons by conceding my superiority (accepting my command). (35) This valiant Devarāta is one of you (as good a scion of Kuśika as you), O scions of Kuśika ! (Hence) follow him (as an elder brother)." There were other sons too of Viśwāmitra —Aṣṭaka, Hārīta, Jaya, Kratumān and so on. (36) Thus, of course, the line of Kuśika was ramified into various offshoots due to the sons of Viśwāmitra. And it acquired a different Pravara (branch name, *viz*, that of Devarāta) inasmuch as it was given a new shape (with Devarāta as the eldest son of Viśwāmitra). (37)

Thus ends the sixteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The posterity of Kings Kṣatravṛddha, Raji and others of the Lunar Dynasty

श्रीशुक उवाच

यः पुरूरवसः पुत्र आयुस्तस्याभवन् सुताः । नहुषः क्षत्रवृद्धश्च रजी रम्भश्च वीर्यवान् ॥ १ ॥
अनेना इति राजेन्द्र शृणु क्षत्रवृधोऽन्वयम् । क्षत्रवृद्धसुतस्यासन् सुहोत्रस्यात्मजास्त्रयः ॥ २ ॥
काश्यः कुशो गृत्समद इति गृत्समदादभूत् । शुनकः शौनको यस्य बह्वृचप्रवरो मुनिः ॥ ३ ॥
काश्यस्य काशिस्तत्पुत्रो राष्ट्रो दीर्घतमःपिता । धन्वन्तरिर्दीर्घतम आयुर्वेदप्रवर्तकः ॥ ४ ॥
यज्ञभुग् वासुदेवांशः स्मृतमात्रार्तिनाशनः । तत्पुत्रः केतुमानस्य जज्ञे भीमरथस्ततः ॥ ५ ॥
दिवोदासो द्युमांस्तस्मात् प्रतर्दन इति स्मृतः । स एव शत्रुजिद् वत्स ऋतध्वज इतीरितः ।

* *Vide* verses 20 and 21 of Discourse VII above.

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तथा कुवलयाश्वेति प्रोक्तोऽलर्कादयस्ततः ॥ ६ ॥
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च । नालर्कादपरो राजन् मेदिनीं बुभुजे युवा ॥ ७ ॥
अलर्कात् संततिस्तस्मात् सुनीथोऽथ सुकेतनः । धर्मकेतुः सुतस्तस्मात् सत्यकेतुरजायत ॥ ८ ॥
धृष्टकेतुः सुतस्तस्मात् सुकुमारः क्षितीश्वरः । वीतिहोत्रस्य भर्गोऽतो भार्गभूमिरभून्नृपः ॥ ९ ॥

Śrī Śuka began again: Nahuṣa and Kṣatravṛddha, Raji, the valiant Rambha and Anenā—these were the sons of Āyu, who was a son of Purūravā*. (Now,) hear of the posterity of Kṣatravṛddha, O king of kings! Kāśya, Kuśa and Gṛtsamada—these were the three sons of Suhotra, the son of Kṣatravṛddha. From (the loins of) Gṛtsamada sprang up Śunaka, whose son, the sage Śaunaka, was the foremost of the students of Ṛgveda. (1-3) Kāśya's son was Kāśī, whose son, Rāṣṭra, was the father of Dīrghatamā. (And) Dīrghatamā's son was Dhanvantari, the founder of Āyurveda (the science of medicine), and a part manifestation of Lord Vāsudeva, who received a share in the sacrificial offerings and is capable of relieving bodily suffering merely on being thought of. His son was Ketumān, of whom was born Bhīmaratha; and from (the loins of) the latter sprang up Divodāsa. From Divodāsa followed Dyumān, also remembered by the name of Pratardana. The same Dyumān was called by the names of Śatrujit, Vatsa and Ṛtadhwaja and was also referred to by the name of Kuvalayāśwa. From him sprang up Alarka and others. (4-6) None other than Alarka, O Parīkṣit, ruled over the earth for (a period of) sixty-six thousand years, remaining young throughout this period. (7) From (the loins of) Alarka sprang up Santati, from whom followed Sunītha and from the latter, Suketana. Dharmaketu was the son of Suketana, of whom Satyaketu was born. (8) Dhṛṣṭaketu was the son of Satyaketu, and from (the loins of) Dhṛṣṭaketu sprang up King Sukumāra. Then came Vītihotra, whose son was Bharga; and of the latter was born King Bhārgabhūmi. (9)

इतीमे काशयो भूपाः क्षत्रवृद्धान्वयायिनः । रम्भस्य रभसः पुत्रो गम्भीरश्चाक्रियस्ततः ॥ १० ॥
तस्य क्षेत्रे ब्रह्म जज्ञे शृणु वंशमनेनसः । शुद्धस्ततः शुचिस्तस्मात् त्रिककुद् धर्मसारथिः ॥ ११ ॥
ततः शान्तरयो जज्ञे कृतकृत्यः स आत्मवान् । रजेः पञ्चशतान्यासन् पुत्राणामितौजसाम् ॥ १२ ॥
देवैरभ्यर्थितो दैत्यान् हत्वेन्द्रायाददाद् दिवम् । इन्द्रस्तस्मै पुनर्दत्त्वा गृहीत्वा चरणौ रजेः ॥ १३ ॥
आत्मानमर्पयामास प्रह्लादाद्यरिशङ्कितः । पितर्युपरते पुत्रा याचमानाय नो ददुः ॥ १४ ॥
त्रिविष्टपं महेन्द्राय यज्ञभागान् समाददुः । गुरुणा हूयमानेऽग्नौ बलभित् तनयान् रजेः ॥ १५ ॥
अवधीद् भ्रंशितान् मार्गान्न कश्चिदवशेषितः । कुशात् प्रतिः क्षात्रवृद्धात् संजयस्तत्सुतो जयः ॥ १६ ॥
ततः कृतः कृतस्यापि जज्ञे हर्यवनो नृपः । सहदेवस्ततो हीनो जयसेनस्तु तत्सुतः ॥ १७ ॥
संकृतिस्तस्य च जयः क्षत्रधर्मा महारथः । क्षत्रवृद्धान्वया भूपाः शृणु वंशं च नाहुषात् ॥ १८ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे चन्द्रवंशानुवर्णने सप्तदशोऽध्यायः ॥ १७ ॥

(All) these aforesaid kings in the line of Kṣatravṛddha were the descendants of Kāśi. Rambha's son was Rabhasa, whose son (again) was Gambhīra and from him followed Akriya. (10) Through his wife was sprung a line of Brahmans; (now) listen to the posterity of Anenā. From (the loins of) Anenā sprang up Śuddha, from whom followed Śuchi. Of him was born Trikakud, *alias*

* *Vide* verse 1 of Discourse XV above.

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Dharmasārathi. (11) Of him was born Śāntaraya, who had his object (in the shape of final beatitude) accomplished and was enlightened (too so that he did not beget any child). Raji had five hundred sons, who were (all) possessed of immense strength. (12) Solicited by the gods, he slew the demons and restored (the kingdom of) heaven to Indra. Returning it to him (Raji) and clasping his feet, Indra placed himself in his hands, afraid as he was of Prahrāda and other enemies. On the death of their father, the sons of Raji did not return to the great Indra, even though he asked for it, (the sovereignty of) heaven and (even) fully appropriated the sacrificial offerings. When oblations were being poured by the preceptor (the sage Bṛhaspati) into the sacred fire (according to the procedure laid down for the employment of spells for a malevolent purpose), Indra (the slayer of the demon Bala) slew (all) the sons of Raji, who had strayed from the path of virtue, and none (of them) was left alive. From (the loins of) Kuśa, the grandson of Kṣatravṛddha, sprang up Prati; then came Sañjaya, whose son was Jaya. (13-16) From Jaya followed Kṛta and of Kṛta, again, was born King Haryavana. Next came Sahadeva and from Sahadeva followed Hīna; while Hīna's son was Jayasena. Then came Sankṛti and the latter's son was Jaya, a great car-warrior devoted to the course of conduct of a Kṣatriya. These are all the kings born in the line of Kṣatravṛddha; now hear of the line which originated from King Yayāti (the son of Nahuṣa). (17-18)

Thus ends the seventeenth discourse, forming part of an account of the lunar dynasty, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā'

अथाष्टादशोऽध्यायः

Discourse XVIII

The story of Yayāti

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः । षडिमे नहुषस्यासन्निन्द्रियाणीव देहिनः ॥ १ ॥
राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणामवित् । यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते ॥ २ ॥
पितरि भ्रंशिते स्थानादिन्द्राण्याधर्षणात् द्विजैः । प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः ॥ ३ ॥
चतसृष्वादिशद् दिक्षु भ्रातॄन् भ्राता यवीयसः । कृतदारो जुगोपोर्वीं काव्यस्य वृषपर्वणः ॥ ४ ॥

Śrī Śuka resumed : Like the six senses (including the mind) of an embodied soul, the following six were the sons of Nahuṣa—Yati, Yayāti, Saṃyāti, Āyati, Viyati and Kṛti. (1) Yati (the eldest) did not desire the sovereignty, offered by his father, since he knew the end of sovereignty, having entered which one is no longer able to realize the Self. (2) On his father (Nahuṣa) having been hurled from heaven and transformed into a python by the (curse of) the Brahmans (the sage Agastya and others) due to the former's impudence towards Indra's wife, therefore, (it was) Yayāti (who) became the king. (3) Yayāti (the elder brother) appointed (his four) younger brothers (Saṃyāti

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and others) as governors in the four quarters (each in one quarter) and, having taken to wife the daughters of Śukrāchārya and Vṛṣaparvā, ruled over the globe (as its suzerain lord.) (4)

राजोवाच

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहुषः । राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः ॥ ५ ॥

The king (Parikṣit) submitted: The glorious Śukrāchārya was a Brahman sage and Yayāti (the son of Nahuṣa), a mere Kṣatriya. How did the irregular marriage of a Kṣatriya king with a Brahman girl take place? (5)

श्रीशुक उवाच

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका । सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥ ६ ॥
देवयान्या पुरोद्याने पुष्पितद्रुमसंकुले । व्यचरत् कलगीतालिनलिनीपुलिनेऽबला ॥ ७ ॥
ता जलाशयमासाद्य कन्याः कमललोचनाः । तीरे न्यस्य दुकूलानि विजह्रुः सिञ्चतीर्मिथः ॥ ८ ॥
वीक्ष्य व्रजन्तं गिरिशं सह देव्या वृषस्थितम् । सहसोत्तीर्य वासांसि पर्यधुर्व्रीडिताः स्त्रियः ॥ ९ ॥
शर्मिष्ठाजानती वासो गुरुपुत्र्याः समव्ययत् । स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत् ॥ १० ॥
अहो निरीक्ष्यतामस्या दास्याः कर्म ह्यसाम्प्रतम् । अस्मद्धार्यं धृतवती शुनीव हविरध्वरे ॥ ११ ॥
यैरिदं तपसा सृष्टं मुखं पुंसः परस्य ये । धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः ॥ १२ ॥
यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः । भगवानपि विश्वात्मा पावनः श्रीनिकेतनः ॥ १३ ॥
वयं तत्रापि भृगवः शिष्योऽस्या नः पितासुरः । अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती ॥ १४ ॥
एवं शपन्तीं शर्मिष्ठा गुरुपुत्रीमभाषत । रुषा श्वसन्त्युरङ्गीव धर्षिता दष्टदच्छदा ॥ १५ ॥
आत्मवृत्तमविज्ञाय कत्थसे बहु भिक्षुकि । किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा ॥ १६ ॥
एवंविधैः सुपरुषैः क्षिप्त्वाऽऽचार्यसुतां सतीम् । शर्मिष्ठा प्राक्षिपत् कूपे वास आदाय मन्युना ॥ १७ ॥

Śrī Śuka replied: Accompanied by a thousand girl companions as well as by Devayānī, the daughter of Śukrāchārya (the preceptor of the Dānavas), Śarmiṣṭhā, the virgin daughter of Vṛṣaparvā (the celebrated Dānava chief),—who, though belonging to the weaker sex, was (yet) very proud,—was strolling, on one occasion, in the city garden, full of flowering trees and adorned with the sandy strands of a lotus pond swarming with sweetly humming bees. (6-7) Arriving at the pond and leaving their clothes on the margin, those maidens with eyes beautiful as a pair of lotuses sported in it, sprinkling one another with water. (8) Observing Lord Śankara, mounted on a bull along with His divine Consort (Goddess Pārvatī) passing (that way), the damsels felt abashed and put on their clothes, coming out of the pond at once. (9) Śarmiṣṭhā unwittingly put on the raiment of the preceptor's daughter, regarding it as her own. Getting enraged (at this), Devayānī spoke thus:—(10) "Oh! just look at the indecorum of this servant-maid in that like a bitch snatching away the oblation in a sacrifice she has put on the clothing which was meant to be put on by us. (11) Even among the Brahmans—by whom this world has been created by dint of (their) asceticism, who represent the mouth of the supreme Person (in the sense that they emanated from the mouth of the Cosmic Person and also because it is by feeding them that the Lord is easily propitiated) and by whom is cherished (as the object of their worship) the (transcendent) Brahma (that is all

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effulgence), by whom has been revealed the way to blessedness (in the shape of the Vedic religion), whom hail and extol the guardians of the spheres and the rulers of the gods, (nay,) even the almighty Lord, the Soul of the universe, the Purifier (of all) and the abode of Śrī (the goddess of beauty and prosperity),— we are the descendants of Bhṛgu ! Her (Śarmiṣṭhā's) father, a demon chief, is a disciple of ours. (Yet) like a Śūdra who has learnt by heart the Veda, this wench has put on the garment which was to be worn by us !" (12-14) Hissing like a female serpent and biting her lips in anger, the ill-treated Śarmiṣṭhā spoke (as follows) to the preceptor's daughter, who was thus abusing her:—(15) "Not knowing your own status, O beggar-maid, you brag much ! Do you not (all) wait at our door like a swarm of crows (the eaters of crumbs offered to them as representatives of the feathered kingdom) ?" (16) Reproaching in such exceedingly harsh words the preceptor's daughter, who was worthy of respect, Śarmiṣṭhā violently dashed her into a well after snatching her clothes through anger. (17)

तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् । प्राप्तो यदृच्छया कूपे जलार्थी तां ददर्श ह ॥१८॥
दत्त्वा स्वमुत्तरं वाससस्तस्यै राजा विवाससे । गृहीत्वा पाणिना पाणिमुज्जहार दयापरः ॥१९॥
तं वीरमाहौशनसी प्रेमनिर्भरया गिरा । राजंस्त्वया गृहीतो मे पाणिः परपुरञ्जय ॥२०॥
हस्तग्राहोऽपरो मा भूद् गृहीतायास्त्वया हि मे । एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः ।
यदिदं कूपलग्नाया भवतो दर्शनं मम ॥२१॥
न ब्राह्मणो मे भविता हस्तग्राहो महाभुज । कचस्य बार्हस्पत्यस्य शापाद् यमशपं पुरा ॥२२॥
ययातिरनभिप्रेतं दैवोपहृतमात्मनः । मनस्तु तद्गतं बुद्ध्वा प्रतिजग्राह तद्वचः ॥२३॥

When Śarmiṣṭhā had left for her home, Yayāti, who had been wandering in search of game, arrived there by chance. Being desirous of water, he looked into the well and descried her (Devayānī)—so the tradition goes. (18) Giving to the naked girl the piece of cloth covering the upper part of his body, the kind-hearted king lifted her out, grasping (her) hand by his own. (19) Devayānī, (the daughter of the sage Uśanā) spoke to the hero in a language full of love (as follows):— "O king, the conqueror of (your) enemy's cities ! my hand has been accepted by you. (20) Indeed, let none else take my hand, now that I have been accepted by you. This union of ours, O valiant king, has been brought about by Providence and is not man-made inasmuch as this sight of yours has been vouchsafed to me while I was clinging to a well. (21) A Brahman is not destined to be my husband, thanks to the imprecation of Kacha (the son of the sage Bṛhaspati)—Kacha, whom I had cursed* on a former occasion, O long-armed one !" (22) Recognizing the connection as having been pre-ordained by fate, even though it was not (at all) acceptable to him (inasmuch as it was against the recognized code of ethics), and perceiving his mind too (which could not lean towards unrighteousness) drawn towards her, Yayāti agreed to her proposal. (23)

* Kacha was receiving instruction in the science of reviving the dead from Śukrāchārya at the latter's house. While he was returning home after finishing his course of instruction, Devayānī wooed him, but was refused by Kacha on the ground of her being like a sister to him. Devayānī thereupon pronounced an imprecation on him that the instruction received by him would bear no fruit. Kacha too uttered a counter-curse on Devayānī, saying that no Brahman would take her to wife.

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गते राजनि सा वीरे तत्र स्म रुदती पितुः । न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् ॥२४॥
दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन् । स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् ॥२५॥
वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम् । गुरुं प्रसादयन् मूर्ध्ना पादयोः पतितः पथि ॥२६॥
क्षणार्धमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः । कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे ॥२७॥
तथेत्यवस्थिते प्राह देवयानी मनोगतम् । पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥२८॥
स्वानां तत्संकटं वीक्ष्य तदर्थस्य च गौरवम् । देवयानीं पर्यचरत् स्त्रीसहस्रेण दासवत् ॥२९॥
नाहुषाय सुतां दत्त्वा सह शर्मिष्ठयोशना । तमाह राजञ्छर्मिष्ठामाधास्तल्पे न कर्हिचित् ॥३०॥
विलोक्यौशनसीं राजञ्छर्मिष्ठा सप्रजां क्वचित् । तमेव वव्रे रहसि सख्याः पतिमृतौ सती ॥३१॥
राजपुत्र्यार्थितोऽपत्ये धर्मं चावेक्ष्य धर्मवित् । स्मरञ्छुक्रवचः काले दिष्टमेवाभ्यपद्यत ॥३२॥
यदुं च तुर्वसुं चैव देवयानी व्यजायत । द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी ॥३३॥
गर्भसम्भवमासुर्या भर्तुर्विज्ञाय मानिनी । देवयानी पितुर्गेहं ययौ क्रोधविमूर्च्छिता ॥३४॥
प्रियामनुगतः कामी वचोभिरुपमन्त्रयन् । न प्रसादयितुं शेके पादसंवाहनादिभिः ॥३५॥
शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष । त्वां जरा विशतां मन्द विरूपकरणी नृणाम् ॥३६॥

On the valiant king having departed, Devayānī (too) repaired from the garden to her father, weeping (all the way), and forthwith related to him all that had been said and done by Śarmiṣṭhā. (24) Condemning the vocation of a priest and praising the way of life of a pigeon (that gleans grains of corn lying scattered in a field where the harvest has been reaped and lives on such gleanings alone), that glorious sage, Kāvya (Śūkrāchārya), went out of the city (the capital of Vṛṣaparvā), sad at heart, along with his daughter (Devayānī). (25) Concluding him to have hostile intentions (of bringing victory to the gods), and anxious to placate the preceptor, Vṛṣaparvā fell (prostrate) at his feet on the road. (26) The worshipful Śukrāchārya (a scion of Bhṛgu), whose anger lasts but half a moment, gently said to his disciple, "Let Devayānī's wish (condition) be fulfilled, O king ! I am unable to ignore her." (27) When Vṛṣaparvā remained standing, (even) after uttering the words, "So be it !", Devayānī declared what was in her mind, saying, "Given away by my father, whithersoever I go, let Śarmiṣṭhā follow me with (all) her companions." (28) Perceiving the danger to her own people from the exit of Śukrāchārya and the magnitude of good expected from his staying over, Śarmiṣṭhā waited upon Devayānī like a menial along with her thousand female companions. (29) Giving away to Yayāti (son of Nahuṣa) his daughter along with Śarmiṣṭhā, the sage Uśanā (Śukrāchārya) said to him, "O king ! let not Śarmiṣṭhā ever share your bed." (30) Perceiving on a certain occasion Devayānī (Uśanā's daughter) blessed with a son, Śarmiṣṭhā (too) who was leading a chaste life, sought during the period favourable for conception the bed in seclusion of the very husband of her friend (Devayānī), (with a longing to be similarly blessed with progeny). (31) Solicited by the princess for progeny and considering it a sacred duty (to grant her prayer), Emperor Yayāti (who knew what was right) sought her embrace as something ordained by destiny itself (and not through concupiscence), even though recollecting in time the warning of Śukrāchārya. (32) Devayānī duly gave birth to Yadu and Turvasu as well; while Śarmiṣṭhā, the daughter of Vṛṣaparvā, bore Druhyu and Anu and Pūru. (33) Overwhelmed with rage on concluding that Śarmiṣṭhā (the daughter of the Asura king) too had conceived through her (own) husband, the haughty

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Devayānī went away to her father's house. (34) Having followed his darling, the uxorious Yayāti tried to reconcile her with blandishments, as well as by kneading her feet and other such devices, but could not please her. (35) The angry Śukrāchārya said to the king, "O fool ! O liar, hankering after women !! Let old age, which disfigures a man, overtake you." (36)

ययातिरुवाच

अतृप्तोऽस्म्यद्य कामानां ब्रह्मन् दुहितरि स्म ते । व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति ॥३७॥
इति लब्धव्यवस्थानः पुत्रं ज्येष्ठमवोचत । यदो तात प्रतीच्छेमां जरां देहि निजं वयः ॥३८॥
मातामहकृतां वत्स न तृप्तो विषयेष्वहम् । वयसा भवदीयेन रंस्ये कतिपयाः समाः ॥३९॥

Yayāti submitted : I am unsated till today with sensuous enjoyments in the company of your daughter, O holy Brahman !

(Śukrāchārya replied:) "Old age may be exchanged (by you) at will with the youth of any other who may voluntarily accept it." (37) Having obtained a solution (of his problem) in this form, Yayāti (returned to his capital and) said to his eldest son, "Yadu dear, take this old age (of mine), brought about by (the curse of) your grandfather (mother's father, Śukrāchārya) and part with your own youth, my darling ! (for) I am not yet satiated with the pleasures of sense and intend to revel some (more) years with (the help of) your youth. (38-39)

यदुरुवाच

नोत्सहे जरसा स्थातुमन्तराप्राप्तया तव । अविदित्वा सुखं ग्राम्यं वैतृष्ण्यं नैति पूरुषः ॥४०॥
तुर्वसुश्चोदितः पित्रा द्रुह्युश्चानुश्च भारत । प्रत्याचख्युरधर्मज्ञा ह्यनित्ये नित्यबुद्धयः ॥४१॥
अपृच्छत् तनयं पूरुं वयसोनं गुणाधिकम् । न त्वमग्रजवद् वत्स मां प्रत्याख्यातुमर्हसि ॥४२॥

Yadu replied : I have no courage to (accept and) live with your old age, got (by you) in the middle of your life. (For,) having not (actually) tasted the vulgar pleasures a man does not attain to desirelessness. (40) Though urged by their father, Turvasu and Druhyu and Anu too declined, O scion of Bharata, since they did not know what was right and looked upon the transient (body etc.) as eternal. (41) (Now) Yayāti asked his son, Pūru—who, though youngest in age, was superior in point of virtues,—and added, "Dear one ! like your elder brothers you should not refuse me." (42)

पूरुरुवाच

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान् । प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् ॥४३॥
उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः । अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः ॥४४॥

Pūru replied : As a matter of fact, what man in this world, O ruler of men ! can requite his father, the procreator of his body, by whose grace he can attain the highest (object of his life) ? (43) The best son is he who accomplishes (in anticipation) whatever is expected by his father (without waiting to be told what is wanted by him). A mediocre son is he who does (only) that which he is (expressly) told to. The lowest is he who does his father's bidding with irreverence; while he who refuses to do his bidding is (no more than) the refuse of his father. (44)

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इति प्रमुदितः पूरुः प्रत्यगृह्णाज्जरां पितुः । सोऽपि तद्वयसा कामान् यथावज्जुजुषे नृप ॥४५॥
सप्तद्वीपपतिः सम्यक् पितृवत् पालयन् प्रजाः । यथोपजोषं विषयाञ्जुजुषेऽव्याहतेन्द्रियः ॥४६॥
देवयान्यप्यनुदिनं मनोवाग्देहवस्तुभिः । प्रेयसः परमां प्रीतिमुवाह प्रेयसी रहः ॥४७॥
अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः । सर्वदेवमयं देवं सर्ववेदमयं हरिम् ॥४८॥
यस्मिन्निदं विरचितं व्योम्नीव जलदावलिः । नानेव भाति नाभाति स्वप्नमायामनोरथः ॥४९॥
तमेव हृदि विन्यस्य वासुदेवं गुहाशयम् । नारायणमणीयांसं निराशीरयजत् प्रभुम् ॥५०॥
एवं वर्षसहस्राणि मनःषष्ठैर्मनःसुखम् । विदधानोऽपि नातृप्यत् सार्वभौमः कदिन्द्रियैः ॥५१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धेऽष्टादशोऽध्यायः ॥ १८ ॥

Saying so, Pūru most gladly accepted his father's old age. The latter too, O protector of men, enjoyed the pleasures of sense with (the help of) his (Pūru's) youth, as enjoined by the scriptures. (45) Duly protecting his subjects like a father, Yayāti (the ruler of all the seven divisions of the globe) enjoyed the sense-objects according to his pleasure, his senses remaining unimpaired. (46) Devayānī too, the beloved of her husband, afforded supreme delight in private to her beloved husband from day to day with mind, speech, body and (various) articles (of enjoyment). (47) Yayāti (also) propitiated through sacrifices with liberal gifts of money Lord Śrī Viṣṇu (the Destroyer of sins), the Deity presiding over sacrifices, the embodiment of all the Vedas, who represents all the gods in His Person. (48) Like a mass of clouds in the sky, this world—which is (no better than) a dream, a hoax and a fancy—is superimposed on God; it now appears as different (in the shape of numberless names and forms) and now disappears (during deep sleep as well as at the time of final dissolution). (49) Installing in his heart the selfsame Lord Vāsudeva, the Indweller of all hearts, who has His abode in water and is subtler than the subtle, Yayāti, who had no desire (left) in him, worshipped Him there. (50) Though enjoying the pleasures of sense—which are only conceptual—with his (five) wicked senses as well as with the mind, which is the sixth, for thousands of years, Yayāti (the ruler of the entire globe) did not feel sated. (51)

Thus ends the eighteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

Yayāti's Renunciation

श्रीशुक उवाच

स इत्थमाचरन् कामान् स्त्रैणोऽपह्नवमात्मनः । बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥ १ ॥
शृणु भार्गव्यमूं गाथां मद्विधाचरितां भुवि । धीरा यस्यानुशोचन्ति वने ग्रामनिवासिनः ॥ २ ॥
बस्त एको वने कश्चिद् विचिन्वन् प्रियमात्मनः । ददर्श कूपे पतितां स्वकर्मवशगामजाम् ॥ ३ ॥
तस्या उद्धरणोपायं बस्तः कामी विचिन्तयन् । व्यधत्त तीर्थमुद्धृत्य विषाणाग्रेण रोधसि ॥ ४ ॥

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सोत्तीर्य कूपात् सुश्रोणी तमेव चकमे किल । तया वृतं समुद्वीक्ष्य बह्व्योऽजाः कान्तकामिनीः ॥ ५ ॥
पीवानं श्मश्रुलं प्रेष्ठं मीढ्वांसं याभकोविदम् । स एकोऽजवृषस्तासां बह्वीनां रतिवर्धनः ।
रेमे कामग्रहग्रस्त आत्मानं नावबुध्यत ॥ ६ ॥
तमेव प्रेष्ठतमया रममाणमजान्यया । विलोक्य कूपसंविग्ना नामृष्यद् बस्तकर्म तत् ॥ ७ ॥
तं दुर्हृदं सुहृद्रूपं कामिनं क्षणसौहृदम् । इन्द्रियारामसुत्सृज्य स्वामिनं दुःखिता ययौ ॥ ८ ॥
सोऽपि चानुगतः स्त्रैणः कृपणस्तां प्रसादितुम् । कुर्वन्निडविडाकारं नाशक्नोत् पथि संधितुम् ॥ ९ ॥
तस्यास्तत्र द्विजः कश्चिदजास्वाम्यच्छिनद् रुषा । लम्बन्तं वृषणं भूयः संदधेऽर्थाय योगवित् ॥१०॥
सम्बद्धवृषणः सोऽपि ह्यजया कूपलब्धया । कालं बहुतिथं भद्रे कामैर्नाद्यापि तुष्यति ॥११॥
तथाहं कृपणः सुभ्रु भवत्याः प्रेमयन्त्रितः । आत्मानं नाभिजानामि मोहितस्तव मायया ॥१२॥
यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः । न दुह्यन्ति मनःप्रीतिं पुंसः कामहतस्य ते ॥१३॥
न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥१४॥
यदा न कुरुते भावं सर्वभूतेष्वमङ्गलम् । समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः ॥१५॥
या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते । तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥१६॥
मात्रा स्वस्रा दुहित्रा वा नाविविक्तासनो भवेत् । बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥१७॥
पूर्णं वर्षसहस्रं मे विषयान् सेवतोऽसकृत् । तथापि चानुसवनं तृष्णा तेषूपजायते ॥१८॥
तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् । निर्द्वन्द्वो निरहंकारश्चरिष्यामि मृगैः सह ॥१९॥
दृष्टं श्रुतमसद् बुद्ध्वा नानुध्यायेन्न संविशेत् । संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक् ॥२०॥

Śrī Śukā resumed : Thus enjoying the pleasures of sense, Yayāti, who had been enslaved by his wife, woke up to his spiritual fall and, disgusted with the world narrated the following (story in the form of a) parable to Devayānī (his beloved wife). (1) "Listen, O Devayānī (a scion of the sage Bhṛgu), the true story of one on this earth who had a conduct similar to mine and who was full of lust (*lit.* lived in a village), yet for whom (and others like him) the wise residing in the woods constantly grieve. (2) Hunting for his beloved object in a forest all alone, a certain goat saw a she-goat fallen in a well, subject (as she was) to her own destiny. (3) Intently thinking of a means of rescuing the she-goat, the passionate goat created an outlet (for her) by digging out the earth at the brim with the end of his horns. (4) Coming out of the well, that beautiful she-goat, it is said, fell in love with that very goat. Observing him selected by her,—stout, mature, most lovable, capable of procreation and expert in the art of copulation as he was,—many more she-goats, who longed for a beloved companion, also conceived a passion for the goat. Enhancing the delight of those numerous she-goats, that king of goats revelled with them alone and ceased to think of himself, possessed as he was by the devil of concupiscence. (5-6) Perceiving that very goat enjoying himself with another most beloved she-goat, the one that had fallen into the well and (consequently) got bewildered, could not brook that act of the goat. (7) Deserting that lustful goat, who though disguised as a friend had played her false and whose love was (only) momentary, given as he was to the gratification of his senses, the she-goat returned full of agony to her owner. (8) The goat too, a slave of his beloved she-goat, felt (very) wretched and followed her, uttering a bleat all the way in order to pacify her, but could not reconcile her. (9) There (in her owner's house) a certain Brahman, who was her owner,

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amputated, in anger, his dangling scrotum and rejoined it in the interest of the she-goat (herself), proficient as he was in (all) such expedients. (10) With his scrotum restored, the goat too revelled for a long time indeed with the she-goat that had been found (by him) in the well, O dear one! But he does not feel satiated with sense-enjoyments till this day. (11) Bound in the same way with the cords of your love and deluded by your charm, O pretty one, I fail to recognize my own self, wretched as I am. (12) (All) the rice and barley, gold, animals and women that exist on earth,—they cannot yield satisfaction to the mind of a man who is buffeted by lust. (13) The craving for sense-gratification never ceases with the enjoyment of sense-objects. On the other hand it grows stronger and stronger like fire fed by ghee. (14) When a man does not entertain the notion of diversity (in the form of likes and dislikes, which are undesirable,) with regard to any living being, then to such a man, looking upon all with the same eye, all the quarters turn blissful. (15) One desirous of happiness should speedily get rid of the thirst for pleasure, which is productive of sorrow, nay, which cannot be easily given up by the evil-minded and which does not get worn out even though one's body grows old. (16) A man should not sit close (even) to his mother, sister or daughter. (For) the powerful senses lead astray even a learned man. (17) Full one thousand years have slipped by while I have been busy repeatedly enjoying the pleasures of sense. And yet each time (I enjoy them) my thirst for them is renewed. (18) Therefore, giving up this (thirst for pleasure) and fixing my mind on the Absolute, I shall roam about with deer, being rid of the pairs of opposites (such as joy and sorrow) and free from egotism. (19) Knowing both that is seen and heard of as unreal and foreseeing transmigration and the degradation of his soul to follow from their thought (etc.), he who neither thinks of nor enjoys them is the knower of his self." (20)

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः । दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः ॥२१॥
दिशि दक्षिणपूर्वस्यां द्रुह्युं दक्षिणतो यदुम् । प्रतीच्यां तुर्वसुं चक्र उदीच्यामनुमीश्वरम् ॥२२॥
भूमण्डलस्य सर्वस्य पूरुमर्हत्तमं विशाम् । अभिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ ॥२३॥
आसेवितं वर्षपूगान् षड्वर्गं विषयेषु सः । क्षणेन मुमुचे नीडं जातपक्ष इव द्विजः ॥२४॥
स तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः ।
परेऽमले ब्रह्मणि वासुदेवे लेभे गतिं भागवतीं प्रतीतः ॥२५॥
श्रुत्वा गाथां देवयानी मेने प्रस्तोभमात्मनः । स्त्रीपुंसोः स्नेहवैक्लव्यात् परिहासमिवेरितम् ॥२६॥
सा संनिवासं सुहृदां प्रपायामिव गच्छताम् । विज्ञायेश्वरतन्त्राणां मायाविरचितं प्रभोः ॥२७॥
सर्वत्र सङ्गमुत्सृज्य स्वप्नौपम्येन भार्गवी । कृष्णे मनः समावेश्य व्यधुनोल्लिङ्गमात्मनः ॥२८॥
नमस्तुभ्यं भगवते वासुदेवाय वेधसे । सर्वभूताधिवासाय शान्ताय बृहते नमः ॥२९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे एकोनविंशोऽध्यायः ॥ १९ ॥

Having spoken thus to his wife (Devayānī) and returned Pūru's youth to him, Yayāti received (back) his own old age (from him), all craving for enjoyment having left him for good. (21) He appointed Druhyu as the ruler in the south-eastern quarter, Yadu in the south, Turvasu in the west and Anu in the north. (22) Having duly installed (on the throne) Pūru, the worthiest, (though the youngest,

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of all his sons) as the suzerain lord of the entire globe and master of its wealth, and placing his elder brothers (Yadu and others) under his control, Yayāti retired to the forest. (23) He renounced in a moment the pleasures of the six senses (including the mind), constantly enjoyed (by him) for very many years through their objects, (even) as a bird leaves its nest when fledged. (24) Having totally shaken off all attachment (to the body and whatever is connected with it) and dissociated himself from his subtle body (a product of the three Guṇas), by virtue of his self-realization in that forest, the celebrated Yayāti attained absorption into the supreme Brahma, known by the name of Vāsudeva, which is free from the taint of Māyā,—a state which is obtainable (only) through devotion to the Lord. (25) Hearing the (aforesaid) parable, Devayānī took it as a taunt to herself; (nay) she thought it to be a joke uttered (by her husband) in the agony of love subsisting between a husband and a wife. (26) Realizing the association of near and dear ones, who are (all) subject to the control of the Lord, as akin to the gathering of travellers in a place where water is supplied to the passers-by, and as having been brought about by the Lord's will (guided by their past Karma), Devayānī (a scion of Bhṛgu) renounced attachment to everything, regarding all to be as unreal as a dream, and focussing her mind on Śrī Kṛṣṇa, gave up her subtle body (attained Liberation like her husband). (27-28) Hail, hail to You, the all-tranquil and all-pervading Lord Vāsudeva, the Maker of this universe, the Indweller of all created beings. (29)

Thus ends the nineteenth discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथ विंशोऽध्यायः

Discourse XX

The posterity of Pūru and the stories of Duṣyanta and Bharata

श्रीशुक उवाच

पूरोर्वंशं प्रवक्ष्यामि यत्र जातोऽसि भारत । यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे ॥ १ ॥
जन्मेजयो ह्यभूत् पूरोः प्रचिन्वांस्तत्सुतस्ततः । प्रवीरोऽथ नमस्युर्वै तस्माच्चारुपदोऽभवत् ॥ २ ॥
तस्य सुद्युरभूत् पुत्रस्तस्माद् बहुगवस्ततः । संयातिस्तस्याहंयाती रौद्राश्वस्तत्सुतः स्मृतः ॥ ३ ॥
ऋतेयुस्तस्य कुक्षेयुः स्थण्डिलेयुः कृतेयुकः । जलेयुः संततेयुश्च धर्मसत्यव्रतेयवः ॥ ४ ॥
दशैतेऽप्सरसः पुत्रा वनेयुश्चावमः स्मृतः । घृताच्यामिन्द्रियाणीव मुख्यस्य जगदात्मनः ॥ ५ ॥
ऋतेयो रन्तिभारोऽभूत् त्रयस्तस्यात्मजा नृप । सुमतिर्ध्रुवोऽप्रतिरथः कण्वोऽप्रतिरथात्मजः ॥ ६ ॥
तस्य मेधातिथिस्तस्मात् प्रस्कण्वाद्या द्विजातयः । पुत्रोऽभूत् सुमते रैभ्यो दुष्यन्तस्तत्सुतो मतः ॥ ७ ॥

Śrī Śuka resumed : I shall (now) give a detailed account of the line of Pūru, in which you were born, O scion of Bharata, and in which (many) royal sages and Brahmans, each propagating his line, appeared. (1) Now, Janmejaya was born of Pūru and Janmejaya's son was Prachinvān,

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from whose loins appeared Pravīra. From him indeed followed Namasyu (and) to him was born Chārupada. (2) From his loins appeared a son named Sudyu, of whom was born Bahugava, and from him followed Saṃyāti. His son was Ahaṃyāti, whose son was called Raudrāśwa. (3) Ṛteyu, Kukṣeyu, Sthaṇḍileyu, Kṛteyu, Jaleyu and Santateyu, Dharmeyu, Satyeyu, Vrateyu and the youngest known as Vaneyu—these ten were the sons of Raudrāśwa, born of the celestial nymph Ghṛtāchī, (even) as the ten Indriyas (the five senses of perception and the five organs of action) are evolved from Prāṇat, the chief of the five vital airs (*viz*, Prāṇa, Apāna, Vyāna, Udāna and Samāna), the life of the microcosm. (4-5) Ṛteyu's son was Ṛantibhāra, who had three sons—Sumati, Dhruva and Apratiratha, O protector of men! Apratiratha's son was Kaṇva. (6) His son was Medhātithi, from whom originated the Brahmans, Praskaṇva and others. Sumati's son was Raibhya; (and) Duṣyanta is held to be his son. (7)

दुष्यन्तो मृगयां यातः कण्वाश्रमपदं गतः । तत्रासीनां स्वप्रभया मण्डयन्तीं रमामिव ॥ ८ ॥
विलोक्य सद्यो मुमुहे देवमायामिव स्त्रियम् । बभाषे तां वरारोहां भटैः कतिपयैर्वृतः ॥ ९ ॥
तद्दर्शनप्रमुदितः संनिवृत्तपरिश्रमः । पप्रच्छ कामसंतप्तः प्रहसञ्श्लक्ष्णया गिरा ॥१०॥
कां त्वं कमलपत्राक्षि कस्यासि हृदयङ्गमे । किं वा चिकीर्षितं त्वत्र भवत्या निर्जने वने ॥११॥
व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे । न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥१२॥

(One day,) surrounded (accompanied) by a few bodyguards, Duṣyanta, who had gone a hunting, arrived at the hermitage of Kaṇva. He saw sitting there a charming damsel, who was a compeer of Ramā (the goddess presiding over beauty and prosperity) and a personification as it were of the enchanting potency of the Lord, and was illuminating the hermitage with her effulgence. The king instantly fell in love with her and spoke to her. (8-9) Greatly rejoiced at her sight and sore stricken with love, he questioned her in soft words (as follows), gracefully smiling, his fatigue having completely disappeared:—(10) "Who are you with eyes resembling the petals of a lotus? Whose daughter are you, O charming one? And what is the purpose of your staying in this lovely forest? (11) I clearly perceive you to be the daughter of a Kṣatriya, O pretty one! For, nowhere does the mind of the scions of Pūru find delight in (leans towards) unrighteousness." (12)

शकुन्तलोवाच

विश्वामित्रात्मजैवाहं त्यक्ता मेनकया वने । वेदैतद् भगवान् कण्वो वीर किं करवाम ते ॥१३॥
आस्यतां ह्यरविन्दाक्ष गृह्यतामर्हणं च नः । भुज्यतां सन्ति नीवारा उष्यतां यदि रोचते ॥१४॥

Śakuntalā replied: Certainly I am the daughter of Viśwāmitra, forsaken by Menakā in the forest. The worshipful sage Kaṇva knows this (life-history of mine). What may we do for you, O hero? (13) Have your seat, O lotus-eyed one, and indeed let our hospitality be accepted (by you). There is (enough of) wild rice, which may (kindly) be partaken of; (and) stay (here) if it pleases you. (14)

दुष्यन्त उवाच

उपपन्नमिदं सुभ्रु जातायाः कुशिकान्वये । स्वयं हि वृणते राज्ञां कन्यकाः सदृशं वरम् ॥१५॥

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ओमित्युक्ते यथाधर्ममुपयेमे शकुन्तलाम् । गान्धर्वविधिना राजा देशकालविधानवित् ॥१६॥
अमोघवीर्यो राजर्षिर्महिष्यां वीर्यमादधे । श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम् ॥१७॥
कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः । बद्ध्वा मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः ॥१८॥

Duṣyanta replied: What you say is (quite) becoming of you, born (as you are) in the line of Kuśika, O beautiful one! For, princesses choose a suitable partner by themselves. (15) The king, who knew what was enjoined at a particular time and place, married, consistently with the ethical code, Śakuntalā—who had (tacitly) expressed her consent—according to the Gāndharva system (which is based on mutual consent alone). (16) The royal sage, who was possessed of unfailing procreative energy, deposited his seed (at night) in the womb of his wedded wife (Śakuntalā). The next morning he went (back) to his capital. (And) in course of time she gave birth to a son. (17) The sage Kaṇva performed the appropriate (purificatory) rites relating to the (new-born) prince (commencing from Jātakarma, the rite performed at the time of the birth of a child), in the forest. While (yet) an infant, he used to play with lions, binding them with his superior strength. (18)

तं दुरत्ययविक्रान्तमादाय प्रमदोत्तमा । हरेरंशांशसम्भूतं भर्तुरन्तिकमागमत् ॥१९॥
यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ । श्रृण्वतां सर्वभूतानां खे वागाहाशरीरिणी ॥२०॥
माता भस्त्रा पितुः पुत्रो येन जातः स एव सः । भरस्व पुत्रं दुष्यन्त मावमंस्थाः शकुन्तलाम् ॥२१॥
रेतोधाः पुत्रो नयति नरदेव यमक्षयात् । त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥२२॥

Śakuntalā (the jewel among young women) sought the presence of her (royal) husband (Emperor Duṣyanta), taking along with her that boy of formidable prowess, born with a minute ray (of the divine essence) of Śrī Hari. (19) When the king (Duṣyanta) did not accept (as his own) Śakuntalā (his wife) and her son, who were (both) irreproachable, an ethereal voice in the heavens spoke (as follows), all living beings listening:—(20) "Mother is but a leathern bag (to hold and develop the seed). The son belongs to his father (alone); nay, he is the same as his father* (of whom he was born). (Therefore,) O Duṣyanta! have† your son (and) do not spurn Śakuntalā (your wedded wife). (21) A son who procreates (and thus propagates his line) leads (his father) out of the abode of Yama, O ruler among men! Śakuntalā truly says that you are the procreator of this child." (22)

पितर्युपरते सोऽपि चक्रवर्ती महायशाः । महिमा गीयते तस्य हरेरंशभुवो भुवि ॥२३॥
चक्रं दक्षिणहस्तेऽस्य पद्मकोशोऽस्य पादयोः । ईजे महाभिषेकेण सोऽभिषिक्तोऽधिराड् विभुः ॥२४॥
पञ्चपञ्चाशता मेध्यैर्गङ्गायामनु वाजिभिः । मामतेयं पुरोधाय यमुनायामनु प्रभुः ॥२५॥
अष्टसप्ततिमेध्याश्वान् बबन्ध प्रददद् वसु । भरतस्य हि दौष्यन्तेरग्निः साचीगुणे चितः ।
सहस्रं बद्धशो यस्मिन् ब्राह्मणा गा विमेजिरे ॥२६॥

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* This is corroborated by the Śruti, which says:—'आत्मा वै पुत्रनामासि.'

† The command of the ethereal voice asking Duṣyanta to accept the child (भरस्व) was responsible for the child being given the name of Bharata.

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त्रयस्त्रिंशच्छतं ह्यश्वान् बद्ध्वा विस्मापयन् नृपान् । दौष्यन्तिरत्यगान्मायां देवानां गुरुमाययौ ॥२७॥
मृगाञ्श्लुक्कदतः कृष्णान् हिरण्येन परीवृतान् । अदात् कर्मणि मघ्णारे नियुतानि चतुर्दश ॥२८॥
भरतस्य महत् कर्म न पूर्वे नापरे नृपाः । नैवापुर्नैव प्राप्स्यन्ति बाहुभ्यां त्रिदिवं यथा ॥२९॥
किरातहूणान् यवनानन्ध्रान् कङ्कान् खशाञ्छकान् । अब्रह्मण्यान्नृपांश्चाहन्म्लेच्छान्दिग्विजयेऽखिलान्॥३०॥
जित्वा पुरासुरा देवान् ये रसौकांसि भेजिरे । देवस्त्रियो रसां नीताः प्राणिभिः पुनराहरत् ॥३१॥
सर्वकामान् दुदुहतुः प्रजानां तस्य रोदसी । समास्त्रिणवसाहस्रीर्दिक्षु चक्रमवर्तयत् ॥३२॥
स सम्राट् लोकपालाख्यमैश्वर्यमधिराट्श्रियम् । चक्रं चास्खलितं प्राणान् मृषेत्युपरराम ह ॥३३॥

After his father's death Bharata too became a universal monarch of great renown. The glory of the said monarch, born with a ray of Śrī Hari, is sung on earth (even to this day). (23) He bore the mark of a discus in his right palm and that of a lotus-bud on (the soles of both) his feet. Having been (duly installed on the throne after being) consecrated by means of a grand (religious) bath, the powerful emperor performed (as many as) fifty-five horse-sacrifices on the banks of the (holy) Gangā in order of sequence (from the source to the mouth) and seventy-eight sacrifices (lit., he tied seventy-eight holy horses) along the Yamunā in the same order, choosing Dīrghatamā (the son of Mamatā) as his priest and freely gifting (ample) wealth. The sacrificial fire of Bharata, the son of Dusyanta, was set up on an exceedingly excellent (most sacred) site where a thousand Brahmans divided among themselves cows (gifted by Bharata)—each getting as his share a Badva (thirteen thousand and eighty four*). (24–26) Having (thus) performed one hundred and thirty-three horse-sacrifices (*lit.*, having tied to the sacrificial post 133 horses) to the (great) wonder of (other) kings, Bharata (the son of Dusyanta) not only overcame the Lord's Māyā (the deluding potency) but (also) attained to Lord Śrī Hari (the adored of the gods). (27) In the sacrificial function called 'Maṣṇāra' Bharata gave away (to the Brahmans) fourteen lakhs of dark elephants of excellent breed with white tusks—all adorned with gold. (28) Neither did kings that have gone by nor will future kings emulate the great example of Bharata any more than one can touch heaven with one's hands. (29) In the course of his conquest of the (four) quarters he crushed all the Kirātas, Hūṇas, Yavanas, Andhras, Kankas, Khaśas, Śakas and Mlechchhas as well as kings who despised the Brahmans and the Vedas. (30) He (further) recovered wives of gods that had been carried away to Rasātala (the sixth subterranean region from above) by the demons, who having conquered the gods in the past had occupied (various) parts of Rasātala. (31) (During his reign) heaven as well as the earth yielded to his subjects all the objects of their desire. (In this way) he held sway in all the (four) quarters for thrice nine millenniums. (32) Realizing his sovereignty, that had carried his fame (even) to the guardians of the spheres, imperial fortune, his authority, which was unobstructed (everywhere), nay, (his) life (itself) to be unreal, the aforesaid emperor withdrew himself from the world. (33)

* चतुर्दशानां लक्षाणां सप्ताधिकशतांशकः । बद्धं चतुरशीत्यग्रसहस्राणि त्रयोदश ॥

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तस्यासन् नृप वैदर्भ्यः पत्न्यस्तिस्रः सुसम्मताः । जघ्नुस्त्यागभयात् पुत्रान् नानुरूपा इतीरिते ॥३४॥
तस्यैवं वितथे वंशे तदर्थं यजतः सुतम् । मरुत्स्तोमेन मरुतो भरद्वाजमुपाददुः ॥३५॥
अन्तर्वत्न्यां भ्रातृपत्न्यां मैथुनाय बृहस्पतिः । प्रवृत्तो वारितो गर्भं शप्त्वा वीर्यमवासृजत् ॥३६॥
तं त्यक्तुकामां ममतां भर्तृत्यागविशङ्किताम् । नामनिर्वचनं तस्य श्लोकमेनं सुरा जगुः ॥३७॥
मूढे भर भरद्वाजमिमं भर भरद्वाजं बृहस्पते । यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम् ॥३८॥
चोद्यमाना सुरैरेवं मत्वा वितथमात्मजम् । व्यसृजन्मरुतोऽबिभ्रन् दत्तोऽयं वितथेऽन्वये ॥३९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे विंशोऽध्यायः ॥ २० ॥

Bharata had three beloved wives, (all of them) daughters of the king of Vidarbha, O protector of men! They disposed of their own sons for fear of being forsaken by their husband, because it was remarked (by him) that the sons were not after him. (34) On his race being thus threatened with extinction, the Maruts (wind-gods) handed over a son, Bharadwāja by name, to the emperor, who was propitiating them through (a sacrifice known by the name of) Marutstoma. (35) Proceeding to copulate with his brother's wife (Mamatā), who was (already) pregnant, Bṛhaspati forcibly discharged his seed (in her womb), cursing the foetus* by which he was stopped. (36) Addressing Mamatā (as well as Bṛhaspati), who was inclined to abandon the child (into which the seed was immediately transformed), terribly afraid as she was of being forsaken by her husband (Utathya), the gods uttered the following couplet, explaining the etymology of the child's name (and giving utterance to a disputation between Bṛhaspati and Mamatā):—(37) (Says Bṛhaspati to Mamatā): "O foolish one, nourish (*Bhara*) this child, born of two, (*viz*, my brother and myself, because begotten by me through my brother's wife)." (Mamatā replied:) "O Bṛhaspati! nourish this child (yourself), born (as it is) of us two (and particularly because I was forcibly impregnated by you)." Since, having spoken thus, the two (father and mother) went away (leaving the child), hence this child is (named) Bharadwāja. (38) (Though) urged by the gods in this way (in order to absolve Mamatā of guilt in the eyes of her husband and thus disarm her fear of being forsaken by her husband), Mamatā (as well as Bṛhaspati) abandoned the son (Bharadwāja), ragarding him as useless (because born of an illicit union and hence a source of infamy). The Maruts (however) brought him up and (by them) he was handed over to Bharata on the latter's line being threatened with extinction. (39)

Thus ends the twentieth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

* This forcible impregnation resulted firstly in the child in the womb (named afterwards as Dīrghatamā) getting blind through the curse of Bṛhaspati and secondly in the seed discharged by the latter being kicked out by the foetus and assuming the form of a fully developed male child as soon as it dropped on the ground.

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अथैकविंशोऽध्यायः

Discourse XXI

The posterity of Bharata and the story of Rantideva

श्रीशुक उवाच

वितथस्य सुतो मन्युर्बृहत्क्षत्रो जयस्ततः । महावीर्यो नरो गर्गः संकृतिस्तु नरात्मजः ॥ १ ॥
गुरुश्च रन्तिदेवश्च संकृतेः पाण्डुनन्दन । रन्तिदेवस्य हि यश इहामुत्र च गीयते ॥ २ ॥
वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः । निष्किंचनस्य धीरस्य सकुटुम्बस्य सीदतः ॥ ३ ॥
व्यतीयुरष्टचत्वारिंशदहान्यपिबतः किल । घृतपायससंयावं तोयं प्रातरुपस्थितम् ॥ ४ ॥
कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः । अतिथिर्ब्राह्मणः काले भोक्तुकामस्य चागमत् ॥ ५ ॥
तस्मै संव्यभजत् सोऽन्नमादृत्य श्रद्धयान्वितः । हरिं सर्वत्र सम्पश्यन् स भुक्त्वा प्रययौ द्विजः ॥ ६ ॥

Śrī Śuka resumed: The son of Vitatha (Bharadwāja) was Manyu, of whom were born Bṛihatkṣatra, Jaya, Mahāvīrya, Nara and Garga; and Nara's son was Sankṛti. (1) Sankṛti's sons were Guru and Rantideva, O delight of Pāṇḍu! The glory of Rantideva is, as a matter of fact, sung both in this world and the world beyond. (2) In the case of Rantideva, who subsisted on whatever was obtained without any effort and who, though feeling hungry (himself), gave away all that was got, and was thus rendered (utterly) destitute (having no provision even for the evening much less for the next day), and therefore suffering terrible hardship, along with his family,—who were reduced to (great) straits,—(nay), trembling due to (excessive) hunger and thirst, yet calm, passed (not less than) forty-eight days—so the tradition goes—without his taking (even) water. In the morning (of the fortyninth day) there came to him (by chance) ghee, rice cooked in milk with sugar, Saṃyāva* (a kind of porridge made of wheat flour with ghee and) milk, as well as water. And when he was intending to partake of it, there arrived, at that (very) time, a newcomer in the person of a Brahman. (3—5) Viewing Śrī Hari everywhere and (therefore) full of reverence, Rantideva welcomed him and gave to him a proportionate share (of those dishes). (And) the Brahman went away after taking that food. (6)

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते । विभक्तं व्यभजत् तस्मै वृषलाय हरिं स्मरन् ॥ ७ ॥
याते शूद्रे तमन्योऽगादतिथिः श्वभिरावृतः । राजन् मे दीयतामन्नं सगणाय बुभुक्षते ॥ ८ ॥
स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम् । तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः ॥ ९ ॥
पानीयमात्रमुच्छेषं तच्चैकपरितर्पणम् । पास्यतः पुल्कसोऽभ्यागादपो देह्यशुभस्य मे ॥ १० ॥
तस्य तां करुणां वाचं निशम्य विपुलश्रमाम् । कृपया भृशसंतप्त इदमाहामृतं वचः ॥ ११ ॥
न कामयेऽहं गतिमीश्वरात् परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥ १२ ॥
क्षुत्तृट्श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्पणान्मे ॥ १३ ॥

* संयावस्तु घृतक्षीरगुडगोधूमपाकजः ।

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इति प्रभाष्य पानीयं म्रियमाणः पिपासया । पुल्कसायाददाद् धीरो निसर्गकरुणो नृपः ॥१४॥
तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम् । आत्मानं दर्शयाञ्चक्रुर्माया विष्णुविनिर्मिताः ॥१५॥
स वै तेभ्यो नमस्कृत्य निस्सङ्गो विगतस्पृहः । वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥१६॥
ईश्वरालम्बनं चित्तं कुर्वतोऽनन्यराधसः । माया गुणमयी राजन् स्वप्नवत् प्रत्यलीयत ॥१७॥
तत्प्रसङ्गानुभावेन रन्तिदेवानुवर्तिनः । अभवन् योगिनः सर्वे नारायणपरायणाः ॥१८॥

In the meantime, O ruler of the earth, while he was going to eat, having divided the remaining fare among themselves, yet another stranger came. Remembering Śrī Hari, he gave away to the newcomer, who was a Śūdra, a share of the food (already) divided (among themselves). (7) When the Śūdra had left, there came to him another stranger surrounded (followed) by dogs. He said, "O king, let food be given to me, seized (as I am) with hunger along with my followers (the dogs)." (8) Receiving the newcomer kindly, the king gave away with great reverence whatever was left to the dogs as well as to their master and bowed to them (as so many manifestations of the Lord). (9) There was but some water left, which was barely sufficient to slake the thirst of (only) one individual. When he was about to drink it, there unexpectedly came a Chāṇḍāla (one belonging to the lowest rank in Hindu society) saying, "(Kindly) give the water to me, an unlucky fellow." (10) Hearing that pitiful request, uttered with great effort (due to exhaustion), the king, who was sore stricken with pity, spoke the following nectar-like words:—(11) "I do not seek from the Lord the highest position attended with the eightfold Yogic power (Aṇimā and so on) or even final beatitude (cessation of rebirth). Dwelling in their heart (as the sufferer) I would (rather) undergo the suffering of all embodied souls, so that (through such vicarious suffering of mine) they may be relieved of misery. (12) My exhaustion due to hunger and thirst, the weariness of my limbs, low spirits, langour, grief, despondency and infatuation have all disappeared on account of my giving away the water, which meant life to this miserable fellow, anxious to survive." (13) Having expressed such noble sentiments, the king, who was full of fortitude and merciful by nature, gave the water to the Chāṇḍāla, though himself dying of thirst. (14) The Lords of the three spheres (Brahmā, Viṣṇu and Śiva), who bestow rewards on those who seek them, and who appeared (a short while ago) in (three) illusory forms (*viz*, those of a Brahman, Śūdra and a Chāṇḍāla) created by Lord Viṣṇu (in order to test the fortitude of Rantideva), (now) revealed themselves (in their own form) in his (Rantideva's) presence (15) Greeting them (all), Rantideva, who was (entirely) free from attachment and whose craving had altogether ceased, simply fixed his mind on Lord Vāsudeva with (great) devotion (and did not ask anything of them). (16) Māyā (the Lord's deluding potency)—consisting of the three Guṇas (Sattva, Rajas and Tamas)—dissolved like a dream into (its own source, *viz*,) the Spirit, O king, in the case of Rantideva, who concentrated his mind on God and sought no other boon from Him (than Devotion to His feet). (17) By virtue of their close association with him, all that followed in the footsteps of Rantideva became Yogīs exclusively devoted to Lord Nārāyaṇa. (18)

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गर्गाच्छिनिस्ततो गार्ग्यः क्षत्राद् ब्रह्म ह्यवर्तत । दुरितक्षयो महावीर्यात् तस्य त्रय्यारुणिः कविः ॥१९॥
पुष्करारुणिरित्यत्र ये ब्राह्मणगतिं गताः । बृहत्क्षत्रस्य पुत्रोऽभूद्धस्ती यद्धस्तिनापुरम् ॥२०॥
अजमीढो द्विमीढश्च पुरुमीढश्च हस्तिनः । अजमीढस्य वंश्याः स्युः प्रियमेधादयो द्विजाः ॥२१॥
अजमीढाद् बृहदिषुस्तस्य पुत्रो बृहद्धनुः । बृहत्कायस्ततस्तस्य पुत्र आसीज्जयद्रथः ॥२२॥
तत्सुतो विशदस्तस्य सेनजित् समजायत । रुचिराश्वो दृढहनुः काश्यो वत्सश्च तत्सुताः ॥२३॥
रुचिराश्वसुतः पारः पृथुसेनस्तदात्मजः । पारस्य तनयो नीपस्तस्य पुत्रशतं त्वभूत् ॥२४॥
स कृत्व्यां शुककन्यायां ब्रह्मदत्तमजीजनत् । स योगी गवि भार्यायां विष्वक्सेनमधात् सुतम् ॥२५॥
जैगीषव्योपदेशेन योगतन्त्रं चकार ह । उदक्स्वनस्ततस्तस्माद् भल्लादो बार्हदीषवाः ॥२६॥

From (the loins of) Garga sprang up Śini, of whom was born Gārgya. From him, indeed, even though he was a Kṣatriya, started a line of Brahmans. From Mahāvīrya appeared Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi, who attained to Brahmanhood though born in a line of Kṣatriyas. Bṛhatkṣatra's son was Hastī, by whom was built (the city of) Hastināpura. (19-20) Hastī's sons were Ajamīḍha, Dwimīḍha and Purumīḍha. Priyamedha and other Brahmans were the progeny of Ajamīḍha. (21) From (the loins of) Ajamīḍha sprang up (another son) Bṛhadiṣu, whose son was Bṛhaddhanwā. Of the latter was born Bṛhatkāya, whose son was Jayadratha. (22) His son was Viśada, to whom was born in course of time Senajit. Ruchirāśwa, Dṛḍhahanu, Kāśya and Vatsa were the (four) sons of Senajit. (23) Ruchirāśwa's son was Pāra, whose son (again) was (named) Pṛthusena. There was (another) son of Pāra, Nīpa by name, who had no less than a hundred sons. (24) Through Kṛtvī, the daughter of Śuka*, Nīpa begot (another son) Brahmadatta. The latter, (who was) a Yogī, begot through his wife Gau (Saraswatī), (a son named) Viṣwaksena. (25) Inspired by the teachings of Jaigīṣavya, it is said, he produced a work on Yoga. From (the loins of) Viṣwaksena sprang up Udakswana and from him followed Bhallāda. These are the descendants of Bṛhadiṣu. (26)

यवीनरो द्विमीढस्य कृतिमांस्तत्सुतः स्मृतः । नाम्ना सत्यधृतिर्यस्य दृढनेमिः सुपार्श्वकृत् ॥२७॥
सुपार्श्वात् सुमतिस्तस्य पुत्रः संनतिमांस्ततः । कृतिर्हिरण्यनाभाद् यो योगं प्राप्य जगौ स्म षट् ॥२८॥
संहिताः प्राच्यसाम्नां वै नीपो ह्युग्रायुधस्ततः । तस्य क्षेम्यः सुवीरोऽथ सुवीरस्य रिपुञ्जयः ॥२९॥
ततो बहुरथो नाम पुरुमीढोऽप्रजोऽभवत् । नलिन्यामजमीढस्य नीलः शान्तिः सुतस्ततः ॥३०॥
शान्तेः सुशान्तिस्तत्पुत्रः पुरुजोऽर्कस्ततोऽभवत् । भर्म्याश्वस्तनयस्तस्य पञ्चासन्मुद्गलादयः ॥३१॥
यवीनरो बृहदिषुः काम्पिल्यः संजयः सुताः । भर्म्याश्वः प्राह पुत्रा मे पञ्चानां रक्षणाय हि ॥३२॥
विषयाणामलमिमे इति पञ्चालसंज्ञिताः । मुद्गलाद् ब्रह्म निर्वृत्तं गोत्रं मौद्गल्यसंज्ञितम् ॥३३॥

* Although Śuka (the son of Vedavyāsa) renounced his father's home even without being invested with the sacred thread, and remained a celibate ever afterwards, he is said to have left for the solace of his disconsolate father a shadow-form of his, known by the name of Chhāyāśuka, who lived as a householder and begot children.

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Dwimīḍha's son was Yavīnara, whose son is remembered by the name of Kṛtimān. His son was Satyadhṛti by name, whose son, Dṛḍhanemi, begot Supārśwa. (27) From Supārśwa followed Sumati, whose son was Sannatimān. From (the loins of) the latter appeared Kṛti, who having received instruction in Yoga from Hiraṇyanābha taught (separately) indeed the six Saṃhitās (or collections of sacred texts) known as Prāchyasāmas. His son to be sure was Nīpa, from whom followed Ugrāyudha. His son was Kṣemya, of whom was born Suvīra, whose son was Ripuñjaya. (28-29) From (the loins of) the latter appeared a son named Bahuratha. (Dwimīḍha's younger brother) Purumīḍha remained issueless. Ajamīḍha's son, through his (second) wife Nalinī, was Nīla, of whom was born a son, Śānti (by name). (30) Śānti's son was Suśānti, and Suśānti's son was Puruja, of whom was born Arka. His son was Bharmyāśwa, who had five sons (*viz*,) Mudgala, Yavīnara, Bṛhadiṣu, Kāmpilya and Sañjaya. Bharmyāśwa said, "These five sons of mine are competent enough to protect five lands." Hence, they were known as the Pañchālas. From Mudgala sprang up a line of Brahmans called the Maudgalyas. (31-33)

मिथुनं मुद्गलाद् भार्म्याद् दिवोदासः पुमानभूत् । अहल्या कन्यका यस्यां शतानन्दस्तु गौतमात् ॥३४॥
तस्य सत्यधृतिः पुत्रो धनुर्वेदविशारदः । शरद्वांस्तत्सुतो यस्मादुर्वशीदर्शनात् किल ॥३५॥
शरस्तम्बेऽपतद् रेतो मिथुनं तदभूच्छुभम् । तद् दृष्ट्वा कृपयागृह्णाच्छंतनुर्मृगयां चरन् ।
कृपः कुमारः कन्या च द्रोणपत्न्यभवत् कृपी ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे एकविंशोऽध्यायः ॥ २१ ॥

From (the loins of) Mudgala, son of Bhārmyāśwa, appeared a pair (a son and a daughter), of whom the male was (named) Divodāsa and the girl became known as Ahalyā; of the latter through the sage Gautama (her husband) was born Śatānanda. (34) His son, Satyadhṛti, was an adept in archery. His son was Śaradvān, so called because his seed, it is said, fell at the sight of Urvaśī on a clump of reeds (Śaras). The seed (however) assumed the form of a blessed pair. Seeing that pair, King Śāntanu, who was wandering in pursuit of game, picked it up out of compassion. The boy came to be Kṛpa, (a teacher of the Kauravas) and the girl Kṛpī, who (later on) became Droṇāchārya's wife. (35-36)

Thus ends the twenty-first discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथ द्वाविंशोऽध्यायः

Discourse XXII

The genealogy of the Pañchālas, the Kurus and the kings of Magadha

श्रीशुक उवाच

मित्रेयुश्च दिवोदासाच्च्यवनस्तत्सुतो नृप । सुदासः सहदेवोऽथ सोमको जन्तुजन्मकृत् ॥ १ ॥
तस्य पुत्रशतं तेषां यवीयान् पृषतः सुतः । द्रुपदो द्रौपदी तस्य धृष्टद्युम्नादयः सुताः ॥ २ ॥
धृष्टद्युम्नाद् धृष्टकेतुर्भार्म्याः पञ्चालका इमे । योऽजमीढसुतो ह्यन्य ऋक्षः संवरणस्ततः ॥ ३ ॥
तपत्यां सूर्यकन्यायां कुरुक्षेत्रपतिः कुरुः । परीक्षित् सुधनुर्जह्नुर्निषधाश्चः कुरोः सुताः ॥ ४ ॥
सुहोत्रोऽभूत् सुधनुषश्च्यवनोऽथ ततः कृती । वसुस्तस्योपरिचरो बृहद्रथमुखास्ततः ॥ ५ ॥
कुशाम्बमत्स्यप्रत्यग्रचेदिपाद्याश्च चेदिपाः । बृहद्रथात् कुशाग्रोऽभूदृषभस्तस्य तत्सुतः ॥ ६ ॥
जज्ञे सत्यहितोऽपत्यं पुष्पवांस्तत्सुतो जहुः । अन्यस्यां चापि भार्यायां शकले द्वे बृहद्रथात् ॥ ७ ॥
ते मात्रा बहिरुत्सृष्टे जरया चाभिसंधिते । जीव जीवेति क्रीडन्त्या जरासंधोऽभवत् सुतः ॥ ८ ॥
ततश्च सहदेवोऽभूत् सोमापिर्यच्छ्रुतश्रवाः । परीक्षिदनपत्योऽभूत् सुरथो नाम जाह्नवः ॥ ९ ॥
ततो विदूरथस्तस्मात् सार्वभौमस्ततोऽभवत् । जयसेनस्तत्तनयो राधिकोऽतोऽयुतो ह्यभूत् ॥ १० ॥
ततश्च क्रोधनस्तस्माद् देवातिथिरमुष्य च । ऋष्यस्तस्य दिलीपोऽभूत् प्रतीपस्तस्य चात्मजः ॥ ११ ॥
देवापिः शंतनुस्तस्य बाह्लीक इति चात्मजाः । पितृराज्यं परित्यज्य देवापिस्तु वनं गतः ॥ १२ ॥
अभवच्छंतनू राजा प्राङ्महाभिषसंज्ञितः । यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः ॥ १३ ॥
शान्तिमाप्नोति चैवाग्र्यां कर्मणा तेन शंतनुः । समा द्वादश तद्राज्ये न ववर्ष यदा विभुः ॥ १४ ॥
शंतनुर्ब्राह्मणैरुक्तः परिवेत्तायमग्रभुक् । राज्यं देह्यग्रजायाशु पुरराष्ट्रविवृद्धये ॥ १५ ॥
एवमुक्तो द्विजैर्ज्येष्ठं छन्दयामास सोऽब्रवीत् । तन्मन्त्रिप्रहितैर्विप्रैर्वेदाद् विभ्रंशितो गिरा ॥ १६ ॥
वेदवादातिवादान् वै तदा देवो ववर्ष ह । देवापिर्योगमास्थाय कलापग्राममाश्रितः ॥ १७ ॥
सोमवंशे कलौ नष्टे कृतादौ स्थापयिष्यति । बाह्लीकात् सोमदत्तोऽभूद् भूरिर्भूरिश्रवास्ततः ॥ १८ ॥
शलश्च शंतनोरासीद् गङ्गायां भीष्म आत्मवान् । सर्वधर्मविदां श्रेष्ठो महाभागवतः कविः ॥ १९ ॥
वीरयूथाग्रणीर्येन रामोऽपि युधि तोषितः । शंतनोर्दाशकन्यायां जज्ञे चित्राङ्गदः सुतः ॥ २० ॥
विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गदो हतः । यस्यां पराशरात् साक्षादवतीर्णो हरेः कला ॥ २१ ॥
वेदगुप्तो मुनिः कृष्णो यतोऽहमिदमध्यगाम् । हित्वा स्वशिष्यान् पैलादीन् भगवान् बादरायणः ॥ २२ ॥
मह्यं पुत्राय शान्ताय परं गुह्यमिदं जगौ । विचित्रवीर्योऽथोवाह काशिराजसुते बलात् ॥ २३ ॥
स्वयंवरादुपानीते अम्बिकाम्बालिके उभे । तयोरासक्तहृदयो गृहीतो यक्ष्मणा मृतः ॥ २४ ॥
क्षेत्रेऽप्रजस्य वै भ्रातुर्मात्रोक्तो बादरायणः । धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत् ॥ २५ ॥

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Śrī Śuka resumed: From (the loins of) Divodāsa appeared Mitreyu; and his sons, O protector of men, were Chyavana, Sudāsa, Sahadeva and Somaka, the father of Jantu. (In fact,) Somaka had a hundred sons, of whom Pṛṣata was the youngest. His son was Drupada, whose sons (again) were Dhṛṣṭdyumna and others; while Draupadī was his daughter. (1-2) From (the loins of) Dhṛṣṭadyumna appeared Dhṛṣṭaketu. These are the scions of Bharmyāśwa, also known as the Pañchālas. From (the loins of) Ṛkṣa, who was another son of Ajamīḍha, appeared Saṃvaraṇa. (3) From his loins appeared, through Tapatī, a daughter of the sun-god, Kuru, the lord of Kurukṣetra. Parīkṣit, Sudhanwā, Jahnu and Niṣadhāśwa were the sons of Kuru. (4) Sudhanwā's son was Suhotra, from whom followed Chyavana; and of Chyavana was born Kṛti. His son was Uparichara Vasu, of whom were born Bṛhadratha and others. (5) (Of them) Kuśāmba, Matsya, Pratyagra, Chedipa and others were the rulers of the kingdom of Chedi. From (the loins of) Bṛhadratha sprang up Kuśāgra. His son was Ṛṣabha. Of the latter was born a son, Satyahita (by name) whose son was Puṣpavān and the son of the last-named was Jahu. From (the loins of) Bṛhadratha through another wife appeared two halves (of a fully developed human foetus). (6-7) They were thrown away by the mother and were sportingly joined together by (an ogress named) Jarā, uttering the words "Live ! Live !!" and there appeared the son, Jarāsandha (united by Jarā) (by name). (8) Of him was born Sahadeva, and from (the loins of) Sahadeva appeared Somāpi, from whom appeared Śrutaśravā. (Of the four sons of Kuru,) Parīkṣit, (the eldest) remained issueless, while Jahu's son was named Suratha. (9) From the loins of the latter sprang up Vidūratha, of whom Sārvabhauma was born; and from Sārvabhauma followed Jayasena, whose son was Rādhika and from (the loins of) the last-named indeed appeared Ayuta. (10) From (the loins of) Ayuta, again, sprang up Krodhana, of whom was born Devātithi; and his son was Ṛṣya. The son of Ṛṣya was Dilīpa whose son, again, was Pratīpa. (11) Devāpi, Śantanu and Bāhlīka—these were the sons of Pratīpa. Relinquishing his (claim to the) ancestral kingdom, Devāpi, for his part, retired to the forest. (12) (Hence his younger brother) Śantanu, who was called by the name of Mahābhiṣa (a great physician) in his previous birth, became the king. (Even in that life) whatever old man he touched with his hands would regain his youth and also experience great relief. Through this act of his he came to be known as Śantanu (affording relief to one's body). (Once upon a time) when Indra (the god of rain) did not send down showers in his kingdom for a period of twelve years, Śantanu (on approaching and seeking the advice of Brahmans) was replied to by the Brahmans (as follows):—"He (too) who (like you) enjoys sovereignty first (in the presence of his elder brother) falls under the category of Parivettā*

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* The Smṛti says:—

दाराग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते ।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः ॥

"He who marries or instals the sacred fire (offering oblations to it thrice every day) in the presence of (before) an elder brother should be recognized as a Parivettā and the elder brother so ignored should be called a Parivitti."

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(and is therefore a sinner in the eyes of the Śāstras). (Hence) return the kingdom at once to your elder brother (Devāpi) for the prosperity of the city as well as of the state (which depends on a good rainfall, the latter having been obstructed by your aforesaid sin)." (13-15) Thus exhorted by the Brahmans, Śantanu (approached and) tried to persuade his elder brother (Devāpi) to accept the throne. Having (already) been led away from (the path of) the Vedas by Brahmans—sent (to him in advance) by Śantanu's minister (Aśmarāta)—through their speech (expressing heretical views), Devāpi, however, spoke words blaspheming the teachings of the Vedas. It is then that the god of rain released showers (because Devāpi now became disqualified for the throne due to his apostasy and Śantanu ceased to be guilty any more). Devāpi (who was eventually disillusioned) took to (the practice of) Yoga and took up his abode in Kalāpagrāma (where he is still residing). (16-17) When the lunar dynasty gets extinct in Kaliyuga, he will revive it at the dawn of (the following) Satyayuga. From (the loins of) Bāhlīka (Śantanu's younger brother) appeared Somadutta, from whom followed Bhūri, Bhūriśravā and Śala. Śantanu's son by (the goddess presiding over the holy) Gangā (who under a curse from Brahmā got a human form and chose Śantanu for her husband) was Bhīṣma, a man of (perfect) self-control, the foremost among those who knew what is right, a great devotee of the Lord (and) spiritually enlightened (too). (18-19) He was a (recognized) leader of troops of heroes, by whom even Paraśurāma (his own Guru and a world-renowned warrior) was pleased in battle. From (the loins of) Śantanu through (his other wife) Satyavatī (the foster-daughter of a chief* of Dāśas or ferrymen) appeared a son (named) Chitrāngada, and (also) a younger son, Vichitravīrya (by name). Chitrāngada was killed in battle, (while he was still unmarried, by a Gandharva of the same name). Through the same Satyavatī (before she was married to Śantanu) appeared, from the loins of Parāśara, a ray of Śrī Hari Himself in the person of the sage Kṛṣṇa (better known as Kṛṣṇa-Dwaipāyana), by whom the Vedas have been (duly) preserved (by being divided into four books *viz*, Ṛk, Yajus, Sāma and Atharva) and from whom I learnt this (*Śrīmad Bhāgavata Mahāpurāṇa*, which I am reciting to you). In preference to his own pupils, Paila and others,† the divine Bādarāyaṇa taught this supremely esoteric poem (embodying the quintessence of all the Vedas and Itihāsas) to me, his son, tranquil (by nature) as I was. Now, Vichitravīrya married Ambikā and Ambālikā, the two daughters of the king of Kāśī (the modern Banaras), both of whom were carried away by force from

* Satyavatī (also known as Matsyagandhā or Yojanagandhā) was really a daughter of Uparichara Vasu (mentioned in verse 5 above), whose seed was swallowed by a fish and ultimately developed into a human foetus, which was cut out of the belly of the fish by the aforesaid ferrymen and presented to their chief, who brought it up as his own child.

† For their names *vide* I. iv. 21-22

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the gathering of princes convened (by their father) to give them an opportunity to elect their husband. (With his heart strongly attached to them) Vichitravīrya was caught in the grip of phthisis and died (very young). (20—24) Enjoined by the mother (Satyavatī), the sage Bādarāyaṇa begot through the wives of his half-brother (Vichitravīrya) Dhṛtarāṣṭra and Pāṇḍu (the former through Ambikā and the latter through Ambālikā) as well as Vidura (through a maid-servant). (25)

गान्धार्यां धृतराष्ट्रस्य जज्ञे पुत्रशतं नृप । तत्र दुर्योधनो ज्येष्ठो दुःशला चापि कन्यका ॥२६॥
शापान्मैथुनरुद्धस्य पाण्डोः कुन्त्यां महारथाः । जाता धर्मानिलेन्द्रेभ्यो युधिष्ठिरमुखास्त्रयः ॥२७॥

A hundred sons were born to Dhṛtarāṣṭra by (his wife) Gāndhārī (a princess of Gāndhāra, the modern Afghanistan), O protector of men! Of them Duryodhana was the eldest and there was a daughter also, Duḥśalā (by name). (26) Through Kuntī, the (elder) wife of Pāṇḍu, who was prevented from copulation due to a curse (pronounced by some sage who had been shot dead with an arrow by Pāṇḍu while pairing with his wife in the form of a pair of deer), three car-warriors—Yudhiṣṭhira and others (*viz*, Bhīma and Arjuna)—appeared (severally) from the loins of Dharma (the god of piety), Anila (the wind-god) and Indra (the lord of paradise). (27)

नकुलः सहदेवश्च माद्र्यां नासत्यदस्रयोः । द्रौपद्यां पञ्च पञ्चभ्यः पुत्रास्ते पितरोऽभवन् ॥२८॥
युधिष्ठिरात् प्रतिविन्ध्यः श्रुतसेनो वृकोदरात् । अर्जुनाच्छ्रुतकीर्तिस्तु शतानीकस्तु नाकुलिः ॥२९॥
सहदेवसुतो राजञ्छ्रुतकर्मा तथापरे । युधिष्ठिरात् तु पौरव्यां देवकोऽथ घटोत्कचः ॥३०॥
भीमसेनाद्धिडिम्बायां काल्यां सर्वगतस्ततः । सहदेवात् सुहोत्रं तु विजयासूत पार्वती ॥३१॥
करेणुमत्यां नकुलो निरमित्रं तथार्जुनः । इरावन्तमुलूप्यां वै सुतायां बभ्रुवाहनम् ।
मणिपूरपतेः सोऽपि तत्पुत्रः पुत्रिकासुतः ॥३२॥
तव तातः सुभद्रायामभिमन्युरजायत । सर्वातिरथजिद् वीर उत्तरायां ततो भवान् ॥३३॥
परिक्षीणेषु कुरुषु द्रौणेर्ब्रह्मास्त्रतेजसा । त्वं च कृष्णानुभावेन सजीवो मोचितोऽन्तकात् ॥३४॥

(And) through (his second wife) Mādrī appeared Nakula and Sahadeva from (the loins of) Nāsatya and Dasra (the two Aświnīkumāras). Of these, five sons, (all) your uncles, were born (one of each) through Draupadī. (28) Prativindhya was born of Yudhiṣṭhira; Śrutasena from Bhīmasena, (who was voracious as a wolf) and Śrutakīrti, from Arjuna. Again, Śatānīka was the son of Nakula; while Sahadeva's son, O Parīkṣit, was Śrutakarmā. Besides (these) there were other sons (too). From (the loins of) Yudhiṣṭhira through (his other wife) Pauravī appeared Devaka; from Bhīmasena through Hiḍimbā (an ogress) sprang up Ghaṭotkacha, and from (the selfsame) Bhīma through Kālī (his third wife) appeared Sarvagata. And through Sahadeva, (his second wife) Vijayā, the daughter of Parvata, bore Suhotra. (29-31) Nakula begot Niramitra through (his second wife) Kareṇumatī and Arjuna begot Irāvān indeed through Ulūpī; while through the daughter of the king of

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Maṇipūra (the modern Manipur in Assam), he begot Babhruvāhana, who though sprung from the loins of Arjuna was recognized as the son of his maternal grandfather (inasmuch as the princess of Manipur was given in marriage to Arjuna on the express understanding that the son born of her would be taken in adoption by her father). (32) Of Subhadrā (the last wife of Arjuna and the younger sister of Lord Śrī Kṛṣṇa) was born your father, the valiant Abhimanyu, who conquered all the Atirathas* (great car-warriors who encountered him on the battle-field). And from him through Uttarā appeared you (O Parīkṣit !). (33) (All) the Kurus (with the exception of the five Pāṇḍava brothers) having perished, you too had (almost) been burnt by the (fierce) blaze of the mystic missile presided over by Brahmā (the creator), released by Aśwatthāmā (the son of Droṇāchārya). But by the (supreme) might of Śrī Kṛṣṇa you were rescued alive from (the jaws of) death. (34)

तवेमे तनयास्तात जनमेजयपूर्वकाः । श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् ॥३५॥
जनमेजयस्त्वां विदित्वा तक्षकान्निधनं गतम् । सर्पान् वै सर्पयागाग्नौ स होष्यति रुषान्वितः ॥३६॥
कावषेयं पुरोधाय तुरं तुरगमेधयाट् । समन्तात् पृथिवीं सर्वां जित्वा यक्ष्यति चाध्वरैः ॥३७॥
तस्य पुत्रः शतानीको याज्ञवल्क्यात् त्रयीं पठन् । अस्त्रज्ञानं क्रियाज्ञानं शौनकात् परमेष्यति ॥३८॥
सहस्रानीकस्तत्पुत्रस्ततश्चैवाश्वमेधजः । असीमकृष्णस्तस्यापि नेमिचक्रस्तु तत्सुतः ॥३९॥
गजाह्वये हृते नद्या कौशाम्ब्यां साधु वत्स्यति । उक्तस्ततश्चित्ररथस्तस्मात् कविरथः सुतः ॥४०॥
तस्माच्च वृष्टिमांस्तस्य सुषेणोऽथ महीपतिः । सुनीथस्तस्य भविता नृचक्षुर्यत्सुखीनलः ॥४१॥
परिप्लवः सुतस्तस्मान्मेधावी सुनयात्मजः । नृपञ्जयस्ततो दूर्वस्तिमिस्तस्माज्जनिष्यति ॥४२॥
तिमेर्बृहद्रथस्तस्माच्छतानीकः सुदासजः । शतानीकाद् दुर्दमनस्तस्यापत्यं वहीनरः ॥४३॥
दण्डपाणिर्निमिस्तस्य क्षेमको भविता नृपः । ब्रह्मक्षत्रस्य वै प्रोक्तो वंशो देवर्षिसत्कृतः ॥४४॥
क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । अथ मागधराजानो भवितारो वदामि ते ॥४५॥

Here are your (own) sons, O dear Parīkṣit,—Janamejaya and others following him, (*viz*,) Śrutasena, Bhīmasena and Ugrasena; each of them possessed of (great) valour. (35) Perceiving you to have met your death through (the serpent) Takṣaka, the said Janamejaya, full of rage, will (attract by means of spells and) actually offer serpents as an oblation to the flames in a serpent-sacrifice. Having conquered the entire globe on all sides and appointing Tura, the son of Kavaṣa, as his priest, Janamejaya, (who will be celebrated as) a performer of horse-sacrifices, will propitiate the Lord through a number of (such) sacrifices. (36-37) His son, Śatānīka, will learn the three Vedas and receive the knowledge of rituals from the sage Yājñavalkya and acquire knowledge of (the use of) missiles (from Kṛpāchārya) and will attain the highest knowledge (knowledge of the Self) from the sage Śaunaka. (38) Śatānīka' s son will be Sahasrānīka, and of him will be born Aśwamedhaja.

* A car-warrior who encounters numberless adversaries on the battle-field is known as an Atiratha: 'अमितान् योधयेद् यस्तु सम्प्रोक्तोऽतिरथस्तु सः.'

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His son, again, will be Asīmakṛṣṇa, whose son on the other hand will be Nemichakra. (39) On Hastināpura being washed away by the river (Gangā) he will duly settle down in (the city of) Kauśāmbī. The son sprung from his loins is called Chitraratha, and of him will be born a son named Kaviratha. (40) From him, again, will follow Vṛṣṭimān, whose son, Suṣeṇa, of course will be a king. His son will be Sunītha and Sunītha's son will be Nṛchakṣu, from whom will follow Sukhīnala. (41) His son will be Pariplava, from whom will follow Sunaya and his son will be Medhāvī. Medhāvī's son will be Nṛpañjaya, of whom will be born Dūrva and from (the loins of) the latter will appear Timi. (42) Timi's son will be Bṛhadratha, from whom will follow Sudāsa, and his son will be Śatānīka. From (the loins of) Śatānīka will appear Durdamana, whose son will be Vahīnara. (43) From Vahīnara will follow Daṇḍapāṇi and of Daṇḍapāṇi will be born Nimi, whose son Kṣemaka will be a ruler of men. An account of the line of Pūru, from which sprang up races of (both) Brahmans and Kṣatriyas, and which is esteemed by gods and Ṛṣis (alike), has indeed been told (by me). (44) Having reached up to Kṣemaka, this line as a matter of fact will come to an end in (the age of) Kali. Now, I shall enumerate the future kings of Magadha (South Bihar). (45)

भविता सहदेवस्य मार्जारिर्यच्छ्रुतश्रवाः । ततोऽयुतायुस्तस्यापि निरमित्रोऽथ तत्सुतः ॥४६॥
सुनक्षत्रः सुनक्षत्राद् बृहत्सेनोऽथ कर्मजित् । ततः सृतञ्जयाद् विप्रः शुचिस्तस्य भविष्यति ॥४७॥
क्षेमोऽथ सुव्रतस्तस्माद् धर्मसूत्रः शमस्ततः । द्युमत्सेनोऽथ सुमतिः सुबलो जनिता ततः ॥४८॥
सुनीथः सत्यजिदथ विश्वजिद् यद् रिपुञ्जयः । बार्हद्रथाश्च भूपाला भाव्याः साहस्रवत्सरम् ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे द्वाविंशोऽध्यायः ॥ २२ ॥

The son of Sahadeva (Jarāsandha's son) will be Mārjāri, of whom will be Śrutaśravā. From him will follow Ayutāyu. His son, again, will be Niramitra and his son will be Sunakṣatra. From (the loins of) Sunakṣatra will appear Bṛhatsena, and from him will follow Karmajit. Then will come Sṛtañjaya and (from the loins of) the latter will spring up Vipra, whose son will be Śuchi. Then will come Kṣema, from whom will follow Suvrata. From (the loins of) Suvrata will appear Dharmasūtra, from whom will follow Śama. Then will appear Dyumatsena, and from Dyumatsena will follow Sumati, of whom will be born Subala. (46-48) Then will come Sunītha, of whom will be born Satyajit. His son will be Viśwajit, from whom will follow Ripuñjaya. And the (said) Bṛhadratha's line will rule for a thousand years. (49)

Thus ends the twenty-second discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथ त्रयोविंशोऽध्यायः

Discourse XXIII

An account of the posterity of Anu, Druhyu, Turvasu and Yadu

श्रीशुक उवाच

अनोः सभानरश्चक्षुः परोक्षश्च त्रयः सुताः । सभानरात् कालनरः सृञ्जयस्तत्सुतस्ततः ॥ १ ॥
जनमेजयस्तस्य पुत्रो महाशीलो महामनाः । उशीनरस्तितिक्षुश्च महामनस आत्मजौ ॥ २ ॥
शिविर्वनः शमिर्दक्षश्चत्वारोशीनरात्मजाः । वृषादर्भः सुवीरश्च मद्रः कैकेय आत्मजाः ॥ ३ ॥
शिबेश्चत्वार एवासंस्तितिक्षोश्च रुशद्रथः । ततो हेमोऽथ सुतपा बलिः सुतपसोऽभवत् ॥ ४ ॥
अङ्गवङ्गकलिङ्गाद्याः सुह्मपुण्ड्रान्ध्रसंज्ञिताः । जज्ञिरे दीर्घतमसो बलेः क्षेत्रे महीक्षितः ॥ ५ ॥
चक्रुः स्वनाम्ना विषयान् षडिमान् प्राच्यकांश्च ते । खनपानोऽङ्गतो जज्ञे तस्माद् दिविरथस्ततः ॥ ६ ॥
सुतो धर्मरथो यस्य जज्ञे चित्ररथोऽप्रजाः । रोमपाद इति ख्यातस्तस्मै दशरथः सखा ॥ ७ ॥
शान्तां स्वकन्यां प्रायच्छद्यऋष्यशृङ्ग उवाह ताम् । देवेऽवर्षति यं रामा आनिन्युर्हरिणीसुतम् ॥ ८ ॥
नाट्यसंगीतवादित्रैर्विभ्रमालिङ्गनार्हणैः । स तु राज्ञोऽनपत्यस्य निरूप्येष्टिं मरुत्वतः ॥ ९ ॥
प्रजामदाद् दशरथो येन लेभेऽप्रजाः प्रजाः । चतुरङ्गो रोमपादात् पृथुलाक्षस्तु तत्सुतः ॥ १० ॥
बृहद्रथो बृहत्कर्मा बृहद्भानुश्च तत्सुताः । आद्याद् बृहन्मनास्तस्माज्जयद्रथ उदाहृतः ॥ ११ ॥
विजयस्तस्य सम्भूत्यां ततो धृतिरजायत । ततो धृतव्रतस्तस्य सत्कर्माधिरथस्ततः ॥ १२ ॥
योऽसौ गङ्गातटे क्रीडन् मञ्जूषान्तर्गतं शिशुम् । कुन्त्यापविद्धं कानीनमनपत्योऽकरोत् सुतम् ॥ १३ ॥
वृषसेनः सुतस्तस्य कर्णस्य जगतीपतेः । द्रुह्योश्च तनयो बभ्रुः सेतुस्तस्यात्मजस्ततः ॥ १४ ॥
आरब्धस्तस्य गान्धारस्तस्य धर्मस्ततो धृतः । धृतस्य दुर्मनास्तस्मात् प्रचेताः प्राचेतसं शतम् ॥ १५ ॥
म्लेच्छाधिपतयोऽभूवन्नुदीचीं दिशमाश्रिताः । तुर्वसोश्च सुतो वह्निर्वह्नेर्भर्गोऽथ भानुमान् ॥ १६ ॥
त्रिभानुस्तत्सुतोऽस्यापि करन्धम उदारधीः । मरुतस्तत्सुतोऽपुत्रः पुत्रं पौरवमन्वभूत् ॥ १७ ॥
दुष्यन्तः स पुनर्भेजे स्वं वंशं राज्यकामुकः । ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशं नरर्षभ ॥ १८ ॥
वर्णयामि महापुण्यं सर्वपापहरं नृणाम् ।

Śrī Śuka resumed : Sabhānara, Chakṣu and Parokṣa were the three sons of Anu. From (the loins of) Sabhānara appeared Kālanara and his son was Sṛñjaya. From him followed Janamejaya, whose son was Mahāśīla and his son was Mahāmanā. Uśīnara and Titikṣu were the sons of Mahāmanā. (1-2) Śibi, Vana, Śami and Dakṣa—were the four sons of Uśīnara. (Similarly) Vṛṣādarbha, Śuvīra, Madra and Kaikeya were the only four sons of Śibi. And Titikṣu's son was Rusadratha, of whom was born Hema; and then came Sutapā, whose son was Bali. (3-4) Through the wife of Bali (who evidently remained issueless) appeared from (the loins of) the sage Dīrghatamā (six) sons—all rulers of the earth—bearing the names of Anga, Vanga, Kalinga, Suhma, Puṇḍra and Andhra, the first three being the foremost of them. (5) They founded after their own names six principalities, (all) lying in the east. Of Anga (the

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eldest of them) was born Khanapāna, from whom followed Diviratha; and from Diviratha followed his son Dharmaratha, of whom was born Chitraratha, who had no issue and was (better) known as Romapāda. To him, his friend, the (celebrated) King Daśaratha (the father of Lord Śrī Rāma) gave in adoption his own daughter Śāntā: the sage Ṛṣyaśṛṅga married her. On Indra (the god of rain) withholding showers, courtezans drew (to the Anga territory) the sage Ṛṣyaśṛṅga (born of a deer) by their dance and music, (both) vocal and instrumental, as well as by their coquetry, (loving) embrace and presents (of various kinds). Conducting a sacrifice in honour of Indra, the sage also secured progeny for the issueless king (Romapāda). And through a similar sacrifice conducted by him the issueless Emperor Daśaratha (too) got (four celebrated) sons. Of Romapāda was born Chaturanga and his son was Pṛthulākṣa. (6-10) Pṛthulākṣa's sons were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From (the loins of) the eldest (Bṛhadratha) appeared Bṛhanmanā, the son born of whom was called Jayadratha. (11) His son by (his wife) Sambhūti was Vijaya, of whom was born Dhṛti. From Dhṛti followed Dhṛtavrata, whose son was Satkarmā and from (the loins of) the latter appeared Adhiratha. (12) While sporting on the bank of the (holy) Gangā, the latter, who was issueless, (caught hold of and) adopted as his son the baby (Karṇa) born of Kuntī (while she was still unmarried) and (therefore) abandoned by her (for fear of obloquy), enclosed in a box. (13) Vṛṣasena was the son of the aforesaid Karṇa, who (eventually) became a king. Again, Babhru was the son of Druhyu and Babhru's son was Setu. Of him was born Ārabdha, whose son was Gāndhāra and Gāndhāra's son was Dharma. From him followed Dhṛta and Dhṛta's son was Durmanā. From (the loins of) the latter appeared Prachetā. The hundred sons of Prachetā became the rulers of Mlechchhas (barbarians) and settled in the northern quarter. Again Vahni was the son of Turvasu and Vahni's son was Bharga, from whom followed Bhānumān. (14-16) His son was Tribhānu and Tribhānu's son, again, was the generous-minded Karandhama. His son was Maruta, who, being issueless, adopted as his son Duṣyanta (a scion of Pūru). (17) Longing for the (imperial) throne, however, the said Duṣyanta reverted to his own line. (Now,) O jewel of men, I (proceed to) give an account of the posterity of Yadu, the eldest son of Yayāti, which is productive of extra-ordinary religious merit and capable of wiping out all the sins of men.

यदोर्वंशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते ॥१९॥

यत्रावतीर्णो भगवान् परमात्मा नराकृतिः । यदोः सहस्रजित् क्रोष्टा नलो रिपुरिति श्रुताः ॥२०॥
चत्वारः सूनवस्तत्र शतजित् प्रथमात्मजः । महाहयो वेणुहयो हैहयश्चेति तत्सुताः ॥२१॥
धर्मस्तु हैहयसुतो नेत्रः कुन्तेः पिता ततः । सोहञ्जिरभवत् कुन्तेर्महिष्मान् भद्रसेनकः ॥२२॥
दुर्मदो भद्रसेनस्य धनकः कृतवीर्यसूः । कृताग्निः कृतवर्मा च कृतौजा धनकात्मजाः ॥२३॥
अर्जुनः कृतवीर्यस्य सप्तद्वीपेश्वरोऽभवत् । दत्तात्रेयाद्धरेरंशात् प्राप्तयोगमहागुणः ॥२४॥

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न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञदानतपोयोगश्रुतवीर्यजयादिभिः ॥२५॥
पञ्चाशीतिसहस्राणि ह्यव्याहतबलः समाः । अनष्टवित्तस्मरणो बुभुजेऽक्षय्यषड्वसु ॥२६॥
तस्य पुत्रसहस्रेषु पञ्चैवोर्वरिता मृधे । जयध्वजः शूरसेनो वृषभो मधुरूर्जितः ॥२७॥

A man is completely rid of all sins by listening to an account of Yadu's line, in which the almighty Lord, the supreme Spirit, took His descent in the semblance of a man. Sahasrajit, Kroṣṭā, Nala and Ripu were the four celebrated sons of Yadu. Of these (four), the son of the eldest was Śatajit; and Mahāhaya, Veṇuhaya and Haihaya were the sons of Śatajit. (18-21) Haihaya's son again was Dharma and from him followed Netra, the father of Kunti. From (the loins of) Kunti sprang up Sohañji. Then followed Māhiṣmān, whose son was Bhadrasena. (22) Durmada and Dhanaka were the (two) sons of Bhadrasena, the latter of whom was the father of Kṛtavīrya. Kṛtāgni, Kṛtavarmā and Kṛtaujā were the (other) sons of Dhanaka. (23) Arjuna, the son of Kṛtavīrya, became the ruler of (all) the seven divisions of the globe. He (further) attained from Lord Dattātreya, a part manifestation of Śrī Hari, proficiency in Yoga (concentration of mind) as well as great achievements (in the form of the eight mystic powers). (24) Surely, no (other) kings (lit., rulers of the earth) will attain to the level of Arjuna (the son of Kṛtavīrya) in point of sacrificial performances, munificence, asceticism, Yogic power, learning, valour, victory and so on. (25) Indeed for eighty-five thousand years he enjoyed the objects of the six senses, which could not be exhausted, his strength (of body, mind and senses too) remaining unimpaired and his very thought proving (for the people who remembered him) a security against loss of wealth. (26) Of thousands of his sons, only five survived in battle (with Paraśurāma)—Jayadhwaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita. (27)

जयध्वजात् तालजङ्घस्तस्य पुत्रशतं त्वभूत् । क्षत्रं यत् तालजङ्घाख्यमौर्वतेजोपसंहृतम् ॥२८॥
तेषां ज्येष्ठो वीतिहोत्रो वृष्णिः पुत्रो मधोः स्मृतः । तस्य पुत्रशतं त्वासीद् वृष्णिज्येष्ठं यतःकुलम् ॥२९॥
माधवा वृष्णयो राजन् यादवाश्चेति संज्ञिताः । यदुपुत्रस्य च क्रोष्टोः पुत्रो वृजिनवांस्ततः ॥३०॥
श्वाहिस्तत रुशेकुर्वै तस्य चित्ररथस्ततः । शशबिन्दुर्महायोगी महाभोजो महानभूत् ॥३१॥
चतुर्दशमहारत्नश्चक्रवर्त्यपराजितः । तस्य पत्नीसहस्राणां दशानां सुमहायशाः ॥३२॥
दशलक्षसहस्राणि पुत्राणां तास्वजीजनत् । तेषां तु षट्प्रधानानां पृथुश्रवस आत्मजः ॥३३॥
धर्मो नामोशना तस्य हयमेधशतस्य याट् । तत्सुतो रुचकस्तस्य पञ्चासन्नात्मजाः शृणु ॥३४॥
पुरुजिद्रुक्मरुक्मेषुपृथुज्यामघसंज्ञिताः । ज्यामघस्त्वप्रजोऽप्यन्यां भार्यां शैब्यापतिर्भयात् ॥३५॥
नाविन्दच्छत्रुभवनाद् भोज्यां कन्यामहारषीत् । रथस्थां तां निरीक्ष्याह शैब्या पतिममर्षिता ॥३६॥
केयं कुहक मत्स्थानं रथमारोपितेति वै । स्नुषा तवेत्यभिहिते स्मयन्ती पतिमब्रवीत् ॥३७॥
अहं वन्ध्यासपत्नी च स्नुषा मे युज्यते कथम् । जनयिष्यसि यं राज्ञि तस्येयमुपयुज्यते ॥३८॥
अन्वमोदन्त तद् विश्वेदेवाः पितर एव च । शैब्या गर्भमधात् काले कुमारं सुषुवे शुभम् ।
स विदर्भ इति प्रोक्त उपयेमे स्नुषां सतीम् ॥३९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां नवमस्कन्धे यदुवंशानुवर्णने त्रयोविंशोऽध्यायः ॥ २३ ॥

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From (the loins of) Jayadhwaja (the eldest of Arjuna's sons) appeared Tālajangha, of whom again were born a hundred sons. The race of Kṣatriyas known by the name of the Tālajanghas (sons of Tālajangha) was exterminated by King Sagara (strengthened by the glory of the sage Aurva). (28) The eldest of Tālajangha's sons was Vītihotra, whose son was Madhu and Madhu's son was called Vṛṣṇi. In fact he had a hundred sons, of whom Vṛṣṇi was the eldest. It was to these (*viz*, Yadu, Madhu and Vṛṣṇi) that the Yādava race owed its existence and (again) it was due to them that their descendants became known as the Yādavas, the Mādhavas and the Vṛṣṇis (as time went on), O king! The son of Kroṣṭu, the (second) son of Yadu was Vṛjinavān, of whom was born Śwāhi. From the latter indeed followed Ruśeku, whose son was Chitraratha and from the (loins of the) latter sprang up Śaśabindu, a great mystic, who had extensive enjoyments and was exalted (in point of virtues). (29-31) He was possessed of (all) the fourteen* varieties of excellent jewels, ruled over the entire globe and was invincible. Through his ten thousand wives that exceedingly renowned emperor begot a thousand million sons (a lakh through each). Of those (thousand million) sons, of whom six (*viz*, Pṛthuśravā and others) were the foremost. The son of Pṛthuśravā was Dharma by name, whose son was Uśanā, who performed a hundred horse-sacrifices. His son was Ruchaka, who had five sons. (Please) hear of them. (32-34) They bore the names of Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Even though issueless, Jyāmagha, the husband of Śaibyā, dared not take another woman to wife for (sheer) fear (of Śaibyā). On one occasion (however, having conquered his enemies) he brought as a booty from the enemy's house a princess of the Bhoja dynasty (called Bhojyā)†. Observing her seated in the (king's) chariot, Śaibyā indignantly spoke to her husband straight in the following words:—(35-36) "O traitor, who is this girl made to occupy this chariot meant for me?" When the reply came, "She is your daughter-in-law," she similingly rejoined, "I am a barren woman and have no co-wife either; how could there be a daughter-in-law to me?" The king replied, "She will prove a suitable match, O queen, for the boy whom

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* In the *Mārkaṇḍeya-Purāṇa*, we find mention of the following fourteen varieties of jewels, *viz*, the elephant, horse, chariot, woman, arrow, treasury, a wreath of flowers, raiment, a tree, Śaktī (a javelin), noose, gem, umbrella and an aerial car:—

गजवाजिरथस्त्रीषुनिधिमाल्याम्बरद्रुमाः । शक्तिपाशमणिच्छत्रविमानानि चतुर्दश ॥

† Among the Kṣatriyas it has been customary to call a married woman in the house of her husband by the family name of her father.

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you will bear.' (37-38) The Viśwedevas as well as the manes (took pity on Jyāmagha, who was shaking and perspiring too all over through fear of his wife, and) heartily approved of his words so that Queen Śaibyā conceived not long afterwards and gave birth to a handsome male child. He was called by the name of Vidarbha and married that chaste girl, who had already been accepted as a daughter-in-law (by his parents.) (39)

Thus ends the twenty-third discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

An account of the posterity of Yadu

श्रीशुक उवाच

तस्यां विदर्भोऽजनयत् पुत्रौ नाम्ना कुशक्रथौ । तृतीयं रोमपादं च विदर्भकुलनन्दनम् ॥ १ ॥
रोमपादसुतो बभ्रुर्बभ्रोः कृतिरजायत । उशिकस्तत्सुतस्तस्माच्चेदिश्चैद्यादयो नृप ॥ २ ॥
क्रथस्य कुन्तिः पुत्रोऽभूद् धृष्टिस्तस्याथ निर्वृतिः । ततो दशार्हो नाम्नाभूत् तस्य व्योमः सुतस्ततः ॥ ३ ॥
जीमूतो विकृतिस्तस्य यस्य भीमरथः सुतः । ततो नवरथः पुत्रो जातो दशरथस्ततः ॥ ४ ॥
करम्भिः शकुनेः पुत्रो देवरातस्तदात्मजः । देवक्षत्रस्ततस्तस्य मधुः कुरुवशादनुः ॥ ५ ॥
पुरुहोत्रस्त्वनोः पुत्रस्तस्यायुः सात्वतस्ततः । भजमानो भजिर्दिव्यो वृष्णिर्देवावृधोऽन्धकः ॥ ६ ॥
सात्वतस्य सुताः सप्त महाभोजश्च मारिष । भजमानस्य निम्लोचिः किङ्किणो धृष्टिरेव च ॥ ७ ॥
एकस्यामात्मजाः पत्न्यामन्यस्यां च त्रयः सुताः । शताजिच्च सहस्राजिदयुताजिदिति प्रभो ॥ ८ ॥
बभ्रुर्देवावृधसुतस्तयोः श्लोकौ पठन्त्यमू । यथैव शृणुमो दूरात् सम्पश्यामस्तथान्तिकात् ॥ ९ ॥
बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः । पुरुषाः पञ्चषष्टिश्च षट् सहस्राणि चाष्ट च ॥ १० ॥
येऽमृतत्वमनुप्राप्ता बभ्रोर्देवावृधादपि । महाभोजोऽपि धर्मात्मा भोजा आसंस्तदन्वये ॥ ११ ॥

Śrī Śuka resumed : Through Bhojyā, Vidarbha begot two sons, Kuśa and Kratha by name, and (also) a third, called Romapāda, who was the delight of Vidarbha's family. (1) Romapāda's son was Babhru and of Babhru was born Kṛti. His son was Uśika, of whom Chedi was born. And from (the loins

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of) the latter appeared Damaghoṣa (the son of Chedi) and so on, O protector of men! (2) Kratha's son was Kunti, whose son was Dhṛṣṭi; and then came Nirvṛti. From (the loins of) Nirvṛti appeared a son, Daśārha by name, whose son was Vyoma. From Vyoma followed Jīmuta, and his son was Vikṛti, whose son was Bhīmaratha. From (the loins of) the latter sprang up a son Navaratha (by name). And from him followed Daśaratha. (3-4) (Daśaratha's son was Śakuni;) Śakuni's son was Karambhi and Karambhi's son was Devarāta, from whom followed Devakṣatra; Devakṣatra's son was Madhu and Madhu's son was Kuruvaśa, of whom was born Anu. (5) Anu's son again was Puruhotra, whose son was Āyu; and of the latter was born Sātvata, Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja were the (seven) sons of Sātvata, O worthy king! Nimlochi, Kinkiṇa and even so Dhṛṣṭi were the sons of Bhajamāna by his one wife; and Śatājit, Sahasrājit and Ayutājit—these were his three sons by the other, O lord! (6-8) Devāvṛdha's son was Babhru; of these two (father and son) they recite the following two couplets:—"As we heard from a distance, so do we observe from near. Babhru is the foremost of men, (while) Devāvṛdha compares with the gods. Men who attained immortality (freedom from birth and death) through (the precepts of) Babhru and Devāvṛdha too numbered fourteen thousand and sixty-five." Mahābhoja (the seventh son of Sātvata) too had given his mind to piety, and those born in his line came to be (known as) the Bhojas. (9-11)

वृष्णेः सुमित्रः पुत्रोऽभूद् युधाजिच्च परंतप । शिनिस्तस्यानमित्रश्च निम्नोऽभूदनमित्रतः ॥१२॥
सत्राजितः प्रसेनश्च निम्नस्याप्यासतुः सुतौ । अनमित्रसुतो योऽन्यः शिनिस्तस्याथ सत्यकः ॥१३॥
युयुधानः सात्यकिर्वै जयस्तस्य कुणिस्ततः । युगन्धरोऽनमित्रस्य वृष्णिः पुत्रोऽपरस्ततः ॥१४॥
श्वफल्कश्चित्ररथश्च गान्दिन्यां च श्वफल्कतः । अक्रूरप्रमुखा आसन् पुत्रा द्वादश विश्रुताः ॥१५॥
आसङ्गः सारमेयश्च मृदुरो मृदुविद् गिरिः । धर्मवृद्धः सुकर्मा च क्षेत्रोपेक्षोऽरिमर्दनः ॥१६॥
शत्रुघ्नो गन्धमादश्च प्रतिबाहुश्च द्वादश । तेषां स्वसा सुचीराख्या द्वावक्रूरसुतावपि ॥१७॥
देववानुपदेवश्च तथा चित्ररथात्मजाः । पृथुर्विदूरथाद्याश्च बहवो वृष्णिनन्दनाः ॥१८॥
कुकुरो भजमानश्च शुचिः कम्बलबर्हिषः । कुकुरस्य सुतो वह्निर्विलोमा तनयस्ततः ॥१९॥
कपोतरोमा तस्यानुः सखा यस्य च तुम्बुरुः । अन्धको दुन्दुभिस्तस्माद्दरिद्योतः पुनर्वसुः ॥२०॥
तस्याहुकश्चाहुकी च कन्या चैवाहुकात्मजौ । देवकश्चोग्रसेनश्च चत्वारो देवकात्मजाः ॥२१॥
देववानुपदेवश्च सुदेवो देववर्धनः । तेषां स्वसारः सप्तासन् धृतदेवादयो नृप ॥२२॥
शान्तिदेवोपदेवा च श्रीदेवा देवरक्षिता । सहदेवा देवकी च वसुदेव उवाह ताः ॥२३॥
कंसः सुनामा न्यग्रोधः कङ्कः शङ्कुः सुहूस्तथा । राष्ट्रपालोऽथ सृष्टिश्च तुष्टिमानोग्रसेनयः ॥२४॥
कंसा कंसवती कङ्का शूरभू राष्ट्रपालिका । उग्रसेनदुहितरो वसुदेवानुजस्त्रियः ॥२५॥

Sumitra was the son of Vṛṣṇi and (so) Yudhājit too, O chastiser of foes! Yudhājit's sons were Śini and Anamitra and Nimna was born of Anamitra. (12) Again, Satrājit and Prasena were born of Nimna; and Satyaka was the son of Śini, who has been shown above to be the other son of Anamitra. The son of Satyaka indeed was Yuyudhāna (also known as Sātyaki), whose son was Jaya, from whom followed Kuṇi; and of him was born Yugandhara. (Yet) another son of Anamitra was Vṛṣṇi, of whom were born Śwaphalka and Chitraratha. From (the loins of) Śwaphalka through Gāndinī were born twelve celebrated sons (besides Akrūra), Akrūra being the foremost of them all. (13-15) The twelve sons were Āsanga and Sārameya, Mṛdura, Mṛduvid, Giri, Dharmavṛddha and Sukarmā, Kṣetropekṣa, Arimardana and Śatrughna, Gandhamāda and Pratibāhu. They had a sister (also), bearing the name of Suchīrā,

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Again, Devavān and Upadeva were the two sons of Akrūra. Similarly, Pṛthu, Vidūratha and many others were the sons of Chitraratha (the younger brother of Śwaphalka), (all) scions of Vṛṣṇi. (16-18) Kukura, Bhajamāna, Śuchi and Kambalabarhiṣa were the sons of Andhaka*. Kukura's son was Vahni, whose son was Vilomā and from Vilomā followed Kapotaromā. His son was Anu, whose friend was (the famous Gandharva) Tumburu, a master of music. Anu's son was Andhaka, of whom was born Dundubhi. Then came Aridyota, whose son was Punarvasu. (19-20) The latter had a son. Āhuka, as well as a daughter, Āhukī. Again, Devaka and Ugrasena were the two sons of Āhuka. Devavān, Upadeva, Sudeva and Devavardhana were the four sons of Devaka. They had seven sisters, the eldest of whom was Dhṛtadevā, O protector of men ! (21-22) They were (besides Dhṛtadevā) Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Vasudeva (the father of Śrī Kṛṣṇa) married them (all). (23) Kaṃsa, Sunāmā and Nyagrodha, Kanka and Śanku, Suhū, Rāṣṭrapāla, Sṛṣṭi and Tuṣṭimān were the (nine) sons of Ugrasena. (24) Kaṃsā, Kaṃsavatī, Kankā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena, (all) wives of Vasudeva's younger brothers (Devabhāga and others). (25)

शूरो विदूरथादासीद् भजमानः सुतस्ततः । शिनिस्तस्मात् स्वयम्भोजो हृदीकस्तत्सुतो मतः ॥२६॥
देवबाहुः शतधनुः कृतवर्मेति तत्सुताः । देवमीढस्य शूरस्य मारिषा नाम पत्न्यभूत् ॥२७॥
तस्यां स जनयामास दश पुत्रानकल्मषान् । वसुदेवं देवभागं देवश्रवसमानकम् ॥२८॥
सृञ्जयं श्यामकं कङ्कं शमीकं वत्सकं वृकम् । देवदुन्दुभयो नेदुरानका यस्य जन्मनि ॥२९॥
वसुदेवं हरेः स्थानं वदन्त्यानकदुन्दुभिम् । पृथा च श्रुतदेवा च श्रुतकीर्तिः श्रुतश्रवाः ॥३०॥
राजाधिदेवी चैतेषां भगिन्यः पञ्च कन्यकाः । कुन्तेः सख्युः पिता शूरो ह्यपुत्रस्य पृथामदात् ॥३१॥
साऽऽप दुर्वाससो विद्यां देवहूतीं प्रतोषितात् । तस्या वीर्यपरीक्षार्थमाजुहाव रविं शुचिम् ॥३२॥
तदैवोपागतं देवं वीक्ष्य विस्मितमानसा । प्रत्ययार्थं प्रयुक्ता मे याहि देव क्षमस्व मे ॥३३॥
अमोघं दर्शनं देवि आधित्से त्वयि चात्मजम् । योनिर्यथा न दुष्येत कर्ताहं ते सुमध्यमे ॥३४॥
इति तस्यां स आधाय गर्भं सूर्यो दिवं गतः । सद्यः कुमारः संजज्ञे द्वितीय इव भास्करः ॥३५॥
तं सात्यजन्नदीतोये कृच्छ्राल्लोकस्य बिभ्यती । प्रपितामहस्तामुवाह पाण्डुर्वै सत्यविक्रमः ॥३६॥

From (the loins of) Vidūratha (the son of Chitraratha) appeared Śūra, whose son was Bhajamāna. From Bhajamāna followed Śini, of whom was born Swayambhoja; and Hṛdīka was recognized as the latter's son. (26) Devabāhu, Śatadhanvā and Kṛtavarmā were the sons of Hṛdīka. Śūra (Śūrasena) was the son of Devamīḍha (who is known from other sources† to be the fourth son of Hṛdīka). Śūra's wife was Māriṣā by name. (27)

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* The *Viṣṇupurāṇa* says:—

कुकुरभजमानशुचिकम्बलबर्हिषाख्यास्तथान्धकस्य चत्वारः पुत्राः । (IV. XIV 12)

It is on the authority of this passage in the *Viṣṇupurāṇa* that Kukura and others have been concluded to be the sons of Andhaka, although the latter's name has not been mentioned in the text here.

† The *Viṣṇupurāṇa* says:—तस्यापि कृतधर्मशतधनुर्देवमीढुषाद्याः पुत्रा बभूवुः । देवमीढुषस्य शूरस्यापि मारिषा नाम पत्न्यभवत् । तस्यां चासौ दश पुत्रानजनयद् वसुदेवपूर्वान् ।

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Through her he begot ten faultless sons—Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kanka, Śamīka, Vatsaka and Vṛka. They call Vasudeva—a (fit) receptacle for the descent of Śrī Hari—as Ānakadundubhi inasmuch as on the (happy) occasion of his birth kettledrums (Dundubhis) and larger drums (Ānakas) of the gods sounded (of themselves). Pṛthā (Kuntī) and Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī—these five girls were the sisters of the aforesaid (Vasudeva and others). Their father, Śūra, actually gave Pṛthā (in adoption) to his friend, Kunti, who was issueless. (28-31). From the sage Durvāsā, who got highly pleased with her (for her services rendered to him when he called on her father as an unexpected guest), she received a (certain) Mantra by means of which gods can be easily invoked; (and) in order to test its efficacy she invoked the lustrous sun-god. (32) Astonished in mind to behold the god arrived in her presence that very moment, she (apologetically) said, "The spell was employed by me for the sake of trial (alone). (Therefore, kindly) return and forgive me (my audacity)." (33) (The sun-god replied,) "My sight never goes in vain, O godly virgin ! I intend to beget a son through you. I shall (so) arrange that your virginity is not impaired, O beautiful damsel !" (34) So saying, the sun-god deposited his seed in her womb and returned to heaven. That very moment a male child-who was another sun as it were, was born of her without any travail. (35) Afraid of the world (however), she painfully consigned the child to the stream of a river. (Later on) your great grand. father, Pāṇḍu, of genuine valour duly married her. (36)

श्रुतदेवां तु कारूषो वृद्धशर्मा समग्रहीत् । यस्यामभूद् दन्तवक्त्र ऋषिशप्तो दितेः सुतः ॥३७॥
कैकेयो धृष्टकेतुश्च श्रुतकीर्तिमविन्दत । संतर्दनादयस्तस्य पञ्चासन् कैकयाः सुताः ॥३८॥
राजाधिदेव्यामावन्त्यौ जयसेनोऽजनिष्ट ह । दमघोषश्चेदिराजः श्रुतश्रवसमग्रहीत् ॥३९॥
शिशुपालः सुतस्तस्याः कथितस्तस्य सम्भवः । देवभागस्य कंसायां चित्रकेतुबृहद्बलौ ॥४०॥
कंसवत्यां देवश्रवसः सुवीर इषुमांस्तथा । कङ्कायामानकाजातः सत्यजित् पुरुजित् तथा ॥४१॥
सृञ्जयो राष्ट्रपाल्यां च वृषदुर्मर्षणादिकान् । हरिकेशहिरण्याक्षौ शूरभूम्यां च श्यामकः ॥४२॥
मिश्रकेश्यामप्सरसि वृकादीन् वत्सकस्तथा । तक्षपुष्करशालादीन् दुर्वाक्ष्यां वृक आदधे ॥४३॥
सुमित्रार्जुनपालादीञ् शमीकात् तु सुदामिनी । कङ्कश्च कर्णिकायां वै ऋतधामजयावपि ॥४४॥

Again, Vṛddhaśarmā, a scion of Karūṣa, duly espoused Śrutadevā, of whom was born Dantavaktra, who was (first) born of Diti (as the demon Hiraṇyākṣa), because cursed by the sages (Sanaka and others). (37) And Dhṛṣṭaketu, the (then) ruler of the territory of Kekaya, took Śrutakīrti to wife. His sons were Santardana and others, the five princes of Kekaya. (38) Through Rājādhidevī (his wife) Jayasena—so the tradition goes—begot Vinda and Anuvinda (who became rulers of Avanti); (while) Damaghoṣa, the king of Chedi, accepted (for his wife) Śrutaśravā. (39) The latter's son was Śiśupāla, the story of whose birth has already been told*. Chitraketu and Bṛhadbala were the sons of Devābhāga by his wife Kaṃsā. (40) Suvīra and Iṣumān were the two sons of Devaśravā by Kaṃsāvatī, while Satyajit as well as Purujit were born of Kankā, through Ānaka. (41) Again, Sṛñjaya begot through

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Rāṣṭrapālī Vṛṣa, Durmarṣaṇa and others; while Śyāmaka begot through Śūrabhūmi Harikeśa and Hiraṇyākṣa. (42) Similarly, Vatsaka begot through Miśrakesī—a celestial nymph—Vṛka and others; while Vṛka begot through (his wife) Durvārkṣī, Takṣa, Puṣkara, Śāla and so on. (43) Through (her union with) Śamīka, again, his wife Sudāminī bore Sumitra, Arjunapāla and others; while Kanka too, for his part, begot Ṛtadhāmā and Jaya. (44)

पौरवी रोहिणी भद्रा मदिरा रोचना इला । देवकीप्रमुखा आसन् पत्न्य आनकदुन्दुभेः ॥४५॥
बलं गदं सारणं च दुर्मदं विपुलं ध्रुवम् । वसुदेवस्तु रोहिण्यां कृतादीनुदपादयत् ॥४६॥
सुभद्रो भद्रवाहश्च दुर्मदो भद्र एव च । पौरव्यास्तनया ह्येते भूताद्या द्वादशाभवन् ॥४७॥
नन्दोपनन्दकृतकशूराद्या मदिरात्मजाः । कौसल्या केशिनं त्वेकमसूत कुलनन्दनम् ॥४८॥
रोचनायामतो जाता हस्तहेमाङ्गदादयः । इलायामुरुवल्कादीन् यदुमुख्यानजीजनत् ॥४९॥
विपृष्ठो धृतदेवायामेक आनकदुन्दुभेः । शान्तिदेवात्मजा राजञ् श्रमप्रतिश्रुतादयः ॥५०॥
राजानः कल्पवर्षाद्या उपदेवासुता दश । वसुहंससुवंशाद्याः श्रीदेवायास्तु षट् सुताः ॥५१॥
देवरक्षितया लब्धा नव चात्र गदादयः । वसुदेवः सुतानष्टावादधे सहदेवया ॥५२॥
पुरुविश्रुतमुख्यांस्तु साक्षाद् धर्मो वसूनिव । वसुदेवस्तु देवक्यामष्ट पुत्रानजीजनत् ॥५३॥
कीर्तिमन्तं सुषेणं च भद्रसेनमुदारधीः । ऋजुं सम्मर्दनं भद्रं संकर्षणमहीश्वरम् ॥५४॥
अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल । सुभद्रा च महाभागा तव राजन् पितामही ॥५५॥

Pauravī, Rohiṇī, Bhadrā, Madirā, Rochanā, Ilā, Devakī and others (Dhṛtadevā* and so on, all sisters of Devakī) were the wives of Ānakadundubhi (Vasudeva). (45) Now, Vasudeva begot through Rohiṇī Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others. (46) Bhūta, Subhadra and Bhadravāha, Durmada and also Bhadra and (seven) others—these twelve indeed were the sons born of Pauravī. (47) Similarly Nanda, Upananda, Kṛtaka, Śūra and so on were the sons of Madirā. Bhadrā (hailing from Kosala), however, brought forth only one son (the delight of his race), Kesī by name. (48) Through Rochanā from (the loins of) Vasudeva appeared Hasta, Hemāngada and others; (and) through Ilā he begot Uruvalka and others, foremost among the Yadus. (49) Vipṛṣṭha alone appeared from (the loins of) Ānakadundubhi through Dhṛtadevā; while Śrama, Pratiśruta and others were the sons of Śāntidevā, O Parīkṣit! (50) Kalpavarṣa and other kings, numbering ten, were the sons of Upedevā; while Vasu, Haṃsa, Suvaṃśa and (three others) were the six sons of Śrīdevā. (51) Again, nine sons, Gada and others were obtained by Devarakṣitā through Vasudeva; (while) he begot through Sahadevā eight sons, the foremost of whom was Puruviśruta, as Dharma begot the (eight) Vasus themselves. Further the high-minded Vasudeva begot through Devakī (eight) more sons—Kīrtimān, Suṣeṇa, Bhadrasena, Bhadra, Ṛju, Sammardana and Lord Sankarṣaṇa, who was the same as Śeṣa (the king of serpents); while the eighth son of (the blessed) Vasudeva and Devakī indeed was Lord Śrī Hari Himself. And the highly blessed Subhadrā, your grandmother, was their daughter, O king! (52-55)

यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः । तदा तु भगवानीश आत्मानं सृजते हरिः ॥५६॥
न ह्यस्य जन्मनो हेतुः कर्मणो वा महीपते । आत्ममायां विनेशस्य परस्य द्रष्टुरात्मनः ॥५७॥

* *Vide* verses 22-23 above.

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यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यप्ययाय हि । अनुग्रहस्तन्निवृत्तेरात्मलाभाय चेष्यते ॥५८॥
अक्षौहिणीनां पतिभिरसुरैर्नृपलाञ्छनैः । भुव आक्रम्यमाणाय अभाराय कृतोद्यमः ॥५९॥
कर्माण्यपरिमेयाणि मनसापि सुरेश्वरैः । सहसंकर्षणश्चक्रे भगवान् मधुसूदनः ॥६०॥
कलौ जनिष्यमाणानां दुःखशोकतमोनुदम् । अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद् यशः ॥६१॥
यस्मिन् सत्कर्णपीयूषे यशस्तीर्थवरे सकृत् । श्रोत्राञ्जलिरुपस्पृश्य धुनुते कर्मवासनाम् ॥६२॥
भोजवृष्ण्यन्धकमधुशूरसेनदशार्हकैः । श्लाघनीयेहितः शश्वत् कुरुसृञ्जयपाण्डुभिः ॥६३॥
स्निग्धस्मितेक्षितोदारैर्वाक्यैर्विक्रमलीलया । नृलोकं रमयामास मूर्त्या सर्वाङ्गरम्यया ॥६४॥

यस्याननं मकरकुण्डलचारुकर्णभ्राजत्कपोलसुभगं सविलासहासम् ।
नित्योत्सवं न ततृपुर्दृशिभिः पिबन्त्यो नार्यो नराश्च मुदिताः कुपिता निमेश्च ॥६५॥
जातो गतः पितृगृहाद् व्रजमेधितार्थो हत्वा रिपून् सुतशतानि कृतोरुदारः ।
उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे आत्मानमात्मनिगमं प्रथयञ्जनेषु ॥६६॥
पृथ्व्याः स वै गुरुभरं क्षपयन् कुरूणामन्तस्समुत्थकलिना युधि भूपचम्वः ।
दृष्ट्वा विधूय विजये जयमुद्घिघोष्य प्रोच्योद्धवाय च परं समगात् स्वधाम्र ॥६७॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां नवमस्कन्धे श्रीसूर्यसोमवंशानुकीर्तने यदुवंशानुकीर्तनं नाम चतुर्विंशोऽध्यायः ॥ २४ ॥

इति नवमः स्कन्धः समाप्तः

॥ हरिः ॐ तत्सत् ॥

Whenever there is decline of ~~virtue~~ Dharma and growth of sin in this world, the almighty Lord Śrī Hari actually manifests Himself at that time. (56) Indeed, for the appearance and actions of the all-pervading Lord Śrī Hari, the (absolutely) unattached witness, O ruler of the earth, there is no ground other than His own will to sport. (57) For, the activity of His Māyā (deluding potency) conduces to the birth, continuance and destruction of every embodied soul; while His grace is intended to bring Self-Realization through cessation of birth. (58) Endeavouring to remove the burden of the earth, which was overrun by demons disguised as kings, who led more than one Akṣauhiṇīs, Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu), accompanied by (His elder brother) Lord Saṃkarṣaṇa (better known as Balarāma), performed deeds which cannot be comprehended even in thought by the rulers of gods. (59-60) (Nay,) in order to shower His grace on the devotees He spread far and wide (through those deeds) a most sacred glory capable of driving away the sorrow, grief and ignorance of those going to be born in the (ensuing) Kali age. (61) Sipping with the hollow of his joined palms in the form of his ears but once from the holiest stream of His glory, which is nectar to the ears of the righteous, a man shakes off the tendencies of actions (standing in the way of Liberation). (62) Through words sweetened by His loving smiles and glances, His valourous pastimes and (divine) personality, charming in every limb, He brought joy to mankind, His activities being ever praised by the Bhojas, Vṛṣṇis, Andhakas, Madhus, Śūrasenas and Dāśārhas (on the one hand) and by the Kurus, Sṛñjayas and Pāṇḍus on the other. (63-64) Drinking, full of joy, with their eyes the beauty of His face—rendered (all the more) lovely by ears adorned with alligator-shaped ear-rings

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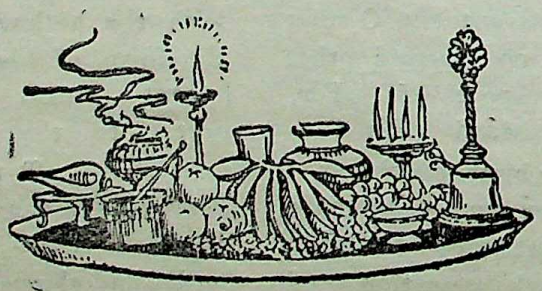
and lustrous cheeks, (nay,) lit up with a graceful smile and ever steeped in joy—men and women not only did not feel sated but grew angry with Nimi* (who was responsible for the twinkling of their eyes, that interrupted the joy flowing from his sight). (65) As soon as born, Śrī Kṛṣṇa (the supreme Person) went to the dales of Vraja from His father's house (at Mathurā) and, having heightened the joy of the residents of Vraja, returned to Mathurā, slew enemies, married numerous wives, begot through them hundreds of sons, and worshipped His own Self by means of (a number of) sacrifices in order to popularize His own Vedic path (leading to His realization). (66) Intending to reduce the heavy burden of the earth by means of the internal discord appearing among the Kurus, He swept away by His (mere) glance the armies of kings on the battle-field, loudly proclaimed far and wide the victory of Vijaya (Arjuna), taught the highest truth to (His beloved disciple) Uddhava and returned with an easy mind to His own (divine) Abode. (67)

Thus ends the twenty fourth discourse, entitled "An account of the posterity of Yadu", forming part of an account of the solar and lunar dynasties (of kings), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK NINE



* We have already seen in Discourse XIII above how Nimi—when his body fell due to the curse of his Guru, the sage Vasiṣṭha—sought and secured a boon from the gods by virtue of which he resides in a subtle form in the eyelids of all living beings and directs their closing and opening.

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श्रीराधाकृष्णाभ्यां नमः

श्रीमद्भागवतमहापुराणम्

दशमः स्कन्धः

(पूर्वार्धः)

अथ प्रथमोऽध्यायः

Srimad Bhagavata-Mahapurana

Book Ten

Discourse I

The Lord reassures Mother Earth; Vasudeva marries Devakī and Kaṃsa despatches the six sons of Devakī

राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः । राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥ १ ॥
यदोश्च धर्मशीलस्य नितरां मुनिसत्तम । तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥ २ ॥
अवतीर्य यदोर्वंशे भगवान् भूतभावनः । कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ॥ ३ ॥
निवृत्ततर्षैरुपगीयमानाद् भवौषधाच्छ्रोत्रमनोऽभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥ ४ ॥
पितामहा मे समरेऽमरञ्जयैर्देवव्रताद्यातिरथैस्तिमिङ्गिलैः ।
दुरत्ययं कौरवसैन्यसागरं कृत्वातरन् वत्सपदं स्म यत्प्लवाः ॥ ५ ॥
द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं संतानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो मातुश्च मे यः शरणं गतायाः ॥ ६ ॥
वीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पूरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतं च मायामनुष्यस्य वदस्व विद्वन् ॥ ७ ॥

The king began again : The extent of the lunar and solar dynasties and (an account of) the most wonderful deeds of the kings born in both the dynasties as well as of the extremely pious Yadu have been told by you, O jewel among sages ! (Now kindly) recount to us exploits of Lord Viṣṇu descended in that line along with Śrī Balarāma (His part manifestation). (1-2) (Pray,) narrate to us in detail (all) those deeds which the (said) Lord, the Soul of the universe and the

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Protector of created beings, performed, appearing in the line of Yadu. (3) What man other than the killer of animals would desist from a recital of the excellences of the illustrious Lord,—a (sure) remedy for (the malady of) transmigration, (and highly) pleasing to the ear as well as to the mind, and constantly sung (even) by souls from whom the thirst for pleasure has departed (for ever). (4) Using Him for a raft my grandfather (Arjuna) and granduncles (Yudhiṣṭhira and others) indeed crossed the ocean of the Kaurava army,—(so) difficult to cross because (of the presence) of whales in the form of great car-warriors like Devavrata (more popularly known by the name of Bhīṣma), vanquishers in battle of (even) immortals,—treating it as a (mere) footprint of a calf. (5) Again, having entered, discus in hand, the womb of my mother (Uttarā), who had sought Him as her refuge, He protected this body of mine, the seed of the race of the Kurus and the Pāṇḍavas, and badly burnt by the (mystic) missile hurled by Aśwatthāmā (the son of Droṇa). (6) Recount, O sage, the exploits of that Lord, disguised as a human being by His transcendental creative energy, who, dwelling (both) within and outside all embodied beings, (severally) in the form of the Inner Controller and Time, metes out to them (according to their deserts) death (metempsychosis) as well as immortality. (7)

रौहिण्यास्तनयः प्रोक्तो रामः संकर्षणस्त्वया । देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥ ८ ॥
कस्मान्मुकुन्दो भगवान् पितुर्गेहाद् व्रजं गतः । क्व वासं ज्ञातिभिः सार्धं कृतवान् सात्वताम्पतिः ॥ ९ ॥
व्रजे वसन् किमकरोन्मधुपुर्यां च केशवः । भ्रातरं चावधीत् कंसं मातुरद्धातदर्हणम् ॥ १० ॥
देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः । यदुपुर्यां सहावात्सीत् पत्न्यः कत्यभवन् प्रभोः ॥ ११ ॥
एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् । वक्तुमर्हसि सर्वज्ञ श्रद्दधानाय विस्तृतम् ॥ १२ ॥
नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते । पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् ॥ १३ ॥

Sankarṣaṇa (Balarāma) was (first) referred* to by you as a son of Rohiṇī. How could his connection be conceived with the womb of Devakī† without his assuming another body ? (8) Wherefore did Lord Śrī Kṛṣṇa (the Bestower of Liberation) shift to Vraja from His father's residence (at Mathurā) ? And where (in what different places) did that Lord of the Yadus take up His abode along with His kinsfolk ? (9) What did Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva), do while residing in Vraja as well as at Mathurā (the city founded by the demon Madhu) ? And wherefore did He personally slay Kaṃsa, His (own) mother's cousin and (therefore) not deserving such fate (at His hands) ? (10) Having assumed a human semblance, for how many years did He reside in the company of the Vṛṣṇis at Mathurā (the capital of the Yadus), and how many were the wives of the Lord ? (11) You ought to relate fully to me, endowed (as I am) with faith, O omniscient sage, this and all other exploits of Śrī Kṛṣṇa. (12) This hunger, (so) very difficult to bear, does not (at all) afflict me, although I have given up even water, drinking as I am the nectar of Śrī Hari's story, flowing from your lotus lips. (13)

सूत उवाच

एवं निशम्य भृगुनन्दन साधुवादं वैयासकिः स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्नं व्याहर्तुमारभत भागवतप्रधानः ॥ १४ ॥

* *Vide* IX. xxiv. 46.
† See IX. xxiv. 54.

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Sūta resumed: Having heard the said laudable question, O Śaunaka (a scion of Bhṛgu), and complimenting Parīkṣit (the protégé of Lord Viṣṇu), the glorious sage Śuka (the son of Vyāsa), the foremost of the Lord's devotees, proceeded to narrate (as follows) the story of Śrī Kṛṣṇa, that destroys the impurities of the Kali age. (14)

श्रीशुक उवाच

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम । वासुदेवकथायां ते यज्जाता नैष्ठिकी रतिः ॥१५॥
वासुदेवकथाप्रश्नः पुरुषांस्त्रीन् पुनाति हि । वक्तारं पृच्छकं श्रोतॄंस्तत्पादसलिलं यथा ॥१६॥
भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः । आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥१७॥
गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः । उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत ॥१८॥
ब्रह्मा तदुपधार्याथ सह देवैस्तया सह । जगाम सत्रिनयनस्तीरं क्षीरपयोनिधेः ॥१९॥
तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् । पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥२०॥
गिरं समाधौ गगने समीरितां निशम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे शृणुतामराः पुनर्विधीयतामाशु तथैव मा चिरम् ॥२१॥
पुरैव पुंसावधृतो धराज्वरो भवद्भिरंशैर्यदुषूपजन्यताम् ।
स यावदुर्व्या भरमीश्वरेश्वरः स्वकालशक्त्या क्षपयंश्चरेद् भुवि ॥२२॥
वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥२३॥
वासुदेवकलानन्तः सहस्रवदनः स्वराट् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥२४॥
विष्णोर्माया भगवती यया सम्मोहितं जगत् । आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति ॥२५॥

Śrī Śuka replied: Your mind has arrived at a right conclusion, O jewel among royal sages, as a sequal to which lasting devotion to the story of Lord Vāsudeva has sprung up in your heart. (15) An inquiry concerning the story of Lord Vāsudeva indeed purifies all the three persons, *viz*, the reciter, the interlocator and the audience (even) as the water touched by the Lord's feet (the water in which an image of the Lord has been washed or the Gangā) hallows all. (16) Oppressed with stupendous weight by millions of detachments of Daityas in the disguise of arrogant kings, Mother Earth sought Brahmā (the creator) as her refuge. (17) Appearing as a disconsolate cow, its face wet with tears and piteously lowing, she sought the presence of Brahmā (the supreme ruler) and told him of her distress. (18) Realizing her calamity, Brahmā accompanied by Lord Śiva (the three-eyed One) forthwith proceeded to the shore of the ocean of milk (the abode of Lord Viṣṇu) along with the (other) gods as well as with her. (19) Having arrived there and fully collected (in mind), Brahmā prayed to Lord Viṣṇu, the Supreme Person, the Ruler of the universe, the adored (even) of the gods, in the terms of the *Puruṣa-Sūkta* (a celebrated Vedic hymn addressed to the Supreme Person). (20) Hearing in the course of a trance (state of complete absorption) a voice uttered in the sky (the source of which was invisible), the creator clearly said to the gods (as follows): "Hear from me, O gods, the word of the Supreme Person, and then do accordingly at once; let there be no delay. (21) The affliction of Mother Earth had already been known by the Supreme Person. (Therefore) let yourselves be born among the Yadus in part manifestation (and continue there) till that suzerain Lord walks on earth, reducing the burden of Mother Earth through His own (Divine) Energy in the shape of

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Time. (22) Lord Viṣṇu Himself (the glorious Supreme Person) will be manifested in the house of Vasudeva; let celestial women (also therefore) be born for His pleasure. (23) With intent to do what pleases Śrī Hari, the thousand-headed and self-effulgent Lord Ananta (the serpent-god Śeṣa), a part manifestation of Lord Vāsudeva, will precede Him (as His elder brother). (24) Commanded by the Lord, the Divine Māyā (enchanting potency) of Lord Viṣṇu, by whom the (whole) universe stands bewitched, will (also) be born in part manifestation for the purpose of doing His work." (25)

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः । आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥२६॥

Śrī Śuka resumed: Having thus directed the hosts of gods and reassured Mother Earth with His (comforting) words, Brahmā (the supreme lord), the ruler of Prajāpatis (lords of created beings), returned to his exalted abode. (26)

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । माथुराञ्छूरसेनांश्च विषयान् बुभुजे पुरा ॥२७॥
राजधानी ततः साभूत् सर्वयादवभूभुजाम् । मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥२८॥
यस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः । देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥२९॥
उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया । रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥३०॥
चतुःशतं पारिबर्हं गजानां हेममालिनाम् । अश्वानामयुतं सार्धं रथानां च त्रिषट्शतम् ॥३१॥
दासीनां सुकुमारीणां द्वे शते समलंकृते । दुहित्रे देवकः प्रादाद् याने दुहितृवत्सलः ॥३२॥
शङ्खतूर्यमृदङ्गाश्च नेदुर्दुन्दुभयः समम् । प्रयाणप्रक्रमे तावद् वरवध्वोः सुमङ्गलम् ॥३३॥
पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक् । अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥३४॥
इत्युक्तः स खलः पापो भोजानां कुलपांसनः । भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् ॥३५॥
तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् । वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥३६॥

Of yore Śūrasena, the chief of the Yadus, ruled the principalities of Mathurā and Śūrasena, (himself) residing in the city of Mathurā (his capital). (27) Since then the said Mathurā, in which Lord Śrī Hari is ever present, continued to be the capital of all Yādava kings. (28) Having gone through his wedding ceremony indeed in that city, one day, Vasudeva, son of Śūra (a noble man of the kingdom of Mathurā), mounted the chariot along with his newly wedded wife, Devakī, while departing (for his home). (29) Surrounded by hundreds of chariots plated with gold, Prince Kaṃsa, the (eldest) son of King Ugrasena (the then ruler of Mathurā) held the reins of the horses (assumed the role of a charioteer) in order to oblige his cousin (Devakī). (30) At the time of their departure Devaka (the younger brother of Ugrasena), who was (so) fond of his daughter gave away to his daughter by way of dowry four hundred elephants decked with necklaces of gold, fifteen thousand horses, eighteen hundred chariots and two hundred graceful servant-maids profusely adorned. (31-32) As the procession of the bride and the bridegroom was just going to start, conches, clarionets, clay tomtoms and kettle-drums sounded all at once in a most auspicious manner. (33) Addressing Kaṃsa, who held the reins while on the way, an incorporeal voice said, "O foolish one ! the eighth child of this girl, whom you are (now) conducting, will slay you." (34) Told thus, that wicked and sinful fellow, the disgrace of the Bhojas, seized his cousin by the hair, sword in hand, and proceeded to kill her. (35) The highly blessed Vasudeva pleaded with that hard-hearted and shameless fellow of detestable deeds, trying to appease him (as follows). (36)

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वसुदेव उवाच

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः । स कथं भगिनीं हन्यात् स्त्रियमुद्वाहपर्वणि ॥३७॥
मृत्युर्जन्मवतां वीर देहेन सह जायते । अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥३८॥
देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः । देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ॥३९॥
व्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति । यथा तृणजलूकैवं देही कर्मगतिं गतः ॥४०॥
स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टचेतनः ।
दृष्टश्रुताभ्यां मनसानुचिन्तयन् प्रपद्यते तत् किमपि ह्यपस्मृतिः ॥४१॥
यतो यतो धावति दैवचोदितं मनो विकारात्मकमाप पञ्चसु ।
गुणेषु मायारचितेषु देह्यसौ प्रपद्यमानः सह तेन जायते ॥४२॥
ज्योतिर्यथैवोदकपार्थिवेष्वदः समीरवेगानुगतं विभाव्यते ।
एवं स्वमायारचितेष्वसौ पुमान् गुणेषु रागानुगतो विमुह्यति ॥४३॥
तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः । आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम् ॥४४॥
एषा तवानुजा बाला कृपणा पुत्रिकोपमा । हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः ॥४५॥

Vasudeva said: You are possessed of virtues worthy of being extolled by heroes and are the glory of the Bhojas. As such how can you slay your (own) cousin, a woman, on the festive occasion of her wedding? (37) The death of those that are born is ordained along with their birth, O valiant prince! Death is indeed inevitable to (all) living beings (no matter) whether it comes this (very) day or at the end of a hundred years. (38) When the body is about to expire (*lit.*, to be dissolved into its five constituent elements, *viz*, earth, water, fire, air and ether), the soul (tenanting it), following (the course of) its destiny, helplessly quits the former body on (mentally) obtaining another corporeal form. (39) As indeed a walking man paces forward with another leg while sticking to the earth by one leg or even as a caterpillar leaves a blade of grass (only) when it has caught hold of another, so does the embodied soul, following the course of its destiny, leave the former body only when it has caught hold of another. (40) Just as a man in a dream state or one whose mind is entirely possessed with a longing and who is contemplating on the object of his desire with a mind coloured by that which has (either) been (actually) perceived (by him in his waking life) or heard of, visualizes a corresponding conceptual form (of the kind actually seen or heard of by him) and (unconsciously) comes to identify himself with it, and (forthwith) indeed forgets his (living) body, so does the embodied soul quit the previous body on attaining a new one. (41) Identifying itself with that (particular) body out of the (numberless) material bodies (which are nothing but the five elements) moulded (into diverse forms) by Māyā (the creative energy of the Lord),—which his mind, consisting of (various) ideas and impelled by destiny, flows towards and clings to, the embodied soul passes into that very form along with the mind. (42) Even as the sun or the moon, with which we are so familiar, when reflected in earthen vessels full of water, appears as shaking due to the force of the wind (though not actually shaking), so does the soul, entering through attachment the material forms brought forth by its own ignorance, gets deluded (seized with the fear of death and so on). (43) As such (*i. e.*, inevitably exposed to the fear of death), the embodied soul, seeking after its own welfare, should not therefore do wrong to anyone; for there is fear to the wrong-doer from others

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(*viz*, from the individual wronged, its kith and kin and the god of retribution). (44) This younger cousin of yours is a (mere) helpless girl and is like a daughter to you. You ought not (therefore) to kill this girl, who has just gone through the auspicious nuptial rites, kind as you are to the helpless. (45)

श्रीशुक उवाच

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः । न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ॥४६॥
निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः । प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥४७॥
मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम् । यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥४८॥
प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम् । सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥४९॥
विपर्ययो वा किं न स्याद् गतिर्धातुर्दुरत्यया । उपस्थितो निवर्तेत निवृत्तः पुनरापतेत् ॥५०॥
अग्नेर्यथा दारुवियोगयोगयोरदृष्टतोऽन्यन्न निमित्तमस्ति ।
एवं हि जन्तोरपि दुर्विभाव्यः शरीरसंयोगवियोगहेतुः ॥५१॥
एवं विमृश्य तं पापं यावदात्मनिदर्शनम् । पूजयामास वै शौरिर्बहुमानपुरस्सरम् ॥५२॥
प्रसन्नवदनाम्भोजो नृशंसं निरपत्रपम् । मनसा दूयमानेन विहसन्निदमब्रवीत् ॥५३॥

Śrī Śuka went on: Even though admonished through conciliatory words and those inspiring fear as aforesaid, Kaṃsa, who was heartless (by nature) and followed the ways of ogres (besides), did not desist (from his purpose), O Parīkṣit (a scion of Kuru) ! (46) Perceiving such obstinacy of his (in the matter of slaying Devakī) and contemplating how to avert her imminent death, Ānakadundubhi (Vasudeva) resolved upon the following expedient in that behalf. (47) (He said to himself,) "Death should be warded off by a wise man so long as his reason and might are in tact. If, however, death does not turn back there is nothing wrong on the part of the embodied soul. (48) Promising to hand over sons (that may be born to Devakī) to Kaṃsa (who is death personified), I ought to rescue this helpless girl and I shall have to forgo my sons only in case they are actually born (hereafter) and provided Kaṃsa (himself) does not expire (in the meantime). (49) Or might not the contrary happen (*i. e.*, might not Kaṃsa himself suffer death at the hands of my sons); (for) the ways of Providence are hard to comprehend. What is imminent may turn away and what has turned away may appear again. (50) (Just) as in the case of a (forest) fire there is no cause other than destiny for its coming into contact with a (particular) tree (however distant it may be) and its remaining aloof from another (though quite near to it), so indeed in the case (even) of a living being the ground (other than destiny) of its being connected with or dissociated from a (particular) body is difficult to conceive." (51) Having thus pondered to the best of his intellectual acumen, Vasudeva (the son of Śūra) actually eulogized that sinful fellow with great esteem. (52) With a blooming lotus-like countenance, yet with an aching heart, he smilingly addressed the following words to that hard hearted wretch. (53)

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी । पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥५४॥

Vasudeva observed: Indeed there is no fear to you, O gentle one, from this girl as the incorporeal voice (from heaven) has conveyed (to you). I shall (accordingly) make over (to you) her sons, from whom fear has arisen in you. (54)

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श्रीशुक उवाच

स्वसुर्वधान्निवव्रृते कंसस्तद्वाक्यसारवित् । वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥५५॥
अथ काल उपावृत्ते देवकी सर्वदेवता । पुत्रान् प्रसुषुवे चाष्टौ कन्यां चैवानुवत्सरम् ॥५६॥
कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः । अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥५७॥
किं दुस्सहं नु साधूनां विदुषां किमपेक्षितम् । किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥५८॥
दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् । कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥५९॥
प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् । अष्टमाद् युवयोर्गर्भान्मृत्युर्मे विहितः किल ॥६०॥
तथेति सुतमादाय ययावानकदुन्दुभिः । नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥६१॥

Śrī Śuka continued: Kaṃsa, who knew the truthfulness of Vasudeva's words, ceased from killing Devakī (his own cousin). Applauding him, Vasudeva too reached home full of delight. (55) Now, when the time came, Devakī, who (being the abode of Śrī Hari) represented all the gods (on her person), (successively) brought forth eight sons and a daughter too (Subhadrā by name) besides, one every year. (56) Much afraid of falsehood, Vasudeva handed over to Kaṃsa with (great) difficulty his first-born son, Kīrtimān (by name). (57) Indeed what is difficult to endure in the eyes of the righteous? What is needed by the wise? What is unworthy in the eyes of the depraved? And what is difficult to renounce for those who have cherished Śrī Hari (the Self of all)? (58) Rejoiced at heart to perceive such equanimity in Vasudeva (the son of Śūra) as well as his unflinching devotion to truth, Kaṃsa, O Parīkṣit, smilingly spoke the following words—(59) "Let this boy return (to your protection); for there is no fear to me from him. Obviously my death has been decreed at the hands of your eighth progeny." (60) Taking the boy with the word "Amen", Vasudeva returned (home). (Of course) he did not rejoice over those words of Kaṃsa (the wicked one) of uncontrolled mind. (61)

नन्दाद्या ये व्रजे गोपा याश्चामीषां च योषितः । वृष्णयो वसुदेवाद्या देवक्याद्या यदुस्त्रियः ॥६२॥
सर्वे वै देवताप्राया उभयोरपि भारत । ज्ञातयो बन्धुसुहृदो ये च कंसमनुव्रताः ॥६३॥
एतत् कंसाय भगवाञ्छशंसाभ्येत्य नारदः । भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् ॥६४॥
ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति । देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥६५॥
देवकीं वसुदेवं च निगृह्य निगडैर्गृहे । जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥६६॥
मातरं पितरं भ्रातॄन् सर्वांश्च सुहृदस्तथा । घ्नन्ति ह्यसुतृपो लुब्धा राजानः प्रायशो भुवि ॥६७॥
आत्मानमिह संजातं जानन् प्राग् विष्णुना हतम् । महासुरं कालनेमिं यदुभिः स व्यरुध्यत ॥६८॥
उग्रसेनं च पितरं यदुभोजान्धकाधिपम् । स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः ॥६९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे श्रीकृष्णावतारोपक्रमे प्रथमोऽध्यायः ॥ १ ॥

"Whatever cowherds there are in Vraja, the foremost of whom is Nanda, and again (all) those who are their wedded wives, the Vṛṣṇis led by Vasudeva, and Yādava women headed by Devakī, nay, (even) the kinsmen, relatives and friends of both Nanda and Vasudeva, who are devoted to Kaṃsa (yourself) are all for the most part gods themselves." This was what the all-powerful sage Nārada communicated to Kaṃsa, going to him (of his own accord), and also apprized him of the endeavours (of Brahmā and the

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other gods) for the destruction of the Daityas, that constituted a burden to Mother Earth, O Parīkṣit (a scion of Bharata) ! (62-64) Believing the Yadus to be (so many) gods, and Lord Viṣṇu as about to appear from the womb of Devakī for the purpose of slaying him, and binding Devakī and Vasudeva with fetters in their own residence after the departure of the (celestial) sage, Kaṃsa did to death every son of the said couple even as he was born, suspecting him to be the (birthless) Viṣṇu (Himself). (65-66) Greedy monarchs given to self-gratification on this earth generally, as a matter of fact, kill their (own) father and mother, brothers as well as all their relations. (67) Knowing himself to have been, in a previous existence, the great demon Kālanemi, slain by Viṣṇu and reborn (as Kaṃsa) in current life, he entered into hostilities with the Yadus. (68) Nay, putting in prison his (own) father, Ugrasena,—the lord of the Yadus, the Bhojas and the Andhakas,—the mighty Kaṃsa ruled over the Śūrasena territory himself. (69)

Thus ends the first discourse, forming an introduction to the descent of Lord Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The Lord enters the womb of Devakī and is extolled by the gods.

श्रीशुक उवाच

प्रलम्बबकचाणूरतृणावर्तमहाशनैः । मुष्टिकारिष्टद्विविदपूतनाकेशिधेनुकैः ॥ १ ॥
अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः । यदूनां कदनं चक्रे बली मागधसंश्रयः ॥ २ ॥
ते पीडिता निविविशुः कुरुपञ्चालकेकयान् । शाल्वान् विदर्भान् निषधान् विदेहान् कोसलानपि ॥ ३ ॥
एके तमनुरुन्धाना ज्ञातयः पर्युपासते । हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥ ४ ॥
सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते । गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥ ५ ॥

Śrī Śuka resumed: Conjoined with Pralamba, Baka, Chāṇūra, Tṛṇāvarta and Aghāsura (who in the form of a python ate much), Muṣṭika, Ariṣṭa, Dwivida, Pūtanā, Keśī and Dhenuka, as well as with other demon kings, the foremost of whom were Bāṇa and Bhauma, and with Jarāsandha (the ruler of Magadha, whose two daughters had been married to him) as his ally, the powerful Kaṃsa set about (the task of) destroying the Yadus. (1-2) Hard pressed, they migrated to the territories of the Kurus, Pāñchālas and Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kosalas too. (3) Remaining faithful to him, a few kinsmen (of theirs, however,) continued to serve him. When six boys of Devakī had been killed by Kaṃsa (the son of Ugrasena), a ray of Lord Viṣṇu, whom the devotees speak of as Lord Ananta, entered the womb of Devakī as her seventh child, that went to enhance her delight and grief at the same time. (4-5)

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् । यदूनां निजनाथानां योगमायां समादिशत् ॥ ६ ॥
गच्छ देवि व्रजं भद्रे गोपगोभिरलंकृतम् । रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।
अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥ ७ ॥

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देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् । तत् संनिकृष्य रोहिण्या उदरे संनिवेशय ॥ ८ ॥
अथाहमंशभागेन देवक्याः पुत्रतां शुभे । प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥ ९ ॥
अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् । धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥ १० ॥
नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि । दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥ ११ ॥
कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च । माया नारायणीशानी शारदेत्यम्बिकेति च ॥ १२ ॥
गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि । रामेति लोकरमणाद् बलं बलवदुच्छ्रयात् ॥ १३ ॥

Perceiving the fear born of Kaṃsa to the Yadus, His protégés, the Lord too, the Soul of the universe, commanded (as follows) Yogamāyā (His transcendent creative energy):—(6) "Proceed, O good goddess, to Vraja enriched by cowherds and cows. Rohiṇī, Vasudeva's wife, is staying in the village of Gokula owned by Nanda; and, afraid of Kaṃsa, his other wives too are residing in secret places. (7) There exists in Devakī's womb, in the form of an embryo, My own part manifestation known by the name of Śeṣa (the serpent-god). Taking it out, place it in the womb of Rohiṇī. (8) Then I shall assume the role of a son of Devakī with all My divine potencies, which constitute so many parts of My being as it were, O blessed lady; while you shall be born of Yaśodā, the wife of Nanda. (9) People will worship you by means of incense, offerings of food and other presents, recognizing you as the supreme controller (of the destinies) of men seeking various boons and as the bestower of all desired blessings. (10) Men will erect temples (sacred to you) on earth and give (diverse) appellations (to you) such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Chaṇḍikā, Kṛṣṇā, Mādhavī and Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā. (11-12) People on earth will call the son of Rohiṇī Sankarṣaṇa, particularly because of his being taken out of the womb (of Devakī); by the name of Rāma because of his giving delight to the world and Bala because of his pre-eminence among those possessed of strength." (13)

संदिष्टैवं भगवता तथेत्योमिति तद्वचः । प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत् ॥ १४ ॥
गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया । अहो विस्रंसितो गर्भ इति पौरा विचुक्रुशुः ॥ १५ ॥

Thus instructed by the Lord and accepting His command with the words, "O yes, let it be so!" and going round Him from left to right (as a mark of respect), the goddess descended on earth and carried out His behest as she was told.' (14) When the embryo in the womb of Devakī was transferred to that of Rohiṇī by Yogamāyā (who represents the Lord's trance-sleep at the time of universal dissolution), the people of Mathurā wailed aloud saying. "Ah! the embryo (in the womb of Devakī) has perished!" (15)

भगवानपि विश्वात्मा भक्तानामभयङ्करः । आविवेशांशभागेन मन आनकदुन्दुभेः ॥ १६ ॥
स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः । दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह ॥ १७ ॥
ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।
दधार सर्वात्मकमात्मभूतं काष्ठा यथाऽऽनन्दकरं मनस्तः ॥ १८ ॥
सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।
भोजेन्द्रगेहेऽग्निशिखेव रुद्धा सरस्वती ज्ञानखले यथा सती ॥ १९ ॥
तां वीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।
आहैष मे प्राणहरो हरिर्गुहां ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥ २० ॥

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किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विहन्ति विक्रमम् ।
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं यशः श्रियं हन्त्यनुकालमायुः ॥२१॥
स एष जीवन् खलु सम्परेतो वर्तेत योऽत्यन्तनृशंसितेन ।
देहे मृते तं मनुजाः शपन्ति गन्ता तमोऽन्धं तनुमानिनो ध्रुवम् ॥२२॥
इति घोरतमाद् भावात् संनिवृत्तः स्वयं प्रभुः । आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥२३॥
आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम् । चिन्तयानो हृषीकेशमपश्यत् तन्मयं जगत् ॥२४॥

The Lord too, who is the Soul of the universe and rids his devotees of (all) fear, entered the mind of Vasudeva with all His divine potencies constituting parts of His being as it were. (16) Carrying (in him) the glorious presence of Lord Viṣṇu (the Supreme Person) and (consequently) shining as the sun, Vasudeva evidently grew to be most formidable and hard to approach in the eyes of (all) living beings. (17) Thereupon, just as the eastern quarter bears the moon (the delighter of all), the glorious Devakī conceived in her mind the Lord carrying (with Him all) His divine potencies (constituting so many parts of His Being), and embodying the good-luck of the world,—the Lord who comprises all and represented her very self,—duly communicated (to her) by Vasudeva (through mere sight even as a preceptor would impress on the mind of his disciple a mental image of the Lord). (18) Imprisoned within (the four walls of) the palace of Kaṃsa (the chief of the Bhojas) like an enclosed flame or like useful knowledge pent up in (the mind of) a (selfish) scholar who keeps his knowledge to himself, Devakī, who had (now) turned into an abode of the Lord Himself (the abode of the universe), did not shine fully (failed to delight the outside world). (19) Perceiving Devakī—who bore the invincible Lord within her—illumining the palace by her (uncommon) lustre and having a bright smile (on her countenance), Kaṃsa said (to himself): "Hari, who is going to take my life, has clearly and surely entered her womb, like a lion entering a cave; for she was not like this (so bright) before. (20) What should be speedily done by me now with reference to him? For (if I attempt to make short work of him, the moment he is born) he is not going to withhold his prowess (even as a new-born babe would do), intent as he is on his purpose (of advancing the interests of the gods). (And if I dispose of Devakī herself, before my enemy is born,) such destruction of Devakī (my cousin), who is not only a woman but *enceinte* (too), will forthwith mar my reputation and prosperity and cut short my life. (21) Such a one is indeed (as good as) dead, though breathing, who lives by most atrocious deeds; (for) people curse such a man (even during his lifetime) and, when his body gets defunct, he is surely destined to go to hell (consisting of blinding darkness), the inevitable fate of one identifying oneself with the body." (22) Pondering thus, Kaṃsa, though powerful himself, ceased from that darkest design (of killing Devakī) and kept awaiting the birth of Śrī Hari, cherishing a feeling of enmity for Him. (23) Thinking of Lord Śrī Kṛṣṇa (the Ruler of the senses) while sitting, lying down, standing, taking his food and walking on earth, he saw the world full of Him. (24)

ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः । देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् ॥२५॥
सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥२६॥

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एकायनोऽसौ द्विफलस्त्रिमूलश्चतूरसः पञ्चविधः षडात्मा ।
सप्तत्वगष्टविटपो नवाक्षो दशच्छदी द्विखगो ह्यादिवृक्षः ॥२७॥
त्वमेक एवास्य सतः प्रसूतिस्त्वं संनिधानं त्वमनुग्रहश्च ।
'त्वन्माययासंवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥२८॥
बिभर्षि रूपाण्यवबोध आत्मा क्षेमाय लोकस्य चराचरस्य ।
सत्त्वोपपन्नानि सुखावहानि सतामभद्राणि मुहुः खलानाम् ॥२९॥
त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥३०॥
स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीममदभ्रसौहृदाः ।
भवत्पदाम्भोरुहनावमत्र ते निधाय यातः सदनुग्रहो भवान् ॥३१॥
येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥३२॥
तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात् त्वयि बद्धसौहृदाः ।
त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो ॥३३॥
सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेयउपायनं वपुः ।
वेदक्रियायोगतपःसमाधिभिस्तवार्हणं येन जनः समीहते ॥३४॥
सत्त्वं न चेद् धातरिदं निजं भवेद् विज्ञानमज्ञानभिदापमार्जनम् ।
गुणप्रकाशैरनुमीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥३५॥
न नामरूपे गुणजन्मकर्मभिर्निरूपितव्ये तव तस्य साक्षिणः ।
मनोवचोभ्यामनुमेयवर्त्मनो देव क्रियायां प्रतियन्त्यथापि हि ॥३६॥
शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।
क्रियासु यस्त्वच्चरणारविन्दयोराविष्टचेता न भवाय कल्पते ॥३७॥
दिष्ट्या हरेऽस्या भवतः पदो भुवो भारोऽपनीतस्तव जन्मनेशितुः ।
दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनैर्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् ॥३८॥
न तेऽभवस्येश भवस्य कारणं विना विनोदं बत तर्कयामहे ।
भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यभयाश्रयात्मनि ॥३९॥
मत्स्याश्वकच्छपनृसिंहवराहहंसराजन्यविप्रविबुधेषु कृतावतारः ।
त्वं पासि नस्त्रिभुवनं च यथाधुनेश भारं भुवो हर यदूत्तम वन्दनं ते ॥४०॥
दिष्ट्याम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् भगवान् भवाय नः ।
मा भूद् भयं भोजपतेर्मुमूर्षोर्गोप्ता यदूनां भविता तवात्मजः ॥४१॥

Going thither, with sages headed by Nārada and gods accompanied by their attendants (such as Gandharvas), Brahmā and Śiva (the Source of the universe), glorified (in the following words) Lord Viṣṇu (who showers all desired boons). (25) "We seek as our shelter You of true resolve, existing in the past, present and future (*i. e.*, before, during and after creation), the (ultimate) Source of earth, water and fire (collectively referred to in the Vedic literature by the term 'Sat'), as well as of air and ether (collectively known as *Tyat**) and dwelling

* The Śruti text says :—तत् सत्यमित्याचक्षते ।

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in the aforesaid (five) elements (called by the name of 'Sattyam'), as the Reality underlying them (all), the Prompter of truthful speech as well as of undifferentiating vision, and consisting of truth, which is (at the same time) the highest means of attaining You. (26) This beginningless tree of creation indeed has one ground (in the shape of Prakṛti or Primordial Matter), a couple of fruits (in the form of pleasure and pain), three roots (in the form of the three modes of Prakṛti *viz*, Sattva, Rajas and Tamas), four kinds of sap (in the form of the four objects of human pursuit, *viz*, religious merit, earthly possessions, sensuous pleasure and final Beatitude), five media of perception (in the form of the five senses of perception), six states (*viz*, birth, existence, growth, ripeness, decay and destruction or six forms of anguish, *viz*, hunger and thirst, grief and infatuation, old age and death), seven layers of barks (in the form of the seven constituents of a body, *viz*, chyle, blood, flesh, fat, bone, marrow and semen), eight boughs (in the shape of the five elements,—*viz*, earth, water, fire, air and ether,—mind, reason and ego) and nine hollows (in the form of the nine apertures of the body, *viz*, the two sockets of eyes, the two cavities of ears, the two nostrils, the mouth and the organs of urination and defecation) and a pair of birds (*viz*, the individual soul and the Inner Controller inhabiting it) and is endowed with ten leaves (in the form of the ten vital airs, *viz*, Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkala, Devadatta and Dhanañjaya). (27) You alone are the Cause of the aforesaid tree in the form of the phenomenal universe; You are its resting-place and you are its preserver (too). Those whose wisdom is clouded by Your Māyā (deluding potency) look upon You as many, (but) not so those who are wise. (28) Being the Spirit, which is consciousness itself, You repeatedly assume (reveal) for the welfare of the mobile and the immobile creation forms constituted of Sattva (unmixed with Rajas and Tamas), which bring delight to the righteous and are harmful (bring destruction) to the wicked. (29) With their mind fixed through concentration on You, the embodiment of pure Sattva, O lotus-eyed Lord, the select few (those endowed with intelligence) cross the ocean of mundane existence like the foot-print of a calf with the help of the vessel in the form of Your feet, made available (shown) by the exalted. (30) Having themselves duly crossed the terrible ocean of metempsychosis, (so) very difficult to cross, O self-effulgent Lord, and leaving behind the bark of Your lotus feet (setting an example of their devotion) here (on this side of the ocean) the aforesaid (wise men), full of unbounded compassion (for the afflicted), have reached the other shore (without any exertion), gracious as You are to the righteous. (31) Others (those treading the path of Knowledge unmixed with Devotion), who regard themselves as liberated, O lotus-eyed One, and whose mind is not very pure due to lack of devotion to You and because they have failed to adore Your feet, fall down from their position even on attaining with (great) difficulty a high state (in the form of noble birth, learning and asceticism, so favourable to Liberation.) (32) Those devotees of Yours, who have fastened their (deep) affection on You, O Spouse of Lakṣmī, do not, under any circumstance, stray in that way from the path (of Devotion). Protected on all sides by You and therefore rid of all fear (on the other hand), O Lord, they move about freely, setting their foot on the heads of the commanders of gods presiding over obstacles. (33) For the continuance of the world You assume (reveal) a form,—consisting of pure Sattva and dispensing the fruit of actions of embodied beings,—through the medium of which people (belonging to the four Āśramas or stages of life) offer worship to You (severally) through (a study of) the

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Vedas, the practice of rituals, asceticism and concentration of mind. (34) Had this (divine) personality of Yours, consisting of Sattva (unmixed with Rajas and Tamas) not been manifest, O Maker of the universe, saving knowledge, which wipes out ignorance and the (resulting) notion of diversity (and which follows from the worship of Your personality) would not have been possible (at all). (If it is urged that the existence of Brahma would still be concluded from the light shed by the intellect and other faculties which, being material, possess only reflected light, our reply is that) You are only inferred (but not directly perceived), through the light shed by material organs, as one in relation to whom and presided over by whom the material organs shed their light. (Through Your worship however, the mind gets attuned with You and Your truth is realized by Your grace). (35) O self-effulgent Lord, who are the witness of the mind etc., and the means of whose realization can (only) be guessed, Your names and forms, associated with Your excellences, births and deeds, can neither be conceived with the mind nor extolled in words. Nevertheless, as is well-known, those engaged in the act of Your worship do recite Your names and perceive your forms. (36) Hearing and reciting, contemplating on and helping others remember Your auspicious names and forms, he whose mind is fixed on Your lotus feet (even) when he is engaged in activities (of various kinds) no longer deserves to be reborn. (37) Happily, O Hari, the burden of this earth, which represents Your feet, has been removed by Your (very) descent. Luckily (enough), we shall perceive the earth and heaven adorned with Your lovely footprints bearing auspicious marks and (thus) favoured by You, its (supreme) Ruler. (38) O Lord, that constitutes a haven free from (all) fear, we conceive no ground for Your descent other than love for sport, birthless as You are; for birth, life and death are attributed (even) to the (individual) soul through ignorance about You. (39) O Lord, relieve the burden of the earth on this occasion (even) as You have protected us as well as (all) the three worlds (at other times), having descended in the form of a fish, a horse (Lord Hayagrīva), tortoise, man-lion, boar, swan Kṣatriya prince (Śrī Rāma), a Brahman (Lord Paraśurāma) and a god (the divine Dwarf), Hail to You. O Jewel among the Yadus! (40) (Addressing Devakī, they said), fortunately, O mother, the almighty Lord, the Supreme Person has Himself entered your womb along with (all) His (divine) potencies (constituting so many parts of His being) for our welfare. Let there be no more fear of Kaṃsa (the chief of the Bhojas), who is courting his own death (by persecuting you and your husband); (for) your (prospective) son will prove to be the Protector of the Yadus." (41)

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा । ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

Śrī Śuka went on: Having thus glorified the Supreme Person, whose essence is, really speaking, other than (different from) this visible universe, and placing Brahmā and Śiva at their heads, the gods returned to heaven. (42)

Thus ends the second discourse, entitled "Eulogy of Lord Viṣṇu in Devaki's womb addressed by Brahmā and others", in Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ तृतीयोऽध्यायः

Discourse III

Advent of Lord Śrī Kṛṣṇa

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः । यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् । महीं मञ्जलभूयिष्ठपुरग्रामव्रजाकरा ॥ २ ॥
नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः । द्विजालिकुलसंनादस्तवका वनराजयः ॥ ३ ॥
ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः । अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥
मनांस्यासन् प्रसन्नानि साधूनामसुरद्रुहाम् । जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि ॥ ५ ॥
जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः । विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा ॥ ६ ॥
मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः । मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ ७ ॥
निशीथे तमउद्भूते जायमाने जनार्दने । देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८ ॥

Śrī Śuka resumed: Now came the most delightful hour, fraught with all blessings, when precisely the asterisk Rohiṇī (presided over by Brahmā, son of the birthless Lord Viṣṇu) was at the ascendant and when (the rest of) the asterisks, planets and (other) stars bore a gentle aspect. (1) The quarters became clear (of clouds as though it were autumn, although the rainy season had not yet ended); while the firmament was marked with the presence of multitudes of stars shining unobscured. The earth was seen with its towns, villages, stations of cowherds and mines full of festivities. (2) The rivers flowed in a limpid stream; ponds bloomed with lotuses; rows of forest-trees laden with bunches of flowers rang with the sweet noise of birds and swarms of bees. (3) A hallowed breeze (coming as it did from the direction of the holy Yamunā) and wafting a sweet fragrance, blew delightful to the touch; the sacred fires of the twice-born (that had been extinguished due to Kaṃsa's persecution) burst into flames (automatically) on the occasion. (4) The minds of the righteous became cheerful oppressed as they had been by the demons. When that birthless Lord was about to be born kettle-drums sounded (of themselves) in heaven. (5) At that time Kinnaras and Gandharvas sang, Siddhas and Chāraṇas uttered praises and Vidyādhara women danced with celestial nymphs. (6) Full of joy, sages and gods showered flowers and clouds gently rumbled after the manner of the (roaring) ocean. (7) When midnight enveloped in (thick) darkness came and when people's prayer (for His descent) began, Lord Viṣṇu, the Indweller of all hearts, manifested Himself in His entirety through Devakī,—who possessed a form similar to that of a goddess (being an incarnation of Aditi, the mother of the gods),—even as the full moon would appear in the eastern horizon. (8)

तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥ ९ ॥
महार्हवैदूर्यकिरीटकुण्डलत्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दामकाञ्च्यङ्गदकङ्कणादिभिर्विरोचमानं वसुदेव ऐक्षत ॥ १० ॥

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स विस्मयोत्फुल्लविलोचनो हरिं सुतं विलोक्यानकदुन्दुभिस्तदा ।
कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन्मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥११॥
अथैनमस्तौदवधार्य पूरुषं परं नताङ्गः कृतधीः कृताञ्जलिः ।
स्वरोचिषा भारत सूतिकागृहं विरोचयन्तं गतभीः प्रभाववित् ॥१२॥

Vasudeva beheld that extraordinary boy with lotus-like eyes, endowed with four arms wielding uplifted weapons (and other emblems) such as a conch, a mace and a discus; bearing on his bosom the mark of Śrīvatsa (a golden curl of hair characteristic of Lord Viṣṇu); clad in yellow (silk); possessing the charm of a cloud laden with moisture, with the Kaustubha gem shining at His neck and His profuse locks bathed in the splendour of His diadem and ear-rings studded with precious cat's-eyes, and highly resplendent with an exquisite girdle, armlets and bangles etc. (9-10) Plunged in joy to behold Śrī Hari as his (own) son and with his eyes wide open through wonder (at the appearance of the all-pervading Lord through the womb of his wife, Devakī, even though he was bound inwardly with the shackles of ignorance and outwardly by the fetters of Kaṃsa), Vasudeva mentally gave away on that (auspicious) occasion ten thousand cows to Brahmans in his hurry to celebrate the descent of Śrī Kṛṣṇa (Lord Viṣṇu). (11) Concluding the boy, (who was) illuminating the lying-in-chamber with His (own) splendour, to be (no other than) Lord Viṣṇu (the Supreme Person), O scion of Bharata, Vasudeva, who was aware of the Lord's greatness and whose fear was (completely) gone, now proceeded to glorify Him with a guileless mind and joined palms, his body bent low (with humility). (12)

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥१३॥
स एव स्वप्रकृत्येदं सृष्ट्वाग्रे त्रिगुणात्मकम् । तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥१४॥
यथेमेऽविकृता भावास्तथा ते विकृतैः सह । नानावीर्याः पृथग्भूता विराजं जनयन्ति हि ॥१५॥
संनिपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव । प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः ॥१६॥
एवं भवान् बुद्ध्यनुमेयलक्षणैर्ग्राह्यैर्गुणैः सन्नपि तद्गुणाग्रहः ।
अनावृतत्वाद् बहिरन्तरं न ते सर्वस्य सर्वात्मन आत्मवस्तुनः ॥१७॥
य आत्मनो दृश्यगुणेषु सन्निति व्यवस्यते स्वव्यतिरेकतोऽबुधः ।
विनानुवादं न च तन्मनीषितं सम्यग् यतस्त्यक्तमुपाददत् पुमान् ॥१८॥
त्वत्तोऽस्य जन्मस्थितिसंयमान् विभो वदन्त्यनीहादगुणादविक्रियात् ।
त्वयीश्वरे ब्रह्मणि नो विरुध्यते त्वदाश्रयत्वादुपचर्यते गुणैः ॥१९॥
स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्लं खलु वर्णमात्मनः ।
सर्गाय रक्तं रजसोपबृंहितं कृष्णं च वर्णं तमसा जनात्यये ॥२०॥
त्वमस्य लोकस्य विभो रिरक्षिषुर्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
राजन्यसंज्ञासुरकोट्यूथपैर्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥२१॥
अयं त्वसभ्यस्तव जन्म नौ गृहे श्रुत्वाग्रजांस्ते न्यवधीत् सुरेश्वर ।
स तेऽवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः ॥२२॥

Vasudeva prayed: You have been directly known (by me) to be (the same as) the Supreme Person, existing beyond Prakṛti (the material plane), nay,

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consisting of absolute and conscious bliss, the witness of all minds. (13) Having evolved even as such (consisting of truth, consciousness and bliss) at the beginning (of creation) this (universe), consisting of the three Guṇas, by Your (own) creative energy, You are conceived as having entered it after that, even though as a matter of fact You have not entered it. (14) (Just) as these elementary principles, (*viz*, the Mahat-tattva, Ahankāra and the five Tanmātrās) appear to have entered their evolutes (even though they do not really enter it), so is the case with You (who appear to have entered the womb of Devakī even though You have not actually entered it). Combining (under the direction of the Spirit) with their (sixteen) evolutes (*viz*, the five gross elements and the ten Indriyas and the mind), the former actually bring forth the cosmic egg, though possessing diverse properties and existing apart (from one another); and, having duly evolved it, they appear as having entered it (even though they do not really do so). Their entry into it is not possible due to their being already present in it (as its causes). (15-16) In this way You are imagined as having entered Devakī's womb, though not having actually entered it. Though existing (as their cause) with the objects perceptible by the senses (whose true nature can only be inferred through the perception of sense-objects), You are not apprehended along with those sense-objects; (for) the distinction of inside and outside does not exist in You, that comprise and indwell all, are all-pervading and real,—because of Your being unlimited. (How, then, can it be possible for You to enter anything ?) (17) He who concludes with regard to material objects perceptible by him that they are real as distinct from their (own) self is ignorant. And since, when investigated into, such an object does not prove to be anything but a (mere) display of words, a man acknowledging what has been disproved is (certainly) a fool. (18) The wise declare the appearance, the continuance and the destruction of this (universe), O Lord, (as proceeding) from You, who are desireless, beyond the (three) Guṇas and changeless. This is not incompatible in You, who are (at once) Brahma (the Absolute) and the (almighty) Lord. (As a matter of fact,) whatever is done by the Guṇas is ascribed to You because of Your being their ultimate ground. (19) As such (consisting of truth, consciousness and bliss), of course, You assume (reveal) by Your creative will Your pure (white) complexion (Viṣṇu form consisting of Sattva) for the continuance of the three worlds, Your red complexion (Brahmā form), endowed with the principle of Rajas, for their creation, and a dark complexion (Rudra form), evolved by (the principle of) Tamas for their destruction. (20) Intending to protect this universe, O Lord, the Ruler of all, You have descended in my house. You will (in course of time) extirpate (for the protection of the righteous) armies led by numberless Asura chiefs passing under the name of Kṣatriya princes. (21) Hearing of (anticipating) Your birth in our house, this villain (of a Kaṃsa) actually killed Your elder brothers, O Ruler of the gods ! Learning of Your advent as soon as it is intimated by his men, he will rush in this very moment with uplifted weapons. (22)

श्रीशुक उवाच

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् । देवकी तमुपाधावत् कंसाद् भीता शुचिस्मिता ॥२३॥

Śrī Śuka went on: Perceiving her aforesaid son endowed with the characteristics of Lord Viṣṇu (the Supreme Person), Devakī, who was (hitherto) afraid of Kaṃsa, now bore a bright smile (on her countenance) and glorified Him. (23)

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देवक्युवाच

रूपं यत् तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः ॥२४॥
नष्टे लोके द्विपरार्धावसाने महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥२५॥
योऽयं कालस्तस्य तेऽव्यक्तबन्धो चेष्टामाहुश्चेष्टते येन विश्वम् ।
निमेषादिर्वत्सरान्तो महीयांस्तं त्वेशानं क्षेमधाम प्रपद्ये ॥२६॥
मर्त्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥२७॥
स त्वं घोरादुग्रसेनात्मजान्नस्त्राहि त्रस्तान् भृत्यवित्रासहासि ।
रूपं चेदं पौरुषं ध्यानधिष्ण्यं मा प्रत्यक्षं मांसदृशां कृषीष्ठाः ॥२८॥
जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन । समुद्विजे भवद्धेतोः कंसादहमधीरधीः ॥२९॥
उपसंहर विश्वात्मन्नदो रूपमलौकिकम् । शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥३०॥
विश्वं यदेतत् स्वतनौ निशान्ते यथावकाशं पुरुषः परो भवान् ।
बिभर्ति सोऽयं मम गर्भगोऽभूदहो नृलोकस्य विडम्बनं हि तत् ॥३१॥

Devakī prayed : You are Lord Viṣṇu Himself, the Illuminator of (all) psycho-physical organisms, the indefinable Reality, which the Vedas declare as the unmanifest cause consisting of (mere) consciousness, transcending the three Guṇas, absolute existence, unqualified and devoid of activity. (24) When at the end of two Parārdhas (constituting the lifetime of Brahmā) the universe (consisting of seven higher and seven lower worlds) is dissolved (into its constituent elements), by force of Time the (five) gross elements are ultimately merged (along with the ten Indriyas and the mind including the deities presiding over them) in Ahankāra (their cause), (Ahankāra is merged in the Mahat-tattva), the Mahat-tattva in the Unmanifest (and the Unmanifest in Yourself), You alone are left and (therefore) called by the name of Śeṣa (*lit.*, the residue). (25) The wise declare as a potency of Yours the aforesaid Time, which extends (in point of duration) from the twinkling of an eye to a year and is infinite in extent, and under whose impulse the universe proceeds on in its cyclic course, O Director of the Unmanifest ! I fly (for protection) to You as such, the Ruler (of Time as well as of Prakṛti), the Abode of security. (26) Afraid of the serpent of death and running about all the worlds (in quest of a quarter free from the fear of death), a mortal is not able to attain a place void of fear. Having by an indescribable stroke of good luck (however) reached Your lotus feet, he rests in peace, O Primeval Being; for (even) death turns away from him. (27) As such (kindly) protect You us (Your devotees), afraid of the terrible Kaṃsa (the son of Ugrasena); (for) You are the dispeller of the grave fears of Your servants. And (pray,) do not reveal to the ignorant (whose eyes are directed to the flesh) this divine form, the object of meditation (for the seekers of liberation). (28) Let not that wicked one know of Your birth through me, O slayer of the demon Madhu ! I am terribly afraid, for Your sake, of Kaṃsa and (feel) much agitated at heart. (29) Withdraw, O Soul of the universe, this four-armed transcendent form adorned with the splendour of a conch, a discus, a mace and a lotus. (30) It is a truism that You, the Supreme Person, hold at the end of

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the cosmic night (final dissolution) in Your Body this (vast) universe with enough space about it. That You as such should have entered my womb, Oh that is surely an imitation of human ways. (31)

श्रीभगवानुवाच

त्वमेव पूर्वसर्गेऽभूः पृश्निः स्वायम्भुवे सति । तदायं सुतपा नाम प्रजापतिरकल्मषः ॥३२॥
युवां वै ब्रह्मणाऽऽदिष्टौ प्रजासर्गे यदा ततः । संनियम्येन्द्रियग्रामं तेपाथे परमं तपः ॥३३॥
वर्षवातातपहिमघर्मकालगुणाननु । सहमानौ श्वासरोधविनिर्धूतमनोमलौ ॥३४॥
शीर्णपर्णानिलाहारावुपशान्तेन चेतसा । मत्तः कामानभीप्सन्तौ मदाराधनमीहतुः ॥३५॥
एवं वां तप्यतोस्तीव्रं तपः परमदुष्करम् । दिव्यवर्षसहस्राणि द्वादशेयुर्मदात्मनोः ॥३६॥
तदा वां परितुष्टोऽहममुना वपुषानघे । तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः ॥३७॥
प्रादुरासं वरदराड् युवयोः कामदित्सया । ब्रियतां वर इत्युक्ते मादृशो वां वृतः सुतः ॥३८॥
अजुष्टग्राम्यविषयावनपत्यौ च दम्पती । न वव्राथेऽपवर्गं मे मोहितौ मम मायया ॥३९॥
गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् । ग्राम्यान् भोगानभुङ्क्तां युवां प्राप्तमनोरथौ ॥४०॥
अहं ब्रह्मान्यतमं लोके शीलौदार्यगुणैः समम् । अहं सुतो वामभवं पृश्निगर्भ इति श्रुतः ॥४१॥
तयोर्वां पुनरेवाहमदित्यामास कश्यपात् । उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥४२॥
तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् । जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥४३॥
एतद् वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे । नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायते ॥४४॥
युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् । चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ॥४५॥

The Lord replied : In a previous life (the third incarnation preceding the present one), in course of the Swāyambhuva Manvantara you alone, O good lady, were Pṛśni. In that life he (your husband) was a sinless Prajāpati, Sutapā by name. (32) When indeed you two were commanded by Brahmā to beget progeny, thereupon you both practised most rigid austerities, fully controlling your senses. (33) Enduring one after another the peculiarities of the (various) seasons in the form of rain, storm, sunshine, snow and heat, nay, subsisting (now) on withered leaves and (now) on air alone and with the impurities of your mind wiped out through breath-control, you performed My worship with a calm mind, seeking the objects of your desire from Me. (34-35) While you with your mind fixed on Me, were both thus practising severe austerities, most difficult to practise, O good lady, twelve thousand celestial years rolled by. (36) Constantly contemplated upon in the heart with reverence and devotion coupled with asceticism, and highly pleased with you both, O sinless one, I, the foremost of (all) bestowers of boons, appeared on that occasion in this (very) form with the desire of conferring (on you) the blessings sought by you both. When the words, "Ask any boon of your choice" were uttered (by Me), a son like Me was asked for by you. (37-38) Having not (yet) tasted the pleasures of sense and not blessed with any issue, you, husband and wife, did not ask (the boon of) final beatitude of Me, infatuated as you were by My Māyā. (39) Having secured the desired boon of (getting) a son like Me and having (thus) realized your ambition, you proceeded when I had left, to enjoy the sensuous pleasures. (40) Not finding anyone else in the world alike in amiable disposition, magnanimity and other qualities, I (Myself) was born as your son and became known by the name of Pṛśnigarbha (son of Pṛśni).

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(41) Once more as a son of you both as aforesaid, I was born of Aditi (an incarnation of Pṛśni) through the sage Kaśyapa (an incarnation of Sutapā) and came to be known as Upendra (Indra's younger brother) and (also) as Vāmana because of My dwarf-like form. (42) Indeed in this third incarnation of you both as such, I am again born at this moment in the same (four-armed) form (as was revealed to you before); (for) My word is (always) true, O good lady! (43) This (four-armed) form has been revealed to you (again) for reminding you of My previous descents; (for) knowledge of My identity is not had otherwise through a mortal semblance. (Now of course I will assume the form of a human babe as desired by you). (44) Constantly thinking of Me as a son and (also) as Brahma (the all-pervading Lord), and having bestowed (your) love on Me, you both will attain the highest state of union with Me (in the form of co-residence with Me in My divine Abode). (45)

श्रीशुक उवाच

इत्युक्त्वाऽऽसीद्धरिस्तूष्णीं भगवानात्ममायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥४६॥
ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात् ।
यदा बहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥४७॥
तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
द्वारस्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः ॥४८॥
ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्यन्त यथा तमो रवेः ।
ववर्ष पर्जन्य उपांशुगर्जितः शेषोऽन्वगाद् वारि निवारयन् फणैः ॥४९॥
मघोनि वर्षत्यसकृद् यमानुजा गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥५०॥
नन्दव्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृहानगात् ॥५१॥
देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् । प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥५२॥
यशोदा नन्दपत्नी च जातं परमबुध्यत । न तल्लिङ्गं परिश्रान्ता निद्रयापगतस्मृतिः ॥५३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कृष्णजन्मनि तृतीयोऽध्यायः ॥ ३ ॥

Śrī Śuka continued: Having thus spoken, Lord Śrī Hari, became silent and instantly assumed the form of an ordinary child by His own free will, His parents gazing (with wonder). (46) Thereupon as the aforesaid Vasudeva (the son of Śūra, who suddenly found his fetters loosened) felt inclined to step out of the lying-in-chamber, taking his son securely (in a winnowing basket covered with soft linen), as urged by the Lord, that (very) moment Yogamāyā, who is nick-named Ajā (birthless), was born through the wife of Nanda (at Gokula). (47) Now the gate-keepers having been deprived (for the time being) of all their cognitive faculties and the citizens too having been sent to sleep by Her (Yogamāyā), all the gates (of the palace), even though they had been closed by means of huge doors as well as with steel bolts and chains, and were (thus) hard to penetrate, flew open by themselves the moment Vasudeva arrived (near) carrying Lord Śrī Kṛṣṇa (on his head), (even) as darkness would disperse with the appearance of the sun. (At that time) clouds rained with a gentle rumbling; while Śeṣa followed (at the heels

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of Vasudeva), warding off the rain by means of his (thousand) hoods (spread as an umbrella over His head). (48-49) While Indra (the rain-god) was pouring showers frequently (in order to avert the popular gaze and allowing a respite at intervals so as to avoid continued hardship to Vasudeva), the Yamunā river (presided over by a deity of the same name and the younger sister of Yama, the god of retribution), (even though) covered with foam due to waves set up by the force of its deep flood, and studded with hundreds of fearful male-stroms, afforded passage (to the divine Śrī Kṛṣṇa) by becoming fordable (even) as the ocean did (of yore) to Lord Śrī Rāma (the Spouse of Lakṣmī disguised as Sītā). (50) Reaching Nanda's Vraja and finding there the cowherds headed by Nanda buried in sleep under the influence of Yogamāyā (representing the trance-sleep of Lord Viṣṇu), Vasudeva (the son of Śūra) placed his son on the bed of Yaśodā (by her side) and returned (forthwith) to the palace (of Kaṃsa), taking* with him (in exchange) her (divine) daughter. (51) Laying the (divine) girl on Devakī's bed and putting the chains about his feet (again), Vasudeva now stood confined as before. (52) Yaśodā, Nanda's wife, too simply came to know of a child having been born (to her) but did not notice its sex, exhausted (as she was by the throes of parturition) and rendered unconscious by Yogamāyā. (53)

Thus ends the Third Discourse, bearing on the Advent of Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Slipping from the grip of Kaṃsa, Yogamāyā ascends to the heavens and utters a prophecy.

श्रीशुक उवाच

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः । ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥ १ ॥
ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् । आचख्युर्भोजराजस्य यदुद्विग्नः प्रतीक्षते ॥ २ ॥
स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः । सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः ॥ ३ ॥
तमाह भ्रातरं देवी कृपणा करुणं सती । स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥ ४ ॥
बहवो हिंसिता भ्रातः शिशवः पावकोपमाः । त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥ ५ ॥
नन्वहं ते ह्यवरजा दीना हतसुता प्रभो । दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् ॥ ६ ॥

Śrī Śuka resumed: (Vasudeva having returned to the palace,) all the outer (main) gates as well as those of the gynaeceum were closed as before. Then, on hearing the cry of a babe, the guards of the palace got wide awake. (1) Hastily approaching Kaṃsa, they now reported to the ruler of the Bhojas of

* Vasudeva can be accused here of callousness by the unwary reader in removing his own son and deliberately delivering the child of his friend, Nanda, to the hands of Death. But thoughtful readers would acquit him of this charge, knowing as they do that Vasudeva did all this under the express command of the Lord Himself, as is clear from verse 47 above.

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that (particular) childbirth (the birth of the eighth child) of Devakī, which he anxiously awaited. (2) Rising hurriedly from his bed and distressed to think that the baby was his death, he went in all haste to the lying-in-chamber with tottering steps and dishevelled hair. (3) Wretched as she was, the shining and virtuous lady pathetically addressed her aforesaid cousin (as follows):— "She is (deserving of protection like) a daughter-in-law to you, O blessed one; you ought not to kill a female child. (4) Many a babe, brilliant as fire, has been killed by you, impelled as you were by Providence, O brother ! This solitary and helpless girl may (kindly) be gifted to me. (5) Since I am undoubtedly your younger cousin, whose sons have been killed and who is therefore miserable, O lord, you ought to bestow on me, hapless as I am, this last progeny (of mine), O dear brother !" (6)

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥ ७ ॥
तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम् । अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ ८ ॥
सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता । अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥ ९ ॥
दिव्यस्रगम्बरालेपरत्नाभरणभूषिता । धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा ॥१०॥
सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः । उपाहृतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥११॥
किं मया हतया मन्द जातः खलु तवान्तकृत् । यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥१२॥
इति प्रभाष्य तं देवी माया भगवती भुवि । बहुनामनिकेतेषु बहुनामा बभूव ह ॥१३॥

Śrī Śuka went on: Thus entreated by Devakī,—who wept like a most helpless woman, hugging her daughter,—and, roughly rebuking her with vehemence, the wicked one snatched the baby from her hand. (7) Seizing by the feet his cousin's daughter, who had just been born, Kaṃsa—whose affection (for his cousin) had been uprooted by self-interest—dashed her against the (hard) surface of a slab. (8) Flying off his hand, the younger sister of Śrī Kṛṣṇa instantly rose to the heavens and was seen in the form of a goddess with eight mighty arms equipped with weapons. (9) Adorned with ethereal wreaths, raiment, sandal-paste, and bejewelled ornaments, She wielded (severally) a bow, a pike, an arrow, a shield, a sword, a conch and a mace (in Her eight hands). (10) While being hymned by Siddhas, Chāraṇas, Gandharvas, Apsarās, Kinnaras and Nāgas, who offered various articles of worship (to Her), She uttered the following words:—(11) "What would you gain by My being slain, O foolish one; for your destroyer, (who is) your erstwhile adversary (too), has been born at some place or other. (Therefore) do not kill (other) helpless children in vain." (12) Having warned him thus, lo ! the almighty Māyā (disappeared and) stayed on earth as a deity under diverse appellations in shrines of different names. (13)*

तयाभिहितमाकर्ण्य कंसः परमविस्मितः । देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥१४॥
अहो भगिन्यहो भाम मया वां बत पाप्मना । पुरुषाद इवापत्यं बहवो हिंसिताः सुताः ॥१५॥
स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत् खलः । काँल्लोकान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन् ॥१६॥
दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् । यद्विश्रम्भादहं पापः स्वसुर्निहतवाञ्छिशून् ॥१७॥
मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः । जन्तवो न सदैकत्र दैवाधीनास्तदाऽऽसते ॥१८॥

* *Vide* II. 11-12 above.

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भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च । नायमात्मा तथैतेषु विपर्येति यथैव भूः ॥१९॥
यथानेवंविदो भेदो यत आत्मविपर्ययः । देहयोगवियोगौ च संसृतिर्न निवर्तते ॥२०॥
तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि । मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥२१॥
यावद्धतोऽस्मि हन्तास्मीत्यात्मानं मन्यतेऽस्वदृक् । तावत् तदभिमान्यज्ञो बाध्यबाधकतामियात् ॥२२॥
क्षमध्वं मम दौरात्म्यं साधवो दीनवत्सलाः । इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्रोरथाग्रहीत् ॥२३॥
मोचयामास निगडाद् विश्रब्धः कन्यकागिरा । देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥२४॥
भ्रातुः समनुतप्तस्य क्षान्त्वा रोषं च देवकी । व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥२५॥
एवमेतन्महाभाग यथा वदसि देहिनाम् । अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः ॥२६॥
शोकहर्षभयद्वेषलोभमोहमदान्विताः । मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः ॥२७॥

Highly amazed to hear the words uttered by Her and having completely liberated Devakī and Vasudeva, Kaṃsa spoke with humility (as follows):—(14) "Oh! cousin! Oh! brother-in-law, alas, many a son of yours has been killed by me, a sinner (as I am), (even) as an ogre may kill his (own) progeny. (15) Having forsworn compassion and disowned my kinsmen and (other) relatives indeed, and (virtually) dead, though breathing, to what (infernal) regions shall I actually descend like a slayer of Brahmans, a notorious wretch as I am? (16) Not only mortals but gods as well utter falsehood, putting faith in whom I, a sinner, killed my cousin's babes! (17) (Pray,) do not lament your sons, who only reaped what they had sown (in their previous existence), O highly blessed souls! Living beings do not, as a rule, live for ever, or at one place (even) so long as they live, being under the control of destiny. (18) As earthen pots come and go (appear and disappear) on the earth, so do bodies (of living beings) in the Self. And even as the earth undergoes no change consequent on the earthly beings undergoing transformation, so the Self (too) does not change consequent on the bodies undergoing changes (in the form of birth, death and so on). (19) In him who is not really cognizant of this fact arises misapprehension regarding the self (in the form of self-identification with the body, which is other than the self), from which proceeds the notion of difference (between the self and the not-self). Thence come about the union with and separation from other bodies (*viz*, those of his sons and other near and dear ones) and (the result is that) transmigration (and the resultant harvest of joys and sorrows) does not cease (in his case so long as his aforesaid misapprehension does not disappear. (20) Therefore (although in truth neither they were your sons nor did I kill them), O blessed lady, do not sorrow for your sons, though slain by me; for everyone helplessly reaps the fruit of one's own (past) actions. (21) The fool who does not cognize his (true) self and identifies himself with a (material) body assumes the role of a victim or agent of persecution (only) so long as he feels that 'I am slain or I am the slayer.' (22) (Pray), forgive you both my wickedness; for pious souls (like you) are (as a rule) fond of the afflicted." Saying so, and with his face wet with tears, Kaṃsa (the brother-in-law of Vasudeva) forthwith clasped the feet of his cousin and her husband. (23) Reassured by the utterance of the (divine) girl, he rid Devakī and Vasudeva of (their) chains, exhibiting his affection (for them). (24) Having vouchsafed her forgiveness to the cousin, who was fully repentant, Devakī gave up her anger as well; while Vasudeva laughingly spoke to him as follows:—(25) "It is precisely as you say, O highly blessed one! The feeling in embodied beings that 'I am this body etc. from

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which proceeds the distinction that 'this is mine' and 'that is not mine', has its origin in ignorance. (26) Full of grief, delight, fear, hatred, greed, infatuation and pride, those possessed of a differentiating eye, do not perceive God (manifested as the Time-Spirit) destroying beings through the agency of (other) beings by recourse to mutual strife." (27)

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः । देवकीवसुदेवाभ्यामनुज्ञातोऽविशद् गृहम् ॥२८॥
तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः । तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया ॥२९॥
आकर्ण्य भर्तुर्गदितं तमूचुर्दैवशत्रवः । देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः ॥३०॥

Śrī Śuka continued: Thus addressed in a guileless manner by Devakī and Vasudeva, who felt (quite) appeased, and permitted by them, Kaṃsa withdrew to his palace. (28) That night having passed, Kaṃsa summoned his counsellors and told them all that which was intimated by Yogamāyā (representing the trance-sleep of Lord Viṣṇu). (29) Hearing the words of their master, the demons (*lit.*, the progeny of Diti), the (sworn) enemies of the gods,—who were resentful towards the gods and were not very clever,—said :—(30)

एवं चेत् तर्हि भोजेन्द्र पुरग्रामव्रजादिषु । अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥३१॥
किमुद्यमैः करिष्यन्ति देवाः समरभीरवः । नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव ॥३२॥
अस्यतस्ते शरव्रातैर्हन्यमानाः समन्ततः । जिजीविषव उत्सृज्य पलायनपरा ययुः ॥३३॥
केचित् प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः । मुक्तकच्छशिखाः केचिद् भीताः स्म इति वादिनः॥३४॥
न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसंवृतान् । हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः ॥३५॥
किं क्षेमशूरैर्विबुधैरसंयुगविकत्थनैः । रहोजुषा किं हरिणा शम्भुना वा वनौकसा ।
किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता ॥३६॥
तथापि देवाः सापत्न्यान्नोपेक्ष्या इति मन्महे । ततस्तन्मूलखनने नियुङ्क्ष्वास्माननुव्रतान् ॥३७॥
यथाऽऽमयोऽङ्गे समुपेक्षितो नृभिर्न शक्यते रूढपदश्चिकित्सितुम् ।
यथेन्द्रियग्राम उपेक्षितस्तथा रिपुर्महान् बद्धबलो न चाल्यते ॥३८॥
मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः । तस्य च ब्रह्म गोविप्रास्तपो यज्ञाः सदक्षिणाः ॥३९॥
तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः । तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ॥४०॥
विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः । श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥४१॥
स हि सर्वसुराध्यक्षो ह्यसुरद्विड् गुहाशयः । तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ।
अयं वै तद्वधोपायो यदृषीणां विहिंसनम् ॥४२॥

"If that is so, O ruler of the Bhojas, then we shall presently kill without doubt (all) the babes of above and below ten days (dwelling) in towns, villages, cowherd-stations and other places. (31) What will the gods do (to us) with all their endeavours, cowards as they are in battle and ever perturbed in mind at the twangs of your bowstring ? (32) Being assailed on all sides with the volleys of your arrows (even) as you discharged them, they took to their heels (in the past), anxious to escape with life, and made good their retreat, deserting the battle-field. (33) Having laid down their arms, some gods (*lit.*, denizens of heaven) stood with their palms joined over their heads, reduced as they were to a miserable plight,

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Others, who appeared with the tufts of hair on their crown untied and with the back end of their loin-cloth remaining untucked to their loin (as a token of humility), exclaimed, "We are frightened (and seek your mercy!)" (34) You, however, never strike those (of your enemies) who have forgotten to take their missiles and (other) weapons, have lost their chariots, are overtaken with fear, are intent on something else, have turned their back on the battle-field, or whose bow has been broken or who are disinclined to fight. (35) What (harm) could be wrought by the gods, valiant (only) in a safe retreat and boastful in places other than the battle-field? What could be done by Hari, living in seclusion (in the heart of all) or by Śiva, dwelling in woods? (And) what could be achieved by Indra of poor strength or by Brahmā (engaged in) practising austerities? (36) Yet we think that the gods do not deserve to be ignored because of their hostile attitude (towards us). Therefore, command us, your obedient servants, to destroy Viṣṇu (disguised as an infant and forming their very mainstay). (37) (Even) as a malady appearing in the body and completely ignored (in its initial stages) by men cannot be remedied once it has struck deep roots, or as the senses cannot be controlled if neglected (and allowed to have their own way), so the enemy cannot be dislodged once his strength gets consolidated and he grows mighty. (38) Indeed Viṣṇu is the root (chief support) of the gods and he stays where the eternal (Vedic) Religion prevails. Again, Veda, the cow, the Brahman, asceticism and the (institution of) sacrifices accompanied by (liberal) sacrificial fees constitute the roots of the latter. (39) Therefore, O king, we shall by all means kill Brahmans who are expositors of the Vedas, ascetics and those given to sacrificial performances as well as cows that yield materials (such as milk and clarified butter) worthy of being offered as oblation into the sacrificial fire (inasmuch as they are all instrumental in manifesting Viṣṇu). (40) Brahmans, cows and the Vedas, asceticism, truthfulness, control of the senses and the mind, reverence, compassion and endurance as well as sacrificial performances constitute (so many) embodiments of Śrī Hari. (41) He is unquestionably the ruler of all the gods, a (sworn) enemy of the demons and indeed the indweller of (all) hearts. All the gods including Śiva and Brahmā (the four-faced creator) have their origin in Him. Hence to extirpate the Ṛṣis—this constitutes the (most effective) means of killing Viṣṇu. (42)

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः । ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥४३॥
संदिश्य साधुलोकस्य कदने कदनप्रियान् । कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥४४॥
ते वै रजःप्रकृतयस्तमसा मूढचेतसः । सतां विद्वेषमाचेरुरारादागतमृत्यवः ॥४५॥
आयुः श्रियं यशो धर्मं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥४६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः ॥ ४ ॥

Śrī Śuka proceeded further: Having thus fully deliberated with his wicked advisers, the evil-minded demon, Kaṃsa, thought the massacre of Brahmans as conducive to his good, enmeshed as he was by the snare of Death. (43) Commanding the demons,—who were fond of prosecuting others and could assume any form they liked—to oppress the righteous in all quarters, Kaṃsa retired into the palace. (44) The demons, whose disposition was predominantly Rajasic (turbulent) and whose

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understanding was clouded with Tamoguṇa (obtuseness), and whose death was near, acted inimically towards the virtuous. (45) An outrage done to an exalted soul brings to an end a man's life, fortune, glory, religious merit, his title to the higher worlds as well as his desired objects, nay, all blessings. (46)

Thus ends the fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चमोऽध्यायः

Discourse V

Festivities connected with the Birth of Lord Śrī Kṛṣṇa at Gokula

श्रीशुक उवाच

नन्दस्वात्मज उत्पन्ने जाताह्लादो महामनाः । आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलंकृतः ॥ १ ॥
वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै । कारयामास विधिवत् पितृदेवार्चनं तथा ॥ २ ॥
धेनूनां नियुते प्रादाद् विप्रेभ्यः समलंकृते । तिलाद्रीन् सप्त रत्नौघशातकौम्भाम्बरावृतान् ॥ ३ ॥
कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया । शुध्यन्ति दानैः संतुष्ट्या द्रव्याण्यात्माऽऽत्मविद्यया ४ ॥
सौमङ्गल्यगिरो विप्राः सूतमागधवन्दिनः । गायकाश्च जगुर्नेदुर्भेर्यो दुन्दुभयो मुहुः ॥ ५ ॥

Śrī Śuka resumed: Calling in Brahmans, well-versed in the art of fortune-telling and having made them repeat benedictory hymns, the high-souled Nanda, on the other hand, who was rejoiced at the thought of a son having been born to him (in his ripe old age), and who had just bathed and attained purity (thereby) and was (duly) adorned, had the Jātakarma* ceremony actually performed with respect to the Babe according to precept and (also) caused the manes and gods (in the form of Nāndī-Śrāddha and so on) to be worshipped. (1–2) He gave away to the Brahmans two lakhs of newly calved and richly adorned cows as well as seven mountain-like piles of sesamum seeds† studded with a vast number of precious stones and covered with a piece of gold cloth. (3) Material substances get purified through passage of time, bath and washing, sacraments, asceticism, sacrificial performances, charitable gifts and contentment; while the soul is purified through Self-knowledge (alone). (4) Brahmans as well as Sūtas,‡ Māgadhas and Vandīs uttered benedictory words; songsters sang songs, while kettledrums and larger drums sounded again and again. (5)

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* This ceremony consists in touching the tongue of a new-born male child thrice with ghee after appropriate prayers.

† It is customary among the Hindus to give away heaps of sesamum seeds on the auspicious occasion of the birth of a son.

‡ These terms have been defined in the following couplet:—

सूताः पौराणिकाः प्रोक्ता मागधा वंशशंसकाः । वन्दिनस्त्वमलप्रज्ञाः प्रस्तावसदृशोक्तयः ॥

"Sūtas are those who recite stories from the Purāṇas; Māgadhas are no other than bards reciting the glories of ancestors of kings; while Vandīs are those who make observations suited to particular occasions."

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व्रजः सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः । चित्रध्वजपताकास्त्रक्चैलपल्लवतोरणैः ॥ ६ ॥
गावो वृषा वत्सतरा हरिद्रातैलरूषिताः । विचित्रधातुबर्हस्रग्वस्त्रकाञ्चनमालिनः ॥ ७ ॥
महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः । गोपाः समाययू राजन् नानोपायनपाणयः ॥ ८ ॥

Vraja had its doorways, courtyards and interiors of houses well swept and duly sprinkled with water, and was decorated with flags and buntings of various colours as well as with arches made of wreaths, textiles and leaves. (6) Cows, bulls and grown up calves were daubed with oil mixed with termeric, painted with minerals of various colours and decked with peacock plumes, wreaths, cloth and gold necklaces. (7) Cowherds dressed in costly loin-cloths, coats and turbans and adorned with valuable jewels flocked (in the house of Nanda), carrying presents of various kinds in their hands, O Parīkṣit ! (8)

गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ॥ ९ ॥
नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतयः । बलिभिस्त्वरितं जग्मुः पृथुश्रोण्यश्चलत्कुचाः ॥१०॥
गोप्यः सुमृष्टमणिकुण्डलनिष्ककण्ठ्यश्चित्राम्बराः पथि शिखाच्युतमाल्यवर्षाः ।
नन्दालयं सवलया व्रजतीर्विरेजुर्व्यालोलकुण्डलपयोधरहारशोभाः ॥११॥
ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके । हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्यो जनमुज्जगुः ॥१२॥

Rejoiced to hear of the birth of a son to Yaśodā, cowherd women too beautified their person with clothes, ornaments, collyrium and so on. (9) The charm of their lotus face heightened by (decorations of) fresh saffron paste, corresponding to the filaments of a lotus, they despite their bulky buttocks walked hurriedly with presents (in the shape of gold-rings, necklaces of jewels, raiments, fruits and blades of panic grass etc.,), their breasts shaking (on account of their rapid movement). (10) Adorned with well-polished bejewelled ear-rings and a string of gold coins worn about their neck as well as with bangles, and clad in raiments of various colours, the cowherd women shone brightly while proceeding to the palace of Nanda, flowers fallen from their braids being strewn in a shower on the way, and looked graceful with the ear-rings and the necklaces, hanging on their breasts, swinging about rapidly. (11) Invoking (divine) blessings on the boy in the words "May You protect the babe for long (O Lord !)" and sprinkling the multitude with water mixed with turmeric powder and oil, they sang in a high pitch. (12)

अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे । कृष्णे विश्वेश्वरेऽनन्ते नन्दस्य व्रजमागते ॥१३॥
गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः । आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥१४॥
नन्दो महामनास्तेभ्यो वासोऽलंकारगोधनम् । सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविनः ॥१५॥
तैस्तैः कामैरदीनात्मा यथोचितमपूजयत् । विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥१६॥
रोहिणी च महाभागा नन्दगोपाभिनन्दिता । व्यचरद् दिव्यवासःस्रक्कण्ठाभरणभूषिता ॥१७॥
तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् । हरेर्निवासात्मगुणै रमाक्रीडमभून्नृप ॥१८॥

Now that the immortal Lord Śrī Kṛṣṇa, the Ruler of the universe, had come down to Vraja, musical instruments of various kinds were played upon on that occasion of great rejoicing. (13) Spraying with curds, milk, clarified butter and water and besmearing (the face of) one another with handfuls of fresh butter, the merry cowherds threw one another off the feet

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(in mirth). (14) For the purpose of propitiating Lord Viṣṇu as well as for the welfare of his son, the high-souled and liberal-minded Nanda conferred on them as well as on the Sūtas, the Māgadhas and the Vandīs and others who lived by their art or science (such as musicians, physicians, astrologers, dancers and interpreters of omens) raiment, ornaments and cattle-wealth, and suitably honoured them with gifts desired by them. (15-16) Felicitated by Nanda, the cowherd chief, the highly blessed Rohiṇī too (who excelled all the other wives of Vasudeva in that she had the rare good fortune of witnessing the childlike pastimes of Śrī Kṛṣṇa) moved about as the virtual mistress of Nanda's household (receiving female guests and ordering servants), decked with supernal clothes, garlands and necklaces (forgetting the distress of her captive husband). (17) Thenceforward Nanda's Vraja became the seat of all prosperity turning into the (very) playground of Goddess Ramā by virtue of its native excellences peculiar to an abode of Lord Śrī Hari, O protector of men! (18)

गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः । नन्दः कंसस्य वार्षिक्यं करं दातुं कुरूद्वह ॥१९॥
वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् । ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् ॥२०॥
तं दृष्ट्वा सहसोत्थाय देहः प्राणमिवागतम् । प्रीतः प्रियतमं दोर्भ्यां सस्वजे प्रेमविह्वलः ॥२१॥
पूजितः सुखमासीनः पृष्ट्वानामयमादृतः । प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥२२॥

Having charged the cowherds with the protection of Gokula, Nanda went to Mathurā in order to pay his annual tribute to Kaṃsa, O jewel of the Kurus! (19) Reliably hearing of his friend, Nanda, having come (to Mathurā) and coming to know that he had paid his tribute, Vasudeva repaired to his camp (to see him and enquire about his own sons, Balarāma and Śrī Kṛṣṇa). (20) Rejoiced to see him come and at once rising to his feet even as a body (lying unconscious) would do on consciousness returning to it, Nanda folded his most beloved friend in the arms, overwhelmed as he was with affection. (21) Welcomed (by Nanda) and honoured with an enquiry after his health, and comfortably seated, Vasudeva, whose mind was deeply attached to his sons, spoke as follows, O protector of the people:—(22)

दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते । प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत ॥२३॥
दिष्ट्या संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः । उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् ॥२४॥
नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम् । ओघेन व्यूह्यमानानां प्लवानां स्रोतसो यथा ॥२५॥
क्वचित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् । बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥२६॥
भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे । तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः ॥२७॥
पुंसस्त्रिवर्गो विहितः सुहृदो ह्यनुभावितः । न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते ॥२८॥

"It is a matter for congratulation, O brother, that an issue has now been vouchsafed to you, aged and issueless as you were, and had been shut out from all hopes of getting a progeny. (23) Through good luck you have been perceived today like one reborn (revolving all along) on this whirligig of mundane existence; for the sight of a loved one is (so) difficult to obtain. (24) The living together at one and the same place of friends engaged in diverse occupations, which is so agreeable, is not (always) possible any more than that of wooden planks etc. swept along by the current of a river. (25) Is that Vṛhadvana (Gokula) where you are residing at present surrounded (accompanied) by your kith and

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kin, favourable to cattle, free from diseases and provided with abundant water, grass and plants? (26) Cherished by you both (your wife and yourself) and recognizing you as his father, is my son (Balarāma), O brother, doing well with his mother (Rohiṇi) in your Vraja? (27) Indeed the threefold object of human pursuit (*viz*, religious merit, wealth and sensuous pleasure) is recommended only in so far as it is shared with one's near and dear ones. When the latter are in distress, such threefold pursuit does not make for happiness (the goal of all sentient beings). (28)

नन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहवो हताः । एकावशिष्टावरजा कन्या सापि दिवं गता ॥२९॥
नूनं ह्यदृष्टनिष्ठोऽयमदृष्टपरमो जनः । अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥३०॥

Nanda replied: Born of Devakī, (O friend,) many a son of yours has been killed alas! by Kaṃsa. (Only) one daughter, subsequently born, was left (having escaped death at his cruel hands). But she too ascended to heaven. (29) Indeed a created being depends on its destiny and is controlled by destiny. He who knows destiny to be his (very) essence (the unfailing cause of his happiness and misery) does not get infatuated. (30)

वसुदेव उवाच

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः । नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले ॥३१॥

Vasudeva said: The annual tribute has actually been paid to the king and we (too) have been seen by you. You should not (therefore) stay here long; (for) there are startling occurrences at Gokula too. (31)

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः । अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम् ॥३२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दवसुदेवसंगमो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Śrī Śuka continued: Thus exhorted by Vasudeva (the son of Śūra) and taking leave of him, the said cowherds, headed by Nanda, returned to Gokula riding on their carts drawn by bullocks. (32)

Thus ends the fifth discourse, entitled "The meeting of Nanda and Vasudeva", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Deliverance of Pūtanā

श्रीशुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन् । हरिं जगाम शरणमुत्पातागमशङ्कितः ॥ १ ॥
कंसेन प्रहिता घोरा पूतना बालघातिनी । शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु ॥ २ ॥

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न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु । कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि ॥ ३ ॥
सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम् । योषित्वा मायया ऽऽत्मानं प्राविशत् कामचारिणी॥ ४ ॥
तां केशबन्धव्यतिषक्तमल्लिकां बृहन्नितम्बस्तनकृच्छ्रमध्यमाम् ।
सुवाससं कम्पितकर्णभूषणत्विषोल्लसत्कुन्तलमण्डिताननाम् ॥ ५ ॥
वल्गुस्मितापाङ्गविसर्गवीक्षितैर्मनो हरन्तीं वनितां व्रजौकसाम् ।
अमंसताम्भोजकरेण रूपिणीं गोप्यः श्रियं द्रष्टुमिवागतां पतिम् ॥ ६ ॥
बालग्रहस्तत्र विचिन्वती शिशून् यदृच्छया नन्दगृहेऽसदन्तकम् ।
बालं प्रतिच्छन्ननिजोरुतेजसं ददर्श तल्पेऽग्निमिवाहितं भसि ॥ ७ ॥
विबुध्य तां बालकमारिकाग्रहं चराचरात्माऽऽस निमीलितेक्षणः ।
अनन्तमारोपयदङ्कमन्तकं यथोरगं सुप्तमबुद्धिरज्जुधीः ॥ ८ ॥
तां तीक्ष्णचित्तामतिवामचेष्टितां वीक्ष्यान्तरा कोशपरिच्छदासिवत् ।
वरस्त्रियं तत्प्रभया च धर्षिते निरीक्षमाणे जननी ह्यतिष्ठताम् ॥ ९ ॥
तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं घोराङ्कमादाय शिशोर्ददावथ ।
गाढं कराभ्यां भगवान् प्रपीड्य तत् प्राणैः समं रोषसमन्वितोऽपिबत् ॥१०॥
सा मुञ्च मुञ्चालमितिप्रभाषिणी निष्पीड्यमानाखिलजीवमर्मणि ।
विवृत्य नेत्रे चरणौ भुजौ मुहुः प्रस्विन्नगात्रा क्षिपती रुरोद ह ॥११॥
तस्याः स्वनेनातिगभीररंहसा साद्रिर्मही द्यौश्च चचाल सग्रहा ।
रसा दिशश्च प्रतिनेदिरे जनाः पेतुः क्षितौ वज्रनिपातशङ्कया ॥१२॥
निशाचरीत्थं व्यथितस्तना व्यसुर्व्यादाय केशांश्चरणौ भुजावपि ।
प्रसार्य गोष्ठे निजरूपमास्थिता वज्राहतो वृत्र इवापतन्नृप ॥१३॥

Śrī Śuka resumed: Pondering on his way that the words of Vasudeva (the son of Śūra) could not be untrue, Nanda sought Śrī Hari as his refuge, apprehensive as he was of the coming of startling events. (1) Despatched by Kaṃsa, the terrible demoness Pūtanā, who was given to (the practice of) killing infants, moved about in towns, villages, cowherd-stations etc., killing infants (wherever she went). (2) Ogresses and others find their way only there where people, though devoted to their duties, do not practise the hearing etc. of the names and stories of Lord Viṣṇu (the Protector of devotees), capable of exterminating the ogres. (3) Reaching Gokula, ruled over by Nanda, on one occasion, and disguising herself as a woman through her witchcraft, the said Pūtanā, who was capable of coursing through the air and could go anywhere she pleased, entered the village. (4) Seeing that lovely woman, clad in fine clothes, with jasmine flowers tucked to her braid, her slender waist pressed as it were between her bulky hips (below) and her full breasts (above), and with her face set off with curly locks radiant with the lustre of her swinging ear-rings, the Gopīs thought her to be the most beautiful Lakṣmī (Herself), come to see Her Spouse, distinguished as she was by her hand bearing a lotus (the emblem of Lakṣmī) and captivating the mind of the inhabitants of Vraja by her side-long looks accompanied with sweet smiles. (5–6) Hunting for infants and propelled by Providence, Pūtanā (*lit.*, an evil spirit seizing infants and causing their death) saw lying in a bed in that palace of Nanda, the Babe (Śrī Kṛṣṇa), the Destroyer of the wicked, with His immeasurable glory veiled, like fire buried under ashes. (7) Recognizing her to be an evil spirit

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given to the destruction of infants, Śrī Kṛṣṇa (the Soul of the mobile and immobile creation) lay with His eyes utterly closed. She placed the infinite Lord, her very death, in her lap (even) as an ignorant man would a sleeping serpent, mistaking it for a rope. (8) Seeing inside the house that excellent woman,—whose (outward) behaviour was most affectionate (like that of a mother), though she was possessed of a cruel heart and thus resembled a sword encased in a charming scabbard,—and overwhelmed with her splendour, the two mothers (Rohiṇī and Yaśodā) stood merely gazing. (9) Taking Śrī Kṛṣṇa in her lap there, that cruel woman put into the Baby's mouth her dreadful breast besmeared with deadly poison. Squeezing it hard with both his hands, the Lord full of indignation forthwith sucked the poison along with her (very) life. (10) Being wrung in all her vital parts, she cried out saying. "Leave me, O leave me, enough of it!" Distending her eyes and tossing about her feet and arms again and again, she actually screamed, her limbs drenched with prespiration. (11) As a result of her very deep and violent roar the earth with its mountains and heaven with its planets shook, the subterranean worlds as well as the (four) quarters echoed and people toppled down on the ground under the apprehension of a thunderbolt. (12) Thus tormented at her breasts and reverting (in her helpless state) to her own (demoniac) form, she (sprang and) fell dead in (the outskirts of) Vraja, opening her mouth and flinging about her hair and stretching her legs and arms too (even) like the demon Vṛtra knocked down by the thunderbolt (of Indra), O protector of men! (13)

पतमानोऽपि तद्देहस्त्रिगव्यूत्यन्तरद्रुमान् । चूर्णयामास राजेन्द्र महदासीत् तदद्भुतम् ॥१४॥
ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम् । गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम् ॥१५॥
अन्धकूपगभीराक्षं पुलिनारोहभीषणम् । बद्धसेतुभुजोर्वङ्घ्रि शून्यतोयह्रदोदरम् ॥१६॥
संतत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेवरम् । पूर्वं तु तन्निःस्वनितभिन्नहृत्कर्णमस्तकाः ॥१७॥
बालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोप्यस्तूर्णं समभ्येत्य जगृहुर्जातसम्भ्रमाः ॥१८॥
यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः । रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः ॥१९॥
गोमूत्रेण स्नापयित्वा पुनर्गोरजसार्भकम् । रक्षां चक्रुश्च शकृता द्वादशाङ्गेषु नामभिः ॥२०॥
गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् । न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत ॥२१॥

Even while falling down, her (colossal) body crushed, O ruler of kings, trees within (an area of) twelve miles. That was a great wonder. (14) Its mouth was ranged with fearful teeth as long as a plough-tree; its nostrils resembled a pair of mountain caves; its breasts looked like a couple of huge rocks; its coppery hair hung loose; its eyes were deep like a well overgrown with plants etc.; it looked terrible with its hips resembling sand-banks; its arms, thighs and feet resembled dams; while its belly looked like a waterless pond. The cowherds and cowherdesses were really much frightened to see that fearful body, their heart, ears and head having already been split by her yell. (15–17) And finding the boy fearlessly playing on her bosom, the cowherd women quickly went up to Him and picked Him up, alarmed as they were. (18) Along with Yaśodā and Rohiṇī they fully ensured the safety of the boy (against evil spirits) on all sides by waving round him the tail of a cow (which has been declared in the scriptures to be the seat of Goddess Lakṣmī) and other occult rites. (19) Having bathed the boy with the urine of a cow (which is held to be as sacred as the water of the holy Gangā) and again sprinkling him with the dust under the hoofs of cows (which is considered to be as good as sprinkling with the totality of all

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sacred waters), they (further) ensured his security by daubing him with cowdung (which is recognized as another seat of Goddess Lakṣmī) at twelve points while uttering (twelve different) names* (of the Lord). (20) Having sipped water and assigned (a number of) seed-letters (representing the first letters of the following eleven names of the Lord, followed by a nasal sound—Anuswāra) separately to the (diverse) limbs of their (own) body as well as to (the parts of) their hands, the cowherd women next assigned the same seed-letters to the limbs and (parts of) the hands of the baby. (21)

अव्यादजोऽङ्घ्रि मणिमांस्तव जान्वथोरू यज्ञोऽच्युतः कटितटं जठरं हयास्यः ।
हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् ॥२२॥
चक्रयग्रतः सहगदो हरिरस्तु पश्चात् त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च ।
कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥२३॥
इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु । श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु ॥२४॥
पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः । क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥२५॥
व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः । भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयंकरः ॥२६॥
डाकिन्यो यातुधान्यश्च कूष्माण्डा येऽर्भकग्रहाः । भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥२७॥
कोटरा रेवती ज्येष्ठा पूतना मातृकादयः । उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥२८॥
स्वप्नदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये । सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥२९॥

(They said:—) "May Aja (the birthless Lord) protect your feet; Maṇimān (the Lord adorned with the Kaustubha gem), your knees and Yajña (the Deity presiding over sacrifices), your thighs; Achyuta (the immortal Lord), your loins; Hayagrīva (the Lord endowed with the head of a horse), your abdomen; Keśava (the Ruler even of Brahmā and Śiva), your heart; Īśa (the almighty Lord), your bosom and Ina (the Master), your throat; Viṣṇu (the all-pervading Lord), your arms; Urukrama (the Lord with long strides), your mouth and Īśwara (the supreme Lord), your head. (22) May the wielder of a discus stand (as your protector) before you and Śrī Hari, endowed with a mace, behind you; the Slayer of Madhu and Ajana (the birthless Lord), wielding (severally) a bow and a sword, stand on your two sides; Urugāya (sung by many), the wielder of a conch, at the (four) points intervening between the quarters; Lord Vāmana (the younger Brother of Indra), overhead; the Rider of Garuḍa, on the ground and the Supreme Person (Lord Sankarṣaṇa) wielding a plough, on all sides. (23) May Hṛṣīkeśa

* The twelve names to be uttered on such occasion and the twelve limbs to be touched while doing so are specified in the following verses of the *Padma-Purāṇa*:—

ललाटे केशवं ध्यायेन्नारायणमथोदरे । वक्षःस्थले माधवं तु गोविन्दं कण्ठकूबरे ॥
विष्णुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् । त्रिविक्रमं कन्धरे तु वामनं वामपार्श्वके ॥
श्रीधरं वामबाहौ तु हृषीकेशं तु कन्धरे । पृष्ठे तु पद्मनाभं च कट्यां दामोदरं न्यसेत् ॥

"One should visualize Keśava on one's forehead, Nārāyaṇa on the belly, Mādhava on the breast and Govinda on the back of one's neck, Viṣṇu in the right side of the abdomen and Madhusūdana on the right arm, Trivikrama on the neck, Vāmana on the left side (of the abdomen), Śrīdhara on the left arm and Hṛṣīkeśa again on the neck, Padmanābha on the back and Dāmodara on the waist."

This shows that the Gopīs of Vraja were all Vaiṣṇavas.

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protect your Indriyas; Nārāyaṇa, your vital airs; Vāsudeva (the Lord of Śwetadwīpa), your intellect; Aniruddha (the Master of Yoga), your mind; Pṛśnigarbha (Pradyumna), your understanding and Sankarṣaṇa (the all-destroying Lord), your Ahankāra (ego). May Govinda (who sports in the senses) protect you while you are at play; Mādhava, while lying down; Vaikuṇṭha, while walking; the Lord of Śrī, while seated; and the Enjoyer of sacrifices, inspiring terror in all evil spirits, while you are dining. (24–26) (Malevolent spirits such as) Ḍākinīs, Yātudhānīs and Kūṣmāṇḍās, evil spirits that seize their victims taking the form of babes, Bhūtas, Pretas and Piśāchas, Yakṣas, Rākṣasas and Vināyakas, Koṭarā, Revatī, Jyeṣṭhā, Pūtanā, (the sixteen) Mātṛkās and others (such as Charakī and Jwālāmukhā), Unmādas (evil spirits causing insanity) and Apasmāras (those inducing apoplexy), that actually torment the body and the Indriyas and interfere with the vital functions, those responsible for evil portents of a grave nature seen in dreams and those that seize the aged as well as youngsters (alike)—terrified at the mention of the names of Lord Viṣṇu, may all these (evil spirits) die out. (27—29)

श्रीशुक उवाच

इति प्रणयबद्धाभिर्गोपीभिः कृतरक्षणम् । पाययित्वा स्तनं माता संन्यवेशयदात्मजम् ॥३०॥
तावन्नन्दादयो गोपा मथुराया व्रजं गताः । विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥३१॥
नूनं बतर्षिः संजातो योगेशो वा समास सः । स एव दृष्टो ह्युत्पातो यदाहानकदुन्दुभिः ॥३२॥
कलेवरं परशुभिश्छित्त्वा तत् ते व्रजौकसः । दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठधिष्ठितम् ॥३३॥
दह्यमानस्य देहस्य धूमश्चागुरुसौरभः । उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः ॥३४॥
पूतना लोकबालघ्नी राक्षसी रुधिराशना । जिघांसयापि हरये स्तनं दत्त्वाऽऽप सद्गतिम् ॥३५॥
किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने । यच्छन् प्रियतमं किं नु रक्तास्तन्मातरो यथा ॥३६॥
पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः । अङ्गं यस्याः समाक्रम्य भगवानपिबत् स्तनम् ॥३७॥
यातुधान्यपि सा स्वर्गमवाप जननीगतिम् । कृष्णभुक्तस्तनक्षीराः किमु गावो नु मातरः ॥३८॥
पयांसि यासामपिबत् पुत्रस्नेहस्नुतान्यलम् । भगवान् देवकीपुत्रः कैवल्याद्यखिलप्रदः ॥३९॥
तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम् । न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः ॥४०॥

Śrī Śuka went on: Giving suck to her Son, whose safety had thus been ensured by cowherd women, bound (to him) by (ties of) affection, the mother put Him to sleep. (30) Meanwhile the (party of) cowherds headed by Nanda came back to (the outskirts of) Vraja from Mathurā, and were greatly astonished to see the (colossal) body of Pūtanā. (31) (They said to one another,) "Oh, surely a seer has been really born in the person of Vasudeva or he must have been a master of Yoga (in his previous incarnation); for that very calamity has actually been perceived, of which Ānakadundubhi spoke (to us)." (32) Having hacked that body with axes and cast it piecemeal at a distance, those inhabitants of Vraja (that had been entrusted with the protection of Gokula) burnt it to ashes after it had been piled over with logs of wood. (33) Out of that body, while it was being cremated, arose (a column of) smoke emitting the fragrance of aloe-wood, the sin attaching to it having been completely wiped out the moment its life was sucked out (through the breasts) by Śrī Kṛṣṇa. (34) (Lo !) Pūtanā, a blood-sucking ogress given to the destruction of infants in the world and giving suck to Śrī Hari even with the (deprecable) motive of killing Him, attained the destiny of saints ! (35) How much more,

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then, should one deserve such a state, who offers one's most beloved something with (utmost) reverence and devotion to Lord Śrī Kṛṣṇa, the Supreme Spirit, as did His affectionate mothers* and cows full of motherly affection. (36) Even the said ogress (Pūtanā), whose breast the Lord sucked covering her body with His feet,—feet which remain enshrined in the heart of His devotees and are worthy of being adored even by Brahmā, Śiva and others (who are adored by the world), ascended to heaven (Vaikuṇṭha), a destiny worthy of His mothers (Devakī and Yaśodā) ! What wonder, then, that the cows and mothers, the milk of whose breasts was (lovingly) sucked by Lord Śrī Kṛṣṇa, should attain that destiny ? (37-38) Rebirth, which results from ignorance, could never be possible, O Parīkṣit, in the case of those (cows and mothers) that incessantly looked upon Śrī Kṛṣṇa as their son, nay, whose milk, oozing out of parental affection, the (said) divine son of Devakī, the Bestower of Liberation and all other blessings, sucked to His heart's content. (39-40)

कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः । किमिदं कुत एवेति वदन्तो व्रजमाययुः ॥४१॥
ते तत्र वर्णितं गोपैः पूतनागमनादिकम् । श्रुत्वा तन्निधनं स्वस्ति शिशोश्चासन् सुविस्मिताः ॥४२॥
नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः । मूर्ध्न्युपाघ्राय परमां मुदं लेभे कुरूद्वह ॥४३॥
य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम् । शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे षष्ठोऽध्यायः ॥ ६ ॥

Smelling the fragrance of the smoke rising from the crematorium, the inhabitants of Vraja (Nanda and others, that had gone out of Vraja before Pūtanā came there), returned to Vraja saying what (a strange phenomenon) it was and whence the odour actually came ! (41) Hearing (the story) of Pūtanā's arrival etc., as well as of her (subsequent) death and the baby's safety, as told by the cowherds present there, they stood highly amazed. (42) Taking up (in his arms) his son, who had returned from the jaws of death (as it were,) and smelling Him at His crown (as a token of affection), the noble-minded Nanda experienced a great delight, O jewel of the Kurus ! (43) A man who hears (or recites) with reverence (the story) of this wonderful childlike sport of Lord Śrī Kṛṣṇa, consisting in the deliverance of Pūtanā, comes to develop love for the said Śrī Kṛṣṇa (the Protector of cows). (44)

Thus ends the sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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* We shall see in Discourse XIII below how Śrī Kṛṣṇa assumed the form of all His boy companions and calves besides His own form on their having been stolen away by Brahmā, and continued in those forms for a full twelve month, thus conferring on the mothers of all those youngsters and calves the unique honour and privilege of being His mothers. It is these numberless cowherdesses and cows of Vraja that are referred to in the above verse as His mothers (मातरः) in the plural number.

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अथ सप्तमोऽध्यायः

Discourse VII

Deliverance of the demon Tṛṇāvarta

राजोवाच

येन येनावतारेण भगवान् हरिरीश्वरः । करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो ॥ १ ॥
यच्छ्रृण्वतोऽपैत्यरतिर्वितृष्णा सत्त्वं च शुद्ध्यत्यचिरेण पुंसः ।
भक्तिर्हरौ तत्पुरुषे च सख्यं तदेव हारं वद मन्यसे चेत् ॥ २ ॥
अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम् । मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥ ३ ॥

The king (Parīkṣit) said: The exploits which the almighty Lord Śrī Hari performs, through whatever descents it may be, are (so) charming to our ear and (so) appealing to our mind, O master! (1) If you think fit, (therefore, kindly) narrate in particular that story of Śrī Hari by listening to which (the feeling of) ennui and the diverse cravings (responsible for such ennui) of (any) man (whatsoever) disappear, his mind gets purified before long, devotion to (the aforesaid) Śrī Hari is generated and friendship established with His servants. (2) (Pray,) further recount even other marvellous infantile sports of Lord Śrī Kṛṣṇa, who imitated (the ways of) the human race when he came down to the human (mortal) world. (3)

श्रीशुक उवाच

कदाचिदौत्थानिककौतुकाप्लवे जन्मर्क्षयोगे समवेतयोषिताम् ।
वादित्रगीतद्विजमन्त्रवाचकैश्चकार सूनोरभिषेचनं सती ॥ ४ ॥
नन्दस्य पत्नी कृतमज्जनादिकं विप्रैः कृतस्वस्त्ययनं सुपूजितैः ।
अन्नाद्यवासःस्रगभीष्टधेनुभिः संजातनिद्राक्षमशीशयच्छनैः ॥ ५ ॥
औत्थानिकौत्सुक्यमना मनस्विनी समागतान् पूजयती व्रजौकसः ।
नैवाशृणोद् वै रुदितं सुतस्य सा रुदन् स्तनार्थी चरणावुदक्षिपत् ॥ ६ ॥
अधः शयानस्य शिशोरनोऽल्पकप्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
विध्वस्तनानारसकुप्यभाजनं व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥ ७ ॥
दृष्ट्वा यशोदाप्रमुखा व्रजस्त्रिय औत्थानिके कर्मणि याः समागताः ।
नन्दादयश्चाद्भुतदर्शनाकुलाः कथं स्वयं वै शकटं विपर्यगात् ॥ ८ ॥
ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः । रुदतानेन पादेन क्षिप्तमेतन्न संशयः ॥ ९ ॥
न ते श्रद्दधिरे गोपा बालभाषितमित्युत । अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥ १० ॥

Śrī Śuka resumed: Once on the occasion of the ceremonial ablution (of the infant Śrī Kṛṣṇa) to commemorate His turning in the bed (which generally takes place at the end of three months), when the (same) constellation (Rohiṇī) under which He was born happened to be at the ascendant, Yaśodā (the good old mother of Śrī Kṛṣṇa) performed in the midst of the ladies assembled (at her residence) the rite of sprinkling her son with water, accompanied by the playing of musical instruments, songs and the chanting of sacred texts done by the

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Brahmans. (4) When the ablution etc. of Śrī Kṛṣṇa had been finished and the ceremony of invoking blessings on Him performed by the Brahmans that had (already) been duly honoured with gifts of cooked food and raw articles of food, raiment, garlands, boons sought by them and cows, and when drowsiness was fully manifested in His eyes, Nanda's wife gently put Him to sleep (on a cradle or a cot underneath a cart). (5) Busy honouring the inhabitants of Vraja assembled (for the occasion) with a mind full of zeal over the festival commemorating Śrī Kṛṣṇa's turning in the bed, the noble-minded Yaśodā did not at all hear the cry of her son, who, while actually crying for a suck, tossed up His feet (in an angry mood). (6) Hit by the tiny feet, tender as a leaf, of the Babe, lying beneath, the cart turned* upside down with the result that the metal jars (placed on it and) containing various delicious substances (such as milk, curds and ghee) were crushed, its wheels and axle-tree inverted and its pole shattered. (7) Perceiving it (in that topsyturvy condition), the women of Vraja—that had gathered (at Nanda's residence) for the festival commemorating the turning of Śrī Kṛṣṇa in the bed—headed by Yaśodā, as well as Nanda and others, who were perplexed at that amazing sight, wondered how the cart had actually turned upside down by itself. (8) Boys (who were playing there when the cart turned turtle) told the (wondering) cowherds and cowherdesses—whose mind was uncertain (as to who was really responsible for upturning the cart)—that the cart had been knocked down with His foot by Śrī Kṛṣṇa while crying (for His mother's breast): there was no doubt (about it). (9) Those cowherds (however) did not believe it, taking it to be the (mere) talk of children and (therefore) doubting it; for they did not know the immeasurable strength of that Boy. (10)

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता । कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥११॥
पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् । विप्रा हुत्वार्चयाञ्चक्रुर्दध्यक्षतकुशाम्बुभिः ॥१२॥
येऽसूयानृतदम्भेर्ष्याहिंसामानविवर्जिताः । न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥१३॥
इति बालकमादाय सामर्ग्यजुरुपाकृतैः । जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः ॥१४॥
वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः । हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम् ॥१५॥
गावः सर्वगुणोपेता वासःस्रग्रुक्ममालिनीः । आत्मजाभ्युदयार्थाय प्रादात् ते चान्वयुञ्जत ॥१६॥
विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाऽऽशिषः । ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् ॥१७॥

Taking up her crying son, Yaśodā, who was afraid of the presence of some evil spirit, gave Him suck (only) when the ceremony of invoking blessings on Him had been performed by Brahmans with the help of Vedic hymns (destroying evil spirits). (11) Having poured oblations into the sacred fire (in order to propitiate the deities presiding over the planets and so on), the Brahmans worshipped the

* The great demon Hiraṇyākṣa, who was slain by the Lord disguised as a boar (*vide* Discourses XVII to XIX of Book III), had a son, Utkacha by name. He was exceedingly powerful and well-built. In the course of his peregrinations he once crushed the trees of the hermitage of the sage Lomaśa, who pronounced on him a curse that he would thenceforth remain disembodied. He felt that his physical sheath was about to fall off like slough. He fell prostrate at the feet of the sage and asked his forgiveness. Appeased by his penitent behaviour, the sage blessed him that in the course of the Vaivaswata Manvantara he would be liberated by the touch of the feet of Lord Śrī Kṛṣṇa. It was Utkacha that had entered the cart in Nanda's residence in his disembodied state and was forthwith liberated by the touch of the Lord's feet.

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cart (which was the seat of their wealth in the shape of dairy products, and the abode of Lakṣmī) with curds, unbroken grains of rice, blades of the (sacred) Kuśa grass and water, when it had been placed as before by mighty cowherds and provided (once more) with (all) its goods (whatever was kept on it). (12) Taking up the Boy and sprinkling Him with water consecrated through (the recitation of) sacred texts from the Sāmaveda and Yajurveda and hallowed with sanctifying herbs, (nay,) causing benedictions to be pronounced by the foremost of Brahmans and propitiating the (sacred) fire (by pouring oblations into it), Nanda, the cowherd chief—who felt convinced that the benedictions uttered by those truthful ones who are completely free from a carping spirit, mendacity, hypocrisy, jealousy, violence and pride never go in vain—gave to the Brahmans very wholesome food to eat. (13—15) For (the purpose of ensuring) his son's all-round prosperity Nanda (further) gave away (to the Brahmans) cows endowed with all good qualities and adorned with cloth, garlands and gold necklaces and they uttered their (choicest) blessings in return. (16) Obviously benedictions that are uttered by Brahmans well versed in sacred prayers and united with God shall never prove fruitless and (invariably) come out true. (17)

एकदाऽऽरोहमारूढं लालयन्ती सुतं सती । गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥१८॥
भूमौ निधाय तं गोपी विस्मिता भारपीडिता । महापुरुषमादध्यौ जगतामास कर्मसु ॥१९॥

One day (when Śrī Kṛṣṇa had just attained the age of one year), Yaśodā (the good old lady), while she was busy fonding her son, seated in her lap, could not bear the weight of the Babe, who had (all of a sudden) grown heavy as a mountain-peak. (18) Placing Him on the ground, Yaśodā (the cowherd lady), who felt astonished (at this wonderful phenomenon) and, oppressed with burden, contemplated on the Supreme Person (out of fear of some unexpected calamity) and set about her worldly duties (such as summoning Brahmans for the ceremony of invoking blessings on her babe). (19)

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः । चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥२०॥
गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षूंषि रेणुभिः । ईरयन् सुमहाघोरशब्देन प्रदिशो दिशः ॥२१॥
मुहूर्त्तमभवद् गोष्ठं रजसा तमसाऽऽवृतम् । सुतं यशोदा नापश्यत् तस्मिन्न्यस्तवती यतः ॥२२॥
नापश्यत् कञ्चनात्मानं परं चापि विमोहितः । तृणावर्तनिसृष्टाभिः शर्कराभिरुपद्रुतः ॥२३॥
इति खरपवनचक्रपांसुवर्षे सुतपदवीमबलाविलक्ष्य माता ।
अतिकरुणमनुस्मरन्त्यशोचद् भुवि पतिता मृतवत्सका यथा गौः ॥२४॥
रुदितमनुनिशम्य तत्र गोप्यो भृशमनुतप्तधियोऽश्रुपूर्णमुख्यः ।
रुरुदुरनुपलभ्य नन्दसूनुं पवन उपारतपांसुवर्षवेगे ॥२५॥

A demon, Tṛṇāvarta by name and a servant of Kaṃsa, particularly directed (by him), appeared in the form of a whirlwind, enveloping the entire Gokula in particles of dust and blinding the eyes (of all), and shaking the quarters as well as the intermediate points with his most terrible roar, and carried away the squatting Babe. (20-21) For an hour or so Vraja remained enveloped in dust and darkness. Yaśodā did not find her son on the spot where she had set him. (22) Oppressed with particles of sands wafted by Tṛṇāvarta and utterly confused, one could not see one's own self, much less another. (23) Not finding any trace of her son in the shower of dust occasioned by that violent whirl-

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wind, and repeatedly thinking of Him in a most pathetic manner, the helpless mother (Yaśodā) lamented and dropped on the ground like a cow whose calf had died. (24) Having heard the cry (of Yaśodā) later on, when the wind had the vehemence of its shower of dust abated, and with their mind sore afflicted at not perceiving there the Darling of Nanda, the cowherd women (too) wept, their face flooded with tears. (25)

तृणावर्तः शान्तरयो वात्यारूपधरो हरन् । कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारभृत् ॥२६॥
तमश्मानं मन्यमान आत्मनो गुरुमत्तया । गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्भकम् ॥२७॥
गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः । अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥२८॥
तमन्तरिक्षात् पतितं शिलायां विशीर्णसर्वावयवं करालम् ।
पुरं यथा रुद्रशरेण विद्धं स्त्रियो रुदत्यो ददृशुः समेताः ॥२९॥
प्रादाय मात्रे प्रतिहृत्य विस्मिताः कृष्णं च तस्योरसि लम्बमानम् ।
तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ।
गोप्यश्च गोपाः किल नन्दमुख्या लब्ध्वा पुनः प्रापुरतीव मोदम् ॥३०॥
अहो बतात्यद्भुतमेष रक्षसा बालो निवृत्तिं गमितोऽभ्यगात् पुनः ।
हिंस्रः स्वपापेन विहिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते ॥३१॥
किं नस्तपश्चीर्णमधोक्षजार्चनं पूर्तेष्टदत्तमुत भूतसौहृदम् ।
यत् सम्परेतः पुनरेव बालको दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः ॥३२॥
दृष्ट्वाद्भुतानि बहुशो नन्दगोपो बृहद्वने । वसुदेववचो भूयो मानयामास विस्मितः ॥३३॥

Carrying away Lord Śrī Kṛṣṇa, Tṛṇāvarta, who had assumed the form of a whirlwind, went up to the skies (to a certain height) but could not proceed (further), his impetuosity having ceased now that he (felt he) was carrying a huge burden (since the Lord had grown heavy again). (26) Taking that wonderful Boy to be a rock (of sapphire) because of His being heavier than himself (and having given up the form of a whirlwind), he could not cast Him away, caught as he was by the throat. (27) Rendered motionless by the (extraordinary) pressure at the throat and giving forth an indistinct groan, the demon fell down dead in (the outskirts of) Vraja, Babe and all, his eyes having been shot out (of the sockets). (28) The crying women assembled there saw the terrible demon fallen from the skies on a slab, with all his limbs shattered, like the city* (built by the demon Maya and) cleft by the arrow of Lord Rudra. (29) Nay, astonished to find Śrī Kṛṣṇa dangling on his breast, they picked up and restored Him to His mother. The cowherdesses and cowherds headed by Nanda, so the tradition goes, experienced excessive joy to get back the Babe, sound of body, though taken away by the ogre through the air, and extricated from the jaws of Death (as it were). (30) Oh, what a joy ! It is extremely wonderful that, though brought to an end by the ogre, this boy has returned safe ! The bloody and wicked fellow has been destroyed by his own sin and a pious soul is completely rid of fear by virtue of his even-mindedness. (31) What austerities, worship of Lord Viṣṇu (who

* *Vide* VII. x. 54-59.

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is above sense-perception), act of pious liberality* (*Pūrta*) and sacrificial performance etc. (Iṣṭa), act of charity or act of benevolence to living beings has been performed by us due to which the boy, though (virtually) dead, has luckily enough appeared (in our midst) again, reviving (us,) his kinsfolk? (32) Amazed to see many (more) wonders (of this kind) at Bṛhadvana (Gokula), Nanda, the cowherd chief, esteemed the prophecy of Vasudeva again and again. (33)

एकदार्भकमादाय स्वाङ्कमारोप्य भामिनी । प्रस्नुतं पाययामास स्तनं स्नेहपरिप्लुता ॥३४॥
पीतप्रायस्य जननी सा तस्य रुचिरस्मितम् । मुखं लालयती राजञ्जृम्भतो ददृशे इदम् ॥३५॥
खं रोदसी ज्योतिरनीकमाशाः सूर्येन्दुवह्निश्वसनाम्बुधींश्च ।
द्वीपान् नगांस्तद्दुहितॄर्वनानि भूतानि यानि स्थिरजङ्गमानि ॥३६॥
सा वीक्ष्य विश्वं सहसा राजन् संजातवेपथुः । सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे तृणावर्तमोक्षो नाम सप्तमोऽध्यायः ॥ ७ ॥

One day, taking up the Babe and placing Him in her lap, the blessed Yaśodā, overwhelmed with affection, made Him suck her breast overflowing with milk. (34) Caressing the mouth (lips), lit up with a charming smile, of the Babe, who had almost finished sucking, O king, the aforesaid mother saw in His mouth while He was yawning the following, *viz*, the sky, the horizon, the host of luminaries, the (four) quarters, the sun, the moon, fire, the air and the oceans, the broad divisions of the globe, mountains, the rivers (flowing from them), forests and all created beings, stationary as well as moving. (35-36) Seized with a tremor to perceive the universe vividly all of a sudden, O Parīkṣit, (in the mouth of the Babe), and fully closing her eyes, Yaśodā (whose eyes resembled those of a fawn) stood greatly amazed. (37)

Thus ends the seventh discourse, entitled "The deliverance of Tṛṇāvarta" in the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa:Saṃhitā.

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* The word 'Pūrta' has been defined by Manu in the following couplet :—

वापीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

(*Manusmṛti*, IV. 226)

"Digging wells, big and small, tanks etc., construction of temples, giving away foodgrains, laying out gardens—these are called by the name of Pūrta."

The word 'Iṣṭa' again, has been defined by Atri as below :—

अग्निहोत्रं तपः सत्यं वेदानां चैव पालनम् । आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥

"Pouring oblations into the sacred fire, practising austerities, truthfulness and also preserving the Vedas by committing them to memory, hospitality, performing the rite called Vaiśwadeva—this is called by the name of Iṣṭa."

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अथाष्टमोऽध्यायः

Discourse VIII

The Naming Ceremony of the Lord and His Infantile Sports

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः । व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥ १ ॥
तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः । आनर्चाधोक्षजधिया प्रणिपातपुरस्सरम् ॥ २ ॥
सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् । नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥ ३ ॥
महद्विचलनं नृणां गृहिणां दीनचेतसाम् । निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥ ४ ॥
ज्योतिषामयनं साक्षाद् यत् तज्ज्ञानमतीन्द्रियम् । प्रणीतं भवता येन पुमान् वेद परावरम् ॥ ५ ॥
त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि । बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः ॥ ६ ॥

Śrī Śuka began again: Importuned by Vasudeva, Garga, the (family) priest of the Yadus, who was a very great ascetic, O king, repaired to Nanda's Vraja. (1) Supremely delighted to see him and rising (from his seat) with joined palms by way of welcome Nanda worshipped him, prostrating himself at the very outset and recognizing him to be Lord Viṣṇu (who is above sense-perception). (2) Delighting the sage with sweet words when hospitality had been offered to him and he was comfortably seated, Nanda said, "O holy one, what can we do for you, who are fully gratified (and want nothing)? (3) The stirring out of exalted souls (like you) is directed towards the supreme good of men (like me) attached to their household and distressed in mind, O venerable sage, and is never meant otherwise. (4) A (popular) treatise on astrology—from which proceeds the knowledge of supersensuous phenomena and through which (any) man can know the cause (of his present happiness and misery in the shape of past good and evil deeds) as well as its effect (in the shape of the pleasurable and painful experiences of this life)—has been directly composed by you. (5) (Besides being a master of astrology) you are the foremost of the knowers of Veda and are (thus) qualified to perform the purificatory rites (such as the naming ceremony) with respect to these two boys; for a Brahman is the preceptor of (all) men by virtue of his (very) birth. (Hence it is not essential that such rites should be performed by one's own preceptor)." (6)

गर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः । सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ ७ ॥
कंसः पापमतिः सख्यं तव चानकदुन्दुभेः । देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥ ८ ॥
इति संचिन्तयञ्छ्रुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥ ९ ॥

Garga replied: I am the (family) priest of the Yadus and known (as such) all over the globe. People would take your son, if consecrated by me through purificatory rites, as Devakī's son. (7) Pondering that the eighth progeny of Devakī ought not to be a girl, ever since he has heard the remark of Devakī's daughter (that his slayer has been born somewhere) and bearing in mind the friendship (subsisting) between you and Ānakadundubhi, the

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evil-minded Kaṃsa may have his suspicion (easily) aroused (by my performing the purificatory rites with respect to your sons, that Vasudeva's eighth child has been removed to your house and is being brought up here by you). If (therefore, God forbid), he should kill your son (under such suspicion), that would (prove to) be a (serious) blunder on our part. (8-9)

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥१०॥

Nanda said: Unperceived even by my (own) people, (kindly) perform in this cow-pen in secret the purificatory rite (the naming ceremony appropriate to a member of the twice-born classes, after uttering the benedictory hymns. (10)

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् । चकार नामकरणं गूढो रहसि बालयोः ॥११॥

Śrī Śuka went on: Thus entreated (by Nanda), and (himself) remaining concealed, the sage performed in secret the naming ceremony with respect to the two boys (the sons of Rohiṇī and Yaśodā); (for) that was sought to be done by himself. (11)

गर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः । आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।
यदूनामपृथग्भावात् संकर्षणमुशन्त्युत ॥१२॥
आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः । शुक्लो रक्तस्तथा पीतः इदानीं कृष्णतां गतः ॥१३॥
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः । वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१४॥
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१५॥
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१६॥
पुरानेन व्रजपते साधवो दस्युपीडिताः । अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥१७॥
य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः । नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥१८॥
तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः । श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥१९॥
इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते । नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम् ॥२०॥

Garga observed: Delighting his kinsfolk with his excellences, this son of Rohiṇī, as a matter of fact, will be styled as Rāma (the delighter of the people); and due to his superiority of strength people will remember him as Bala (strength personified). (Nay,) because of his observing no distinction (*inter se*) between the Yadus* (*viz*, between yourselves, on the one hand, and Vasudeva etc., on the other) people will also recognize him as Sankarṣaṇa (the unifier). (12) Taking (diverse) forms indeed in each Yuga, Yaśodā's son has manifested three (different) colours, *viz*, white, red and yellow; this time he

* In the *Harivaṃśa* (the Supplement of the *Mahābhārata*) Śrī Balarāma says to Nanda:—

यादवेष्वपि सर्वेषु भवन्तो मम वल्लभाः ।

"Even among the Yādavas you are (particularly) beloved of me."

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has assumed a dark complexion. (13) Some time in the past this son of yours was born in the house of Vasudeva; (hence) the wise (who know this truth) will duly designate him as the glorious Vāsudeva (son of Vasudeva). (14) There are numerous names and forms of your son, conforming to his excellences and actions. I (alone) know them, not the commonality. (15) The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (16) Protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, (eventually) conquered them. (17) Enemies cannot overpower those highly blessed souls who offer love to this boy, any more than demons can overpower those whose cause has been espoused by Lord Viṣṇu. (18) Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory. (Please) look after him intently. (19) And, when Garga, having duly instructed Nanda, had returned to his abode (at Mathurā), Nanda felt much delighted and deemed himself full of (all) blessings. (20)

कालेन व्रजतालपेन गोकुले रामकेशवौ । जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः ॥२१॥
तावङ्घ्रियुग्ममनुकृष्य सरीसृपन्तौ घोषप्रघोषरुचिरं व्रजकर्दमेषु ।
तन्नादहृष्टमनसावनुसृत्य लोकं मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥२२॥
तन्मातरौ निजसुतौ घृणया स्नुवन्त्यौ पङ्काङ्गरागरुचिरावुपगुह्य दोर्भ्याम् ।
दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् ॥२३॥
यर्ह्यङ्गनादर्शनीयकुमारलीलावन्तर्व्रजे तदबलाः प्रगृहीतपुच्छैः ।
वत्सैरितस्तत उभावनुकृष्यमाणौ प्रेक्षन्त्य उज्झितगृहा जहृषुर्हसन्त्यः ॥२४॥
शृङ्ग्यग्निदंष्ट्र्यसिजलद्विजकण्टकेभ्यः क्रीडापरावतिचलौ स्वसुतौ निषेद्धुम् ।
गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ शेकात आपतुरलं मनसोऽनवस्थाम् ॥२५॥

Not long afterwards, Balarāma and Keśava (Śrī Kṛṣṇa) began to sport in Gokula going about on hands and knees. (21) Moving briskly on the muddy grounds of Vraja dragging both their feet behind in a (most) charming way,—the tiny bells of Their anklets and girdle making a tinkling noise and Their mind delighted to hear their sound,—and following any passer-by (to some distance), the two Boys would (soon) return to Their mothers like innocent and terrified babes (when the passer-by would turn round and look at Them and They discovered him to be a stranger). (22) Folding in their arms their Sons,—who looked charming with mud, that served to beautify Their person as a paint,—and giving Them suck, Their two mothers, whose breasts were overflowing with milk due to their (motherly) affection, experienced ecstatic joy indeed to behold Their countenance bright with a winning smile and small teeth (even) as They sucked their breasts with relish. (23) When the two Boys were old enough to be engaged in boyish sports, (so) captivating to the eyes of young women, the latter would then feel delighted to gaze on Them both being dragged behind hither and thither in the interior of Vraja by calves whose tails were tightly seized by Them, and stood laughing leaving their homestead. (24) When Their mothers did not succeed in restraining their most restless Sons—absorbed as They were in play—from horned animals and those having sharp teeth, fire, sword, water, birds and thorns, nor could they attend to their domestic duties, they would experience a great distraction of mind. (25)

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कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले । अघृष्टजानुभिः पद्भिर्विचक्रमतुरञ्जसा ॥२६॥
ततस्तु भगवान् कृष्णो वयस्यैर्व्रजबालकैः । सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥२७॥
कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् । शृण्वत्याः किल तन्मातुरिति होचुः समागताः ॥२८॥
वत्सान् मुञ्चन् क्वचिदसमये क्रोशसंजातहासः स्तेयं स्वाद्वत्त्यथ दधि पयः कल्पितैः स्तेययोगैः ।
मर्कान् भोक्ष्यद् विभजति स चेन्नात्ति भाण्डं भिनत्ति द्रव्यालाभे सगृहकुपितो यात्युपक्रोश्य तोकान् ॥२९॥
हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यैश्छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित् ।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥३०॥
एवं धाष्ट्र्यान्युशति कुरुते मेहनादीनि वास्तौ स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथाऽऽस्ते ।
इत्थं स्त्रीभिः सभयनयनश्रीमुखालोकिनीभिर्व्याख्याताऽर्था प्रहसितमुखी न ह्युपालब्धुमैच्छत् ॥३१॥

After a short time, O royal sage, Balarāma and Śrī Kṛṣṇa began to move about with ease in Gokula on Their feet without rubbing Their knees (against the ground). (26) Then, in course of time, Lord Śrī Kṛṣṇa, accompanied by Balarāma, began to sport with the boys of Vraja of His own age, bringing delight to the women of Vraja (thereby). (27) Gazing on the charming boyish pranks of Śrī Kṛṣṇa, the cowherd women (of Vraja) called (at His residence) in a body and actually spoke as follows to His mother, who was all ears:—(28) Occasionally untethering the calves before time (when we are unwary, and thus allowing them to suck the whole milk of their mothers) and with his risibility excited by scolding, your darling swallows our tasteful curds and milk stolen through thieving devices contrived by Him. He (not only quaffs them himself, but) deals them out in order to feed monkeys; and, if a monkey drinks no more, he smashes the (very) jar (containing curds and milk). (Nay,) enraged with the people of the house on getting no material (to eat), he departs setting the infants (of the house) a crying (by pinching them). (29) Where the milk etc. is kept (in swings etc.) hanging beyond the reach of his hands, he contrives plans (to get at it) with the help of wooden seats and mortars etc. (placed one upon another). Possessed of insight into the contents (of the pots) and expert in (the art of) making holes, he strikes holes into the pots placed in swings (where the aforesaid expedients fail). In a dark room he uses his own person, wearing hosts of gems, as a lamp to reveal things and he does all this at a time when the cowherd women have their mind fully engrossed in their household duties. (30) He commits nuisance in our tidy houses and does other such mischievous acts. And having accomplished his work through pilfering devices, he sits (by your side) as a very innocent boy." Yaśodā, to whom the matter was thus reported at length by the (cowherd) women,—who watched the charming countenance (of Śrī Kṛṣṇa) gazing with terrified eyes,—did not feel inclined (even) to rebuke her son and stood with a laughing face. (31)

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः । कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥३२॥
सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी । यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥३३॥
कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः । वदन्ति तावका ह्येते कुमारास्तेऽग्रजोऽप्ययम् ॥३४॥

One day, while at play, the cowherd boys headed by Balarāma complained to Yaśodā (the mother of Śrī Kṛṣṇa), that Kṛṣṇa had eaten earth. (32) Taking Śrī Kṛṣṇa by the hand and chiding him, the said Yaśodā, who sought his

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welfare and found that His eyes cast a bewildered look, spoke to Him (as follows):—(33) "Why did you eat earth surreptitiously, O unruly child ? Indeed these boys, your playmates, as well as this elder brother of yours say so." (34)

श्रीकृष्ण उवाच

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः । यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥३५॥
यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः । व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥३६॥
सा तत्र ददृशे विश्वं जगत् स्थास्नु च खं दिशः । साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥३७॥
ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च । वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥३८॥

एतद् विचित्रं सह जीवकालस्वभावकर्माशयलिङ्गभेदम् ।
सूनोस्तनौ वीक्ष्य विदारितास्ये व्रजं सहात्मानमवाप शङ्काम् ॥३९॥
किं स्वप्न एतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः ।
अथो अमुष्यैव ममार्भकस्य यः कश्चनौत्पत्तिक आत्मयोगः ॥४०॥
अथो यथावन्न वितर्कगोचरं चेतोमनःकर्मवचोभिरञ्जसा ।
यदाश्रयं येन यतः प्रतीयते सुदुर्विभाव्यं प्रणतास्मि तत् पदम् ॥४१॥
अहं ममासौ पतिरेष मे सुतो व्रजेश्वरस्याखिलवित्तपा सती ।
गोप्यश्च गोपाः सहगोधनाश्च मे यन्माययेत्थं कुमतिः स मे गतिः ॥४२॥
इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥४३॥
सद्योनष्टस्मृतिर्गोपी साऽऽरोप्यारोहमात्मजम् । प्रवृद्धस्नेहकलिलहृदयाऽऽसीद् यथा पुरा ॥४४॥
त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥४५॥

Śrī Kṛṣṇa replied: I never ate earth, O mother ! They are all liars. If (it is urged) they are truthful, then examine my mouth with your own eyes (in order to verify their veracity). (35) "If so, then open your mouth !" Thus urged, the aforesaid Lord Śrī Hari, whose lordship is (ever) unobstructed and who had in sport assumed the form of a human child, opened His mouth. (36) There (inside the Lord's mouth) she beheld the (whole) universe consisting of the moving and the stationary, the atmosphere, the (four) quarters, the terrestrial globe with its mountains, principal divisions and oceans, and including the wind (causing the motion of the planets), the fire of lightning, the moon as well as the stars, heaven, water, fire, the air as well as the sky, the deities presiding over the Indriyas (who are modifications of the Sattvic Ahankāra), the mind, the Indriyas (modifications of the Rajasic Ego), the objects of senses (modifications of the Tamasic Ego), and the three Guṇas. (37-38) Synchronously observing in the (infantile) body of her Son, (nay,) in His wide open mouth, this wonderful universe,—consisting of a variety of organisms (moving as well as immobile) owing their diversity to the Jīva, Kāla (the factor disturbing the equilibrium of the Guṇas), Nature (the cause of the modification of the three Guṇas), Karma (the cause of birth), the tendency to action (the seed of Karma), —as well as Vraja including herself (and her Son), Yaśodā was seized with dismay. (39) (She thought within herself,) "Is this a dream or illusion set up by the Lord, or alas ! is it delusion of my mind or some inborn characteristic divine glory of this very infant of mine ? (40) Therefore, I bow down to that (ultimate) Goal (*viz*, Brahma), which is most difficult to comprehend, (nay,) which cannot be easily and correctly guessed through the intellect, mind, actions and

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words, which is the ground of this universe, and by means of which (as presiding over the senses) and because of which it is perceived. (41) He (that Lord alone) is my refuge, by whose Māyā has been generated (in me) this perverse (egotistic) notion that I am (Yaśodā,) the chaste wife of Nanda (the lord of Vraja), the (sole) mistress of his entire fortune, and he, my husband, that this child (Śrī Kṛṣṇa) is my son and that the cowherds and cowherdesses (of Vraja) as well as the cattle-wealth (and so on) are mine." (42) On the cowherdess (Yaśodā) who had thus realized the truth, that almighty Lord (Śrī Kṛṣṇa) cast His divine charm in the form of maternal affection (for Him). (43) Placing Śrī Kṛṣṇa (her Son) in her lap, the aforesaid cowherd lady, whose revelation had instantly disappeared, stood with her heart full of intense affection (even) as before. (44) (Once again) she regarded Śrī Hari—whose glory is being celebrated by the three Vedas (treating of the rituals) as well as by the Upaniṣads, nay, (even) by the Sānkhya and Yoga systems (of philosophy) and (even so) by the Vaiṣṇava scriptures (such as the *Pāñcharātra* of Devarṣi Nārada)—as her own son. (45)

राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥४६॥
पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम् । गायन्त्यद्यापि कवयो यल्लोकशमलापहम् ॥४७॥

The king (Parīkṣit) said: What meritorious act did Nanda perform so as to deserve such great fortune and what did the highly blessed Yaśodā do, whose breast Śrī Hari (Himself) sucked, while His parents (Vasudeva and Devakī) did not (even) get to behold the charming infantile sports of Lord Śrī Kṛṣṇa, which sages glorify even to this day and which (when sung) are capable of wiping out the sins of the (whole) world? (46-47)

श्रीशुक उवाच

द्रोणो वसूनां प्रवरो धरया सह भार्यया । करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह ॥४८॥
जातयोर्नौ महादेवे भुवि विश्वेश्वरे हरौ । भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥४९॥
अस्त्वित्युक्तः स भगवान् व्रजे द्रोणो महायशाः । जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥५०॥
ततो भक्तिर्भगवति पुत्रीभूते जनार्दने । दम्पत्योर्नितरामासीद् गोपगोपीषु भारत ॥५१॥
कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः । सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे विश्वरूपदर्शनेऽष्टमोऽध्यायः ॥८॥

Śrī Śuka continued: Intent upon carrying out the behests of Brahmā (for being incarnated in Vraja as a cowherd and a cowherdess), Droṇa, the foremost of the Vasus, along with his wife, Dharā, spoke to him as follows:—(48) "When we are born on earth, let the highest (type of) devotion appear in us towards Śrī Hari, the supreme Deity, the Ruler of the universe, through which one is sure to escape from evil destiny in this world." (49) Replied to in the words "Let it be so!" he was reborn in Vraja and became known as the worshipful and illustrious Nanda; while the aforesaid Dharā became Yaśodā. (50) As a result of that boon, devotion to Lord Viṣṇu (sought for by all men)—who became their Son—appeared in the couple in a special degree among the cowherds and cowherdesses (of Vraja), O scion of Bharata! (51) Dwelling in Vraja along

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with Balarāma in order to fulfil the boon of Brahmā, Śrī Kṛṣṇa (the almighty Lord) brought delight to them (all) by His (infantile) pastimes. (52)

Thus ends the eighth discourse, bearing on a Vision of the Cosmic form (of the Lord), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ नवमोऽध्यायः

Discourse IX

Grace (showered) on Yaśodā

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी । कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥ १ ॥
यानि यानीह गीतानि तद्बालचरितानि च । दधिनिर्मन्थने काले स्मरन्ती तान्यगायत ॥ २ ॥
क्षौमं वासः पृथुकटितटे बिभ्रती सूत्रनद्धं पुत्रस्नेहस्नुतकुचयुगं जातकम्पं च सुभ्रूः ।
रज्ज्वाकर्षश्रमभुजचलत्कङ्कणौ कुण्डले च स्विन्नं वक्त्रं कबरविगलन्मालती निर्ममन्थ ॥ ३ ॥

Śrī Śuka resumed: One day, when the maid-servants of the house were engaged in other work (connected with the annual worship of Indra), Yaśadā, Nanda's wife, personally churned the curds (and boiled the milk for her Son). (1) Nay, recalling at the time of churning the curds whatever infantile sports of her Son were sung there (in Vraja), she celebrated them in song. (2) Wearing round her wide loins a silk garment (similar to a petticoat) fastened with a string, and bearing (on her bosom) a pair of shaking breasts overflowing (with milk) from affection for her son, a face covered with sweat, a pair of earrings (hanging from the lobes of her ears) and a pair of bangles moving about her forearms fatigued with pulling the string, the handsome lady churned the curds with full strength, jasmine blossoms dropping from her braid (all the time). (3)

तां स्तन्यकाम आसाद्य मथ्नन्तीं जननीं हरिः । गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥ ४ ॥
तमङ्कमारूढमपाययत् स्तनं स्नेहस्नुतं सस्मितमीक्षती मुखम् ।
अतृप्तमुत्सृज्य जवेन सा यया वुत्सिच्यमाने पयसि त्वधिश्रिते ॥ ५ ॥
संजातकोपः स्फुरितारुणाधरं संदश्य दद्भिर्दधिमन्थभाजनम् ।
भित्त्वा मृषाश्रुर्दृषदश्मना रहो जघास हैयङ्गवमन्तरं गतः ॥ ६ ॥

Coming up to His mother (engaged in) churning the curds, and holding the churning-stick, Śrī Hari, full of longing for a suck, stopped her, bringing joy to her (by His loving and lovable gestures). (4) She suckled Śrī Kṛṣṇa—who had (now) climbed up to her lap—at her breast overflowing (with milk) from affection, looking into His smiling countenance. When, however, the milk kept on the oven (for boiling) began to overflow, she went out in haste (to remove the boiling milk from the hearth in order to save it from being spilt), leaving Him unsated. (5) Biting hard His quivering ruddy lip,—His indignation

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having been aroused (by the mother's wilful neglect),—and having broken the pot for churning the curds by means of a (flat) piece of stone (used for grinding condiments etc. with) on a slab, with counterfeit tears (in His eyes), He went to the interior of the house and clandestinely ate fresh butter (stored there). (6)

उत्तार्य गोपी सुश्रृतं पयः पुनः प्रविश्य संदृश्य च दध्यमत्रकम् ।
भग्नं विलोक्य स्वसुतस्य कर्म तज्जहास तं चापि न तत्र पश्यती ॥ ७ ॥
उलूखलाङ्घ्रेरुपरि व्यवस्थितं मर्काय कामं ददतं शिचि स्थितम् ।
हैयङ्गवं चौर्यविशङ्कितेक्षणं निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥ ८ ॥
तामात्तयष्टिं प्रसमीक्ष्य सत्वरस्ततोऽवरुह्यापससार भीतवत् ।
गोप्यन्वधावन्न यमाप योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः ॥ ९ ॥
अन्वञ्चमाना जननी बृहच्चलच्छ्रोणीभराक्रान्तगतिः सुमध्यमा ।
जवेन विस्रंसितकेशबन्धनच्युतप्रसूनानुगतिः परामृशत् ॥ १० ॥
कृतागसं तं प्ररुदन्तमक्षिणी कषन्तमञ्जन्मषिणी स्वपाणिना ।
उद्वीक्षमाणं भयविह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥ ११ ॥
त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला । इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥ १२ ॥
न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् । पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥ १३ ॥
तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् । गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥ १४ ॥
तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः । द्व्यङ्गुलोनमभूत् तेन संदधेऽन्यच्च गोपिका ॥ १५ ॥
यदाऽऽसीत् तदपि न्यूनं तेनान्यदपि संदधे । तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम् ॥ १६ ॥
एवं स्वगेहदामानि यशोदा संदधत्यपि । गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥ १७ ॥
स्वमातुः स्विन्नगात्राया विस्रस्तकबरस्रजः । दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत् स्वबन्धने ॥ १८ ॥

Having taken down the milk, which was fully boiled (now), the cowherd lady entered again to find the pot of curds broken; and knowing that to be the work of her Son, whom she did not behold even there, she laughed (heartily). (7) (Then) observing her Son firmly standing on the (overturned) base of a wooden mortar and freely giving fresh butter kept on a swing to a monkey with eyes full of fear due to His theft (having been detected), she gently went up to Him from behind. (8) Clearly perceiving her with a rod held in her hand (in order to threaten her son), Śrī Kṛṣṇa got down in haste from the mortar and ran away like one afraid. Yaśodā (too) ran after Him whom (even) the mind of Yogīs, attuned through concentration and (hence) capable of penetrating into His reality, could not reach ! (9) Pursuing her Son, the handsome mother, whose progress was retarded by the weight of her bulky moving hips and who was followed (at it were) by the flowers dropping from her loosened braid, (eventually) caught hold of Him. (10) Holding by the hand her Son,—who had committed an offence (by His mother) and was (accordingly) weeping aloud and rubbing with His own hands His eyes, with their collyrium spreading (on all sides), (nay), who was looking up with eyes agitated from fear,—she threatened to strike him (merely) with a view to frightening Him. (11) Perceiving her son to be frightened and (therefore) casting off her rod, Yaśodā, who was (exceedingly) fond of her child and was ignorant of His glory, sought to bind Him with a string, so the tradition goes. (12) In relation to the Lord there is neither inside nor outside, neither before nor behind; (at the same time) He exists before as well as after, inside

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as well as outside, the universe; nay, He is the universe itself. (13) Regarding that unmanifest Lord,—who is above sense-perception, though (now) disguised in a human semblance,—as her own son, the cowherd lady proceeded to tie Him to a wooden mortar with a string even as one would bind a human child. (14) While her infant Son, who had committed an offence (in her eyes), was being bound, the string fell short by about an inch; and the cowherdess (Yaśodā) joined another string to it. (15) When that (composite string) too fell short, she joined (yet) another to it. (In this way) every (new) string she took up (for being joined to those already united), also fell short (when united) by nearly an inch. (16) Even though putting together all the strings of her house as aforesaid, Yaśodā smiled in the midst of other cowherdesses smiling (at her frustration), and felt amazed (at her inability to bind Śrī Kṛṣṇa). (17) Perceiving the over-exertion of His mother, whose body was bathed in perspiration, the wreaths tied round her braid fallen down, Śrī Kṛṣṇa allowed Himself to be bound by Himself out of (sheer) compassion. (18)

एवं संदर्शिता ह्यङ्ग हरिणा भृत्यवश्यता । स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥१९॥
नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया । प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥२०॥
नायं सुखापो भगवान् देहिनां गोपिकासुतः । ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह ॥२१॥

Thus indeed was demonstrated by Śrī Kṛṣṇa His amenability to the control of His devotees even though He is (absolute) Master of Himself and although this universe along with its rulers (Brahmā and others) is subject to His control, O dear Parīkṣit! (19) Neither Brahmā (the creator) nor Lord Śiva (the Source of the universe) nor Goddess Śrī, who has Her abode on His (very) person (bosom), received such aforesaid grace from Him, the Bestower of release, as Yaśodā did. (20) The said Lord Śrī Kṛṣṇa (the Son of Yaśodā) is not so easily accessible in this world to those identified with their body (*viz*, ascetics and others) or even to men of wisdom (who are not so identified) and have become one with Him, as for those possessed of devotion (to Him). (21)

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः । अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥२२॥
पुरा नारदशापेन वृक्षतां प्रापितौ मदात् । नलकूबरमणिग्रीवाविति ख्यातौ श्रियान्वितौ ॥२३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गोपीप्रसादो नाम नवमोऽध्यायः ॥ ९ ॥

While His mother was engrossed in (her) household duties, Lord Śrī Kṛṣṇa now noticed a pair of Arjuna trees, that had been in their previous life two Yakṣas, sons of Kubera (*lit.*, the bestower of riches) and full of splendour, (severally) known as Nalakūbara and Maṇigrīva and reduced to the state of trees due to the curse uttered by Nārada on account of their arrogance. (22-23)

Thus ends the ninth discourse, entitled "Grace (showered) on the cowherd lady (Yaśodā)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ दशमोऽध्यायः

Discourse X

The imprecation pronounced (on Kubera's sons) by Nārada (and their consequent redemption)

राजोवाच

कथ्यतां भगवन्नेतत् तयोः शापस्य कारणम् । यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः ॥ १ ॥

The king said : That highly reproachful act which was the cause of the imprecation pronounced on them (by Nārada) and due to which anger was aroused in the divine sage may (kindly) be pointed out (to me), O holy one ! (1)

श्रीशुक उवाच

रुद्रस्यानुचरौ भूत्वा सुहृदौ धनदात्मजौ । कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥ २ ॥
वारुणीं मदिरां पीत्वा मदाघूर्णितलोचनौ । स्त्रीजनैरनुगायद्भिश्चेरतुः पुष्पिते वने ॥ ३ ॥
अन्तः प्रविश्य गङ्गायामम्भोजवनराजिनि । चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥ ४ ॥
यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव । अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत ॥ ५ ॥
तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः । वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ ॥ ६ ॥
तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ । तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥ ७ ॥

Śrī Śuka replied : The two sons of Kubera, who were highly vainglorious despite their being attendants of Lord Rudra, (nay,) whose passion was uncontrollable, and who had drunk the wine called Vāruṇī, were strolling with women singing after them in a woodland full of blossoms in the vicinity of the Mandākinī* flowing through the delightful garden of Kailāsa, their eyes rolling on all sides from intoxication. (2-3) Entering the middle of the Gangā, studded with a series of lotus-beds, they sported with damsels (even) as a pair of elephants would with she-elephants. (4) By the will of Providence, O scion of Kuru, the glorious Nārada (the celestial sage) saw the two demigods there and perceived them intoxicated. (5) Abashed to see him, uncovered as they were and afraid of a curse, the celestial nymphs hurriedly put on their clothes, but not so the two Yakṣas, who remained naked. (6) Seeing the two sons of Kubera inebriate with wine and blind with the pride of wealth, Nārada, who felt inclined to pronounce an imprecation for the sake of showering his grace on them, spoke as follows; (7)

नारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः । श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः ॥ ८ ॥
हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः । मन्यमानैरिमं देहमजरामृत्यु नश्वरम् ॥ ९ ॥
देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम् । भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥ १० ॥
देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च । मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा ॥ ११ ॥
एवं साधारणं देहमव्यक्तप्रभवाप्ययम् । को विद्वानात्मसात् कृत्वा हन्ति जन्तूनृतेऽसतः ॥ १२ ॥
असतः श्रीमदान्धस्य दारिद्र्यं परमञ्जनम् । आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥ १३ ॥

* The holy Gangā, while flowing in the heavenly regions; goes by the name of Mandākinī.

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यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम् । जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः ॥१४॥
दरिद्रो निरहंस्तम्भो मुक्तः सर्वमदैरिह । कृच्छ्रं यदृच्छयाऽऽप्नोति तद्धि तस्य परं तपः ॥१५॥
नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यान्नकाङ्क्षिणः । इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते ॥१६॥
दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः । सद्भिः क्षिणोति तं तर्षं तत आराद् विशुद्ध्यति ॥१७॥
साधूनां समचित्तानां मुकुन्दचरणैषिणाम् । उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥१८॥
तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः । तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥१९॥
यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ । न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥२०॥
अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः । स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥२१॥
वासुदेवस्य सांनिध्यं लब्ध्वा दिव्यशरच्छते । वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥२२॥

Nārada said: Indeed in the case of a man indulging in enjoyable objects no pride other than the pride of wealth, such as that of pedigree (or learning), which is a product of Rajoguṇa, conduces to loss of reason (as the said pride of wealth does); (for) with pride of wealth woman, gambling and liquor are invariably associated. (8) (Nay,) where there is pride of wealth, animals are killed by merciless men of uncontrolled mind, who regard this perishable body as proof against old age and death. (9) Though styled (while living) as agod*, the (human) body is ultimately designated (after death) as a worm (when buried) or as ordure (when devoured by carnivorous animals or birds) or as ashes (when cremated). Is a man perpetrating violence—from which follows perdition—against living beings for the sake of (pampering) such a body alive to his (own) interest? (10) Does this body belong to the giver of food (one's employer or the maintainer of one's body) or (both) to one's father (*lit.*, procreator) and mother (who conceived it and nourished it in the womb as well as outside during its infancy and boyhood) or to one's mother's father (who may claim it as his daughter's son or as his adopted son in the event of his stipulating before her marriage that a son born to her would be adopted by him as his own legal heir) or to a powerful man (such as a king who is entitled to take forced service from any able-bodied labourer) or to one who has purchased it or for that matter to a dog (which is going to devour it after death)? (11) Knowing the body to be a common property as aforesaid and as having its source in and disappearing into the Unmanifest (primordial Matter), nay, identifying himself with it, who else than a fool would kill animals? (12) Poverty is the best eye-salve for a wicked soul blinded with the pride of wealth. A poor man alone looks upon living beings as similar to his own self. (13) He who has his foot (ever) pricked with a thorn would never have a fellow-being suffer such agony, having realized the similarity of (all) living beings (so far as the experience of pleasure and pain is concerned) by means of external signs (such as facial expression etc.). Such is (however) not the case with him whose foot has never (similarly) been pricked with a thorn. (14) Rid of all forms of pride, a poor man is divested of (all) stiffness induced by egotism. The hardship he experiences by the will of Providence actually proves to be his highest austerity in this life. (15) The Indriyas of a poor man, whose body is ever emaciated from hunger and who is longing for food soon grow feeble and his violence too ceases. (16) Pious souls looking upon all with the same eye come into

* A king is honorifically referred to as a 'god among men' (नरदेव) and a Brahman as a 'god on earth' (भूदेव).

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contact only with a poor man (and not with the rich blinded with the pride of wealth). Consorting with saints, a poor man gives up the thirst for money etc. even for noble pursuits and then gets absolutely purified (qualified for final beatitude) soon. (17) What purpose of pious souls, possessed of equanimity and hankering (only) for the feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation), can be served through the wicked, who are proud of their wealth and bank (only) on the objects of senses (that have no reality), and (therefore) deserve to be ignored ? (18) Hence I shall take away the pride, resulting from ignorance, of the two slaves of women, of uncontrolled mind, drunk with the wine called Vāruṇī and blinded with the pride of wealth. (19) Since, in spite of their being the sons of Kubera (a guardian of the world), the two youths are too immersed in ignorance to recognize themselves as uncovered, highly vainglorious as they are, hence they deserve (to be reduced to) the state of a tree (that stands rooted to one spot, is unbending by nature and remains uncovered), so that by my grace they may not behave like that again; and let self-consciousness persist in them (along with the consciousness of their guilt) by my favour even in that state. (20-21) Attaining to the presence of Lord Vāsudeva at the end of a hundred celestial years, and recovering their abode in heaven, they will have acquired Devotion (too). (22)

श्रीशुक उवाच

एवमुक्त्वा स देवर्षिर्गतो नारायणाश्रमम् । नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ ॥२३॥
ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः । जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥२४॥
देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ । तत्तथा साधयिष्यामि यद् गीतं तन्महात्मना ॥२५॥
इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ । आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥२६॥
बालेन निष्कर्षयतान्वगुलूखलं तद् दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ ।
निष्पेततुः परमविक्रमितातिवेपस्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥२७॥
तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धावुपेत्य कुजयोरिव जातवेदाः ।
कृष्णं प्रणम्य शिरसाखिललोकनाथं बद्धाञ्जली विरजसाविदमूचतुः स्म ॥२८॥

Śrī Śuka continued: Saying so, the said Nārada (the celestial sage) went away to the hermitage of the (divine sage) Nārāyaṇa; while Nalakūbara and Maṇigrīva were transformed into two Arjuna trees sprung together. (23) In order to substantiate the prediction of Nārada, the foremost of the devotees of the Lord, Śrī Hari (who stood tied to the mortar) proceeded slowly to the spot where the two Arjuna trees stood as twins. (24) (He said to Himself), "Since Nārada (the celestial sage) is most beloved of Me, therefore, I shall redeem the two sons of Kubera in the same way as has been prophesied by that exalted soul." (25) With this end in view Śrī Kṛṣṇa actually crawled between the two Arjuna trees. With the very interposition of His person the mortar fell crosswise. (26) Uprooted by the infant Śrī Kṛṣṇa, who had a cord tied round His belly and was dragging the said mortar behind Him with (great) vehemence, the two trees fell down with a terrific crash, their trunk, leaves and boughs violently shaken by the force exerted by the supreme Lord. (27) Illuminating the quarters with their great splendour there rose on that spot, like fire hidden in the two trees (and appearing in embodied forms) two celestial figures shorn of (all) pride. Approaching Śrī Kṛṣṇa, the Lord of all the worlds, and bowing down to Him with joined palms, they prayed as follows:—(28)

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कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः । व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥२९॥
त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः । त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥३०॥
त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी । त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् ॥३१॥
गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः । को न्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः ॥३२॥
तस्मै तुभ्यं भगवते वासुदेवाय वेधसे । आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥३३॥
यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः । तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसंगतैः ॥३४॥
स भवान् सर्वलोकस्य भवाय विभवाय च । अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् ॥३५॥
नमः परमकल्याण नमः परममङ्गल । वासुदेवाय शान्ताय यदूनां पतये नमः ॥३६॥
अनुजानीहि नौ भूमंस्तवानुचरकिंकरौ । दर्शनं नौ भगवत ऋषेरासीदनुग्रहात् ॥३७॥

वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥३८॥

"O Kṛṣṇa, the Enchanter of all, O great Yogī (the Master of Yoga), You are the primordial supreme Person. The Brahmans (who have realized the true import of the Vedas) know this universe, manifest as well as unmanifest, as a form of Yours. (29) You are the one (undisputed) Controller of the body, the vital airs, the ego and the Indriyas of all created beings. You alone are the Time-Spirit and the imperishable Lord, the almighty Viṣṇu. (30) You are the subtle (unmanifest) Prakṛti (the divine Energy), consisting of Sattva, Rajas, and Tamas, and You are the Mahat-tattva (the evolute of Prakṛti). You alone are the Puruṣa (Spirit, the propeller of Prakṛti), the Witness (of all), the Knower of the diseases and morbidities of all psycho-physical organisms. (31) You (the perceiving subject) cannot be grasped through the modes of Prakṛti, much less through their modifications (in the shape of the intellect, the ego, the senses etc.), which are (all) open to perception. And shut up in a psycho-physical organism (a product of the three Guṇas), who (what Jīva) in this world is competent to perceive You, who already existed (even before its birth, as a self-evident truth) ? (32) Hail to You as such, Lord Vāsudeva (the Deity presiding over the intellect), the Creator (etc. of the universe), the Infinite, whose glory stands veiled by the (three) Guṇas, that owe their light to You (alone) ! (33) Disembodied as You are, Your descents in corporeal frames are known through the various feats of valour, unsurpassed, nay, unequalled (by those of anyone) and not found in those identified with a body. (34) As such You, the Dispenser of (all) blessings, have come down (to the mortal plane) this time in Your integral form (the Source of all part manifestations) for (ensuring) the prosperity and liberation (*lit.*, freedom from rebirth) of the entire creation. (35) Hail, O most blessed One ! Hail, O most propitious Lord ! Hail to the gentle Son of Vasudeva, the Lord of the Yadus. (36) (Pray,) allow us, servants of Your servant (Lord Śiva), to depart, O perfect One ! Your (auspicious) sight has been possible for us (only) through the grace of the divine sage (Nārada). (37) Let our speech be employed (hereafter) in recounting Your excellences, our ears in hearing Your stories, our hands in doing Your work, our mind in the thought of Your feet, our head in bowing to the world, Your (own) abode and our sight in beholding saints, Your (very) embodiments. (38)

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श्रीशुक उवाच

इत्थं संकीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः । दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ ॥३९॥

Śrī Śuka went on: Thus glorified by them both, and (yet remaining) tethered to the mortar with a string, Lord Śrī Kṛṣṇa (the Ruler of Gokula) spoke laughingly to the Yakṣas (as follows). (39)

श्रीभगवानुवाच

ज्ञातं मम पुरैवैतद्ऋषिणा करुणात्मना । यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः ॥४०॥
साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् । दर्शनान्नो भवेद् बन्धः पुंसोऽक्ष्णोः सवितुर्यथा ॥४१॥
तद् गच्छतं मत्परमौ नलकूबर सादनम् । संजातो मयि भावो वामीप्सितः परमोऽभवः ॥४२॥

The Lord said: It was already known to Me how grace was showered on you both through execration by the kind-hearted sage (Nārada) in the form of your utter degradation (to the state of trees), blinded as you were with the pride of fortune. (40) From the sight of pious souls (treading the path of virtue and) possessed of equanimity (Self-Realization), who have thoroughly applied their mind to Me there follows no bondage (but emancipation) for men, any more than the obstruction of eyes from the sight of the (rays of the) sun. (On the other hand) their bondage ceases even as darkness disappears with sunshine). (41) Therefore, O Nalakūbara (and Maṇigrīva), return you to your abode, now that you both have realized Me as the highest object of your adoration. Supreme devotion to Me, leading to cessation of rebirth and sought by you, has (already) been kindled (in you). (42)

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः । बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नारदशापो नाम दशमोऽध्यायः ॥ १० ॥

Śrī Śuka continued: Thus spoken to (by the Lord), the two went round the Lord, who was tied to the mortar (yet), bowed low to Him again and again and, taking leave of Him, proceeded in a northerly direction. (43)

Thus ends the tenth discourse, "Imprecation pronounced (on Nalakūbara and Maṇigrīva) by Nārada", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकादशोऽध्यायः

Discourse XI

Destruction of Vatsāsura and Bakāsura

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम् । तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥ १ ॥
भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ । बभ्रमुस्तदविज्ञाय लब्धयं पतनकारणम् ॥ २ ॥
उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम् । कस्येदं कुत आश्चर्यमुत्पात इति कातराः ॥ ३ ॥

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बाला ऊचुरनेनेति तिर्यग्गतमुलूखलम् । विकर्षता मध्यगेन पुरुषावप्यचक्ष्महि ॥ ४ ॥
न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत् । बालस्योत्पाटनं तर्वोः केचित् संदिग्धचेतसः ॥ ५ ॥
उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम् । विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह ॥ ६ ॥

Śrī Śuka began again: Hearing the noise of the two falling trees, and disturbed with the fear of a thunderbolt, the cowherds headed by Nanda came to that spot, O jewel among the Kurus ! (1) They saw there the two Arjuna trees fallen to the ground. Failing (however) to perceive the cause of their fall, (though) obvious in the shape of the infant (Śrī Kṛṣṇa) dragging the mortar tied (to Him) with a cord, they wondered whose work it was and from what source that strange phenomenon could be. They were alarmed to think that it was an evil portent and felt (utterly) bewildered. (2-3) The infants (who happened to be playing there) said, "The trees were uprooted by (none else than) this chap, who had taken his position between the trees while dragging the mortar, that had fallen aslant. We also saw two men (rising from their midst)." (4) The cowherds (however) did not credit their report because (they thought that) it was not possible for that child to uproot the two (huge) trees in that way. Others (who recollected that it was the child Śrī Kṛṣṇa that had taken the life of Pūtanā and throttled the demon Tṛṇāvarta the other day) stood with their mind full of doubt. (5) Finding his son dragging the mortar, though (himself) tied with a cord, Nanda with a laughing countenance set him completely free, so the tradition goes. (6)

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालवत् क्वचित् । उद्गायति क्वचिन्मुग्धस्तद्वशो दारुयन्त्रवत् ॥ ७ ॥
बिभर्ति क्वचिदाज्ञप्तः पीठकोन्मानपादुकम् । बाहुक्षेपं च कुरुते स्वानां च प्रीतिमावहन् ॥ ८ ॥
दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम् । व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥ ९ ॥

Encouraged by the cowherdesses (by means of coaxing words and assurances), the Lord now danced like an (ordinary) infant and now sang guilelessly at the top of His voice, behaving like a puppet (wholly) subject to their will. (7) Ordered (by them) He would now bear a wooden seat, a measure or a pair of wooden sandals and strike on His arms (like a veteran wrestler), causing delight to His kinsmen (thereby). (8) Demonstrating in the world to those who knew Him (His divinity) His own subjection to the will of His servants, the Lord indeed brought joy to (the land of) Vraja through His infantile sports (9)

क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः । फलार्थी धान्यमादाय ययौ सर्वफलप्रदः ॥१०॥
फलविक्रयिणी तस्य च्युतधान्यं करद्वयम् । फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥११॥

Hearing the words "O buy fruits !" and taking foodgrains (in the hollow of His palms) Śrī Kṛṣṇa (the immortal Lord), the Dispenser of fruit to all, went forth in haste desirous of fruits. (10) The fruiteress filled with fruits both His palms even though the foodgrains (contained in them) had slipped (through the gap between His fingers); and the fruit basket (of the fruiteress in its turn) got filled with precious stones. (11)

सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्वयत् । रामं च रोहिणी देवी क्रीडन्तौ बालकैर्भृशम् ॥१२॥
नोपेयातां यदाऽऽहूतौ क्रीडासङ्गेन पुत्रकौ । यशोदां प्रेषयामास रोहिणी पुत्रवत्सलाम् ॥१३॥
क्रीडन्तं सा सुतं बालैरतिवेलं सहाग्रजम् । यशोदाजोहवीत् कृष्णं पुत्रस्नेहस्नुतस्तनी ॥१४॥
कृष्ण कृष्णारविन्दाक्ष तात एहि स्तनं पिब । अलं विहारैः क्षुत्क्षान्तः क्रीडाश्रान्तोऽसि पुत्रक ॥१५॥

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हे रामागच्छ तातासु सानुजः कुलनन्दन । प्रातरेव कृताहारस्तद् भवान् भोक्तुमर्हति ॥१६॥
प्रतीक्षते त्वां दाशार्ह भोक्ष्यमाणो व्रजाधिपः । एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः ॥१७॥
धूलिधूसरिताङ्गस्त्वं पुत्र मज्जनमावह । जन्मर्क्षमद्य भवतो विप्रेभ्यो देहि गाः शुचिः ॥१८॥
पश्य पश्य वयस्यास्ते मातृमृष्टान् स्वलंकृतान् । त्वं च स्नातः कृताहारो विहरस्व स्वलंकृतः ॥१९॥
इत्थं यशोदा तमशेषशेखरं मत्वा सुतं स्नेहनिबद्धधीर्नृप ।
हस्ते गृहीत्वा सहराममच्युतं नीत्वा स्ववाटं कृतवत्यथोदयम् * ॥२०॥

On a certain (subsequent) day the venerable Rohiṇī called Śrī Kṛṣṇa, who had felled the Arjuna trees, and Balarāma, both fondly playing with (other) children on the river bank. (12) When in Their fondness for play the two Boys did not return (even) though called, Rohiṇī sent Yaśodā, who was (deeply) affectionate towards her son. (13) Yaśodā repeatedly shouted for Śrī Kṛṣṇa, who had been playing with His elder brother (Balarāma) and (other) children beyond the limit of time, her breasts overflowing from affection for her son:—(14) "Kṛṣṇa, Kṛṣṇa, O darling with lotus-like eyes, come, suck my breasts ! Have done with (your) pastimes. You are emaciated from hunger and fatigued with sport, O dear son ! (15) O Rāma dear, come at once with your younger brother (Kṛṣṇa), O delight of your race ! You had your breakfast early in the morning. Hence you ought to dine (now). (16) The lord of Vraja (your father) is waiting for you, O scion of Dāśārha, in order to take his meals. (Therefore,) come, bring delight to us both (your father as well as myself). Return to your home, O boys ! (17) Take your bath, my boy,—you whose person is soiled with dust. The star presiding over your birth is in the ascendant today. Getting purified (through bath), give away cows to (holy) Brahmans. (18) Lo ! look at yout playmates, who have been washed and well-adorned by their mothers. Resume you your play after you have bathed and finished your meals and are well-adorned." (19) Saying so and thinking Śrī Kṛṣṇa, the Crown of all, to be her son, Yaśodā, whose mind was bound with (ties of affection) for Him, O protector of men, clasped Him along with Balarāma by the hand and taking Them to her house, presently performed rites calculated to bring good luck to Them. (20)

गोपवृद्धा महोत्पाताननुभूय बृहद्वने । नन्दादयः समागम्य व्रजकार्यममन्त्रयन् ॥२१॥
तत्रोपनन्दनामाऽऽह गोपो ज्ञानवयोऽधिकः । देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः ॥२२॥
उत्थातव्यमितोऽस्माभिर्गोकुलस्य हितैषिभिः । आयान्त्यत्र महोत्पाता बालानां नाशहेतवः ॥२३॥
मुक्तः कथंचिद् राक्षस्या बालघ्न्या बालको ह्यसौ । हरेरनुग्रहान्नूनमनश्नोपरि नापतत् ॥२४॥
चक्रवातेन नीतोऽयं दैत्येन विपदं वियत् । शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः ॥२५॥
यन्न म्रियेत द्रुमयोरन्तरं प्राप्य बालकः । असावन्यतमो वापि तदप्यच्युतरक्षणम् ॥२६॥
यावदौत्पातिकोऽरिष्टो व्रजं नाभिभवेदितः । तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः ॥२७॥
वनं वृन्दावनं नाम पशव्यं नवकाननम् । गोपगोपीगवां सेव्यं पुण्याद्रितृणवीरुधम् ॥२८॥
तत्तत्राद्यैव यास्यामः शकटान् युङ्क्त मा चिरम् । गोधनान्यग्रतो यान्तु भवतां यदि रोचते ॥२९॥

Observing evil portents of a grave nature at Bṛhadvana (Gokula), elderly cowherds headed by Nanda came together and deliberated as to what should be done in the interests of Vraja. (21) Of them, a cowherd, Upananda by name—who was advanced in wisdom and age, possessed insight into the true nature of things as well as into the peculiarities of time and place and did

* Verses 10 to 20 above have not been commented upon by Śrīdhara Swāmī and Achārya Vallabha too and are evidently not recognized by them.

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what was pleasing to Balarāma and Śrī Kṛṣṇa,—spoke as follows:—(22) "We, who wish well of Gokula, ought to shift from this place. (For) here appear evil portents of a grave nature, foreboding destruction of infants. (23) Indeed this boy (Śrī Kṛṣṇa) was somehow rescued from (the clutches of) the ogress (Pūtanā) who took the life of infants. It was surely by the grace of Śrī Hari that the cart did not fall on him. (24) Carried away to the skies, the resort of birds, by a demon in the form of a whirlwind, he dropped on a rock and was saved (even) in that predicament by the rulers of gods (our tutelary deities). (25) That this boy or any other boy too should not die on getting between the two (Arjuna) trees (even while they fell) was also an act of deliverance by the immortal Lord (Viṣṇu). (26) Before a calamity foreboded by evil portents should overtake Vraja we shall shift from here to some other place along with our followers, taking our infants with us. (27) There is a forest, Vṛndāvana by name, suitable for cattle, full of evergreen woodlands, fit to be resorted to by cowherds and cowherdesses and the bovine race and consisting of sacred hills, pasturage and plants (28) Therefore, we shall go there this very day. Get the carts ready; do not tarry. Let the cattle wealth proceed ahead if it pleases you (all)." (29)

तच्छ्रुत्वैकधियो गोपाः साधु साध्विति वादिनः । व्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः ॥३०॥
वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च । अनस्स्वारोप्य गोपाला यत्ता आत्तशरासनाः ॥३१॥
गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः । तूर्यघोषेण महता ययुः सहपुरोहिताः ॥३२॥
गोप्यो रूढरथा नूत्नकुचकुङ्कुमकान्तयः । कृष्णलीला जगुः प्रीता निष्ककण्ठ्यः सुवाससः ॥३३॥
तथा यशोदारोहिण्यावेकं शकटमास्थिते । रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके ॥३४॥
वृन्दावनं सम्प्रविश्य सर्वकालसुखावहम् । तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत् ॥३५॥
वृन्दावनं गोवर्धनं यमुनापुलिनानि च । वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप ॥३६॥

Hearing this, the cowherds, who were (all) of one mind, said, "Right! Good!" Bringing together their respective herds, they went forth with their effects loaded (on the carts). (30) Putting the aged, infants, womenfolk and all accessories, O king, on the carts and placing the cattle-wealth at the head, the cowherds, who were (all) alert and carried bows, blew horns on all sides and proceeded with their family priests accompanied by a loud flourish of trumpets. (31-32) Mounted on chariots and splendid with saffron freshly painted on their breasts, cowherdesses, whose necks were adorned with strings of gold coins and who were (all) finely dressed, delightfully sang the pastimes of Śrī Kṛṣṇa. (33) Similarly mounted on one and the same chariot, Yaśodā and Rohiṇī, who were anxious to hear the stories of their Darlings, shone with Balarāma and Śrī Kṛṣṇa (by their side). (34) Duly entering Vṛndāvana, which was delightful at all times (during all seasons), they set up (on the first day) by means of their carts a crescent-shaped habitation for their cattle. (35) At the sight of Vṛndāvana, the Govardhana hill and the sandy banks of the (holy) Yamunā supreme joy filled the mind of Balarāma and Śrī Kṛṣṇa, O protector of men! (36)

एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः । कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः ॥३७॥
अविदूरे व्रजभुवः सह गोपालदारकैः । चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥३८॥

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क्वचिद् वादयतो वेणुं क्षेपणैः क्षिपतः क्वचित् । क्वचित् पादैः किङ्किणीभिः क्वचित् कृत्रिमगोवृषैः ॥३९॥
वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् । अनुकृत्य रुतैर्जन्तूंश्चेरतुः प्राकृतौ यथा ॥४०॥

Affording delight in this way to the inhabitants of Vraja by means of Their infantile gestures and sweet expressions the two Brothers in due time grew to be the keepers of calves. (37) Equipped with various playthings They pastured the calves not far from the area of cow-pens in the company of (other) cowherd boys. (38) Now they played on the flute and now hurled stones etc. by means of slings. Sometimes They threw them with Their feet making a tinkling noise with the tiny bells fastened to their girdle; while at other times They contended with each other playing the part of bulls and bellowing (like them) in the company of (other) boys disguised as bulls. (Nay,) mimicking animals (of various kinds), by crying like them, They moved about (in the woods) like ordinary (human) infants. (39-40)

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः । वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत् ॥४१॥
तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः । दर्शयन् बलदेवाय शनैर्मुग्ध इवासदत् ॥४२॥
गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः । भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ।
स कपित्थैर्महाकायः पात्यमानैः पपात ह ॥ ४३ ॥
तं वीक्ष्य विस्मिता बालाः शशंसुः साधु साध्विति । देवाश्च परिसंतुष्टा बभूवुः पुष्पवर्षिणः ॥४४॥

Once, while They were grazing the calves on the bank of the Yamunā along with Their companions, a demon appeared (there) with intent to slay Śrī Kṛṣṇa and Balarāma. (41) Observing him disguised as a calf in the herd of calves and pointing him out to Baladeva, Śrī Hari slowly approached him like an ignorant chap. (42) Seizing him by his hind legs, tail and all, and revolving him, the immortal Lord (Śrī Kṛṣṇa) threw him lifeless against the top of a Kapittha tree. Along with the Kapittha fruits that were being made to drop (by the dead weight of his body), the demon too (who had while dying involuntarily given up his disguise and appeared in his own demoniac form) fell down. (43) Surprised to behold him, the boys raised a shout of applause, saying "Well done ! Bravo !" The gods were highly gratified (at this) and showered flowers. (44)

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ । सप्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः ॥४५॥
स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा । गत्वा जलाशयाभ्याशं पाययित्वा पपुर्जलम् ॥४६॥
ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् । तत्रसुर्वज्रनिर्भिन्नं गिरेः शृङ्गमिव च्युतम् ॥४७॥
स वै बको नाम महानसुरो बकरूपधृक् । आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली ॥४८॥
कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोऽर्भकाः । बभूवुरिन्द्रियाणीव विना प्राणं विचेतसः ॥४९॥
तं तालुमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगद्गुरोः ।
चच्छर्द सद्योऽतिरुषाक्षतं बकस्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥५०॥
तमापतन्तं स निगृह्य तुण्डयोर्दोर्भ्यां बकं कंससखं सतां पतिः ।
पश्यत्सु बालेषु ददार लीलया मुदावहो वीरणवद् दिवौकसाम् ॥५१॥
तदा बकारिं सुरलोकवासिनः समाकिरन् नन्दनमल्लिकादिभिः ।
समीडिरे चानकशङ्खसंस्तवैस्तद् वीक्ष्य गोपालसुता विसिस्मिरे ॥५२॥

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मुक्तं बकास्यादुपलभ्य बालका रामादयः प्राणमिवेन्द्रियो गणः ।
स्थानागतं तं परिरभ्य निर्वृताः प्रणीय वत्सान् व्रजमेत्य तज्जगुः ॥५३॥
श्रुत्वा तद् विस्मिता गोपा गोप्यश्चातिप्रियादृताः । प्रेत्यागतमिवौत्सुक्यादैक्षन्त तृषितेक्षणाः ॥५४॥
अहो बतास्य बालस्य बहवो मृत्यवोऽभवन् । अप्यासीद् विप्रियं तेषां कृतं पूर्वं यतो भयम् ॥५५॥
अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः । जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत् ॥५६॥
अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित् । गर्गो यदाह भगवानन्वभावि तथैव तत् ॥५७॥
इति नन्दादयो गोपाः कृष्णरामकथां मुदा । कुर्वन्तो रममाणाश्च नाविन्दन् भववेदनाम् ॥५८॥
एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे । निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥५९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे वत्सबकवधो नामैकादशोऽध्यायः ॥ ११ ॥

Assuming the role of keepers of calves, the two sole Protectors of all the worlds roamed about (in the woods) grazing calves with Their breakfast in the wallet. (45) Reaching the vicinity of a pond with intent to give a drink each to his own herd, one day, all made their calves drink water and drank of it themselves. (46) The boys saw standing there a monstrous creature resembling a mountain-peak struck off with (Indra's) thunderbolt, and got frightened. (47) He was indeed a great demon, Baka by name, and disguised as a heron. Approaching all of a sudden, the powerful monster with a sharp beak swallowed Śrī Kṛṣṇa. (48) Perceiving Śrī Kṛṣṇa swallowed by a huge heron, the (cowherd) boys led by Balarāma got stupefied like the senses devoid of life. (49) Baka forthwith disgorged Śrī Kṛṣṇa (the son of a cowherd), the father (even) of Brahmā (the father of the universe),—who was burning the root of its palate,—and rushed once more in a great rage with intent to kill Him with its bill. (50) Seeing Baka, a friend of Kaṃsa, rushing (towards Him) and seizing it by the two halves of its bill, Śrī Kṛṣṇa, the Protector of the righteous, tore up the demon like a blade of straw in (mere) sport, bringing delight to the denizens of heaven, while the (cowherd) boys stood looking on. (51) Then the denizens of the celestial region showered the Slayer of Baka with jasmine and other blossoms of Nandana (Indra's garden) and cheered Him with the beating of drums, blowing of conches and the singing of praises. The cowherd boys were filled with wonder to behold this. (52) Relieved to find Him released from the mouth of Baka and returned to the sporting ground, the boys headed by Balarāma embraced Him even as the senses would welcome life. Collecting the calves, they returned to Vraja and narrated the incident. (53) Astonished to hear of it and greeted by Śrī Kṛṣṇa (who was most beloved of them), the cowherds and cowherdesses looked on Him with thirsty eyes out of eagerness as though he had returned from the land of the dead. (54) (They said to one another,) "Oh, dear me ! there has been many a mortal enemy of this chap ! Evil has (however) befallen them alone inasmuch as terror was brought by them to others in a previous existence. (55) Though terrible to look at, they are certainly not able to overpower Him all the same. Approaching him with intent to slay him they (on the other hand), perish like moths in fire. (56) Ah, the words of the knowers of Brahma can never be untrue ! Whatever the worshipful Garga uttered has been fully verified." (57) Thus recounting with joy the story of Śrī Kṛṣṇa and Balarāma and rejoicing (over it), the cowherds headed by Nanda did not experience the agony

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of mundane life. (58) in this way Balarāma and Śrī Kṛṣṇa passed Their childhood in Vraja in childlike games, such as hide-and-seek, constructing toy-dams, and jumping over like monkeys. (59)

Thus ends the eleventh discourse, entitled "The destruction of Vatsāsura and Bakāsura," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Deliverance of Aghāsura

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात् प्रातः समुत्थाय वयस्यवत्सपान् ।
प्रबोधयञ्छृङ्गरवेण चारुणा विनिर्गतो वत्सपुरस्सरो हरिः ॥ १ ॥
तेनैव साकं पृथुकाः सहस्रशः स्निग्धाः सुशिग्वेत्रविषाणवेणवः ।
स्वान् स्वान् सहस्रोपरिसंख्ययान्वितान् वत्सान् पुरस्कृत्य विनिर्युयुर्मुदा ॥ २ ॥
कृष्णवत्सैरसंख्यातैर्यूथीकृत्य स्ववत्सकान् । चारयन्तोऽर्भलीलाभिर्विजह्रुस्तत्र तत्र ह ॥ ३ ॥
फलप्रवालस्तबकसुमनःपिच्छधातुभिः । काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् ॥ ४ ॥
मुष्णन्तोऽन्योन्यशिक्यादीन् ज्ञातानाराच्च चिक्षिपुः । तत्रत्याश्च पुनर्दूराद्धसन्तश्च पुनर्ददुः ॥ ५ ॥
यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम् । अहं पूर्वमहं पूर्वमिति संस्पृश्य रेमिरे ॥ ६ ॥
केचिद् वेणून् वादयन्तो ध्मान्तः शृङ्गाणि केचन । केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥ ७ ॥
विच्छायाभिः प्रधावन्तो गच्छन्तः साधु हंसकैः । बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥ ८ ॥
विकर्षन्तः कीशबालानारोहन्तश्च तैर्द्रुमान् । विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु ॥ ९ ॥
साकं भेकैर्विलङ्घन्तः सरित्प्रस्रवसम्प्लुताः । विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥ १० ॥
इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदैवतेन ।
मायाश्रितानां नरदारकेण साकं विजह्रुः कृतपुण्यपुञ्जाः ॥ ११ ॥
यत्पादपांसुर्बहुजन्मकृच्छ्रतो धृतात्मभिर्योगिभिरप्यलभ्यः ।
स एव यद्दृग्विषयः स्वयं स्थितः किं वर्ण्यते दिष्टमतो व्रजौकसाम् ॥ १२ ॥

Śrī Śuka resumed: Intending to have His midday meal in the forest, and arising early in the morning, on a certain day, Śrī Hari issued forth from Vraja with calves going before Him, waking up His companions, the cowherd boys, with the charming sound of His horn. (1) With Him, again, affectionate boys equipped with lovely slings, canes, horns and flutes sallied forth with joy in thousands, driving before them each his own herd of calves consisting of more than a thousand each. (2) Herding their own calves with the numberless calves of Śrī Kṛṣṇa and grazing them, they diverted themselves here and there with infantile sports, so the tradition goes. (3) Already adorned with glass beads, Guñjā seeds, gems and gold, they (further) decked themselves with fruits, tender leaves, bunches of flowers as well as single flowers,

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peacock feathers and minerals. (4) Hiding one another's slings and other articles, they flung them away to a distance when the things were discovered. Those seated there threw them farther away and returned them laughing (only when the robbed ones got over-annoyed). (5) If Śrī Kṛṣṇa went away to a distance in order to witness the sylvan beauty, they vied with one another in touching Him first and felt delighted to embrace Him. (6) Some played on flutes, others blew horns; still others hummed in tune with bees, while some more uttered sweet notes with cuckoos. (7) Others took delight in running fast with the shadows of birds and walking gracefully in the company of swans, sitting in a line with herons and dancing with peacocks. (8) Some more rejoiced in pulling the tails of monkeys and climbing up the trees along with them (holding their tails all the while). Nay, others made a wry face after the monkeys and leapt with them (from one bough to another) on trees. (9) Still others, who dived in rivers and in cascades, hopped with frogs; while some made fun of their own reflections and cursed their echoes. (10) Possessed of a (rich) store of merit, earned by them (in the past), they sported thus with Śrī Kṛṣṇa—who combines in Himself absolute existence, unmixed bliss and pure consciousness in the eyes of the wise,—the supreme Deity in the eyes of those who have accepted His service and a (mere) human infant in the eyes of those who have hugged the Māyā. (11) Beyond the following how can it be possible to describe the good luck of the inhabitants of Vraja, within the range of whose vision stood in person the selfsame Lord the dust of whose feet cannot be had even by adepts in Yoga who have controlled their mind by rigid austerities continued through many lives. (12)

अघासुर

अथाघनामाभ्यपतन्महासुरस्तेषां मुखक्रीडनवीक्षणाक्षमः ।
नित्यं यदन्तर्निजजीवितेप्सुभिः पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥१३॥
दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः ।
अयं तु मे सोदरनाशकृत् तयोर्द्वयोर्ममैनं सबलं हनिष्ये ॥१४॥
एते यदा मत्सुहृदोस्तिलापः कृतास्तदा नष्टसमा व्रजौकसः ।
प्राणे गते वर्ष्मसु का नु चिन्ता प्रजासवः प्राणभृतो हि ये ते ॥१५॥
इति व्यवस्याजगरं बृहद् वपुः स योजनाययामहाद्रिपीवरम् ।
धृत्वाद्भुतं व्यात्तगुहाननं तदा पथि व्यशेत ग्रसनाशया खलः ॥१६॥
धराधरोष्ठो जलदोत्तरोष्ठो दर्याननान्तो गिरिशृङ्गदंष्ट्रः ।
ध्वान्तान्तरास्यो विततध्वजिह्वः परुषानिलश्वासदवेक्षणोष्णः ॥१७॥
दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम् । व्यात्ताजगरतुण्डेन ह्युत्प्रेक्षन्ते स्म लीलया ॥१८॥
अहो मित्राणि गदत सत्त्वकूटं पुरःस्थितम् । अस्मत्संग्रसनव्यात्तव्यालतुण्डायते न वा ॥१९॥
सत्यमर्ककरारक्तमुत्तराहनुवद् घनम् । अधराहनुवद् रोधस्तत्प्रतिच्छाययारुणम् ॥२०॥
प्रतिस्पर्धेते सृक्किभ्यां सव्यासव्ये नगोदरे । तुङ्गशृङ्गालयोऽप्येतास्तद्दंष्ट्राभिश्च पश्यत ॥२१॥
आस्तृतायाममार्गोऽयं रसनां प्रतिगर्जति । एषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् ॥२२॥
दावोष्णखरवातोऽयं श्वासवद् भाति पश्यत । तद्दग्धसत्त्वदुर्गन्धोऽप्यन्तरामिषगन्धवत् ॥२३॥

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अस्मान् किमत्र ग्रसिता निविष्टानयं तथा चेद् बकवद् विनङ्क्ष्यति ।
क्षणादनेनेति बकार्युशन्मुखं वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥२४॥
इत्थं मिथोऽतथ्यमतज्ज्ञभाषितं श्रुत्वा विचिन्त्येत्यमृषा मृषायते ।
रक्षो विदित्वाखिलभूतहृत्स्थितः स्वानां निरोद्धुं भगवान् मनो दधे ॥२५॥
तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न गीर्णाः शिशवः सवत्साः ।
प्रतीक्षमाणेन बकारिवेशनं हतस्वकान्तस्मरणेन रक्षसा ॥२६॥
तान् वीक्ष्य कृष्णः सकलाभयप्रदो ह्यनन्यनाथान् स्वकरादवच्युतान् ।
दीनांश्च मृत्योर्जठराग्निघासान् घृणार्दितो दिष्टकृतेन विस्मितः ॥२७॥
कृत्यं किमत्रास्य खलस्य जीवनं न वा अमीषां च सतां विहिंसनम् ।
द्वयं कथं स्यादिति संविचिन्त्य तज्ज्ञात्वाविशत् तुण्डमशेषदृग् हरिः ॥२८॥
तदा घनच्छदा देवा भयाद् हाहेति चुक्रुशुः । जह्रुषुर्ये च कंसाद्याः कौणपास्त्वघबान्धवाः ॥२९॥
तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम् । चूर्णीचिकीर्षोरात्मानं तरसा वव्रृधे गले ॥३०॥
ततोऽतिकायस्य निरुद्धमार्गिणो ह्युद्गीर्णदृष्टेर्भ्रमतस्त्वितस्ततः ।
पूर्णोऽन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्पाट्य विनिर्गतो बहिः ॥३१॥
तेनैव सर्वेषु बहिर्गतेषु प्राणेषु वत्सान् सुहृदः परेतान् ।
दृष्ट्वा स्वयोत्थाप्य तदन्वितः पुनर्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥३२॥
पीनाहिभोगोत्थितमद्भुतं महज्ज्योतिः स्वधाम्ना ज्वलयद् दिशो दश ।
प्रतीक्ष्य खेऽवस्थितमीशनिर्गमं विवेश तस्मिन् मिषतां दिवौकसाम् ॥३३॥
ततोऽतिहृष्टाः स्वकृतोऽकृतार्हणं पुष्पैः सुरा अप्सरसश्च नर्तनैः ।
गीतैः सुगा वाद्यधराश्च वाद्यकैः स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ॥३४॥
तदद्भुतस्तोत्रसुवाद्यगीतिकाजयादिनैकोत्सवमङ्गलस्वनान् ।
श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद् दृष्ट्वा महीशस्य जगाम विस्मयम् ॥३५॥
राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम् । व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् ॥३६॥
एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे ॥३७॥
नैतद् विचित्रं मनुजार्भमायिनः परावराणां परमस्य वेधसः ।
अघोऽपि यत्स्पर्शनधौतपातकः प्रापात्मसाम्यं त्वसतां सुदुर्लभम् ॥३८॥
सकृद् यदङ्गप्रतिमान्तराहिता मनोमयी भागवतीं ददौ गतिम् ।
स एव नित्यात्मसुखानुभूत्यभिव्युदस्तमायोऽन्तर्गतो हि किं पुनः ॥३९॥

Presently there came (to that spot) a mighty demon, Agha by name, who (evidently) did not brook the sight of their happy sport and whose vulnerable point was ever sought by the gods, that were anxious to preserve their life (against his fierce onslaughts) even though they had partaken of nectar (that had rendered them comparatively immune from death). (13) Perceiving the (cowherd) boys with Śrī Kṛṣṇa at their head, the said Aghāsura, the younger brother of Bakī (Pūtanā) and (the demon) Baka, and who had been sent by Kaṃsa, thought thus:—"Indeed this chap is the slayer of my co-uterine brother and sister; (hence) in order to avenge the wrong done to both those kinsmen of mine I shall despatch him along with his followers. (14) When these are killed (*lit.*, made to serve as an offering for the

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propitiation of my aforesaid relations in place of sesame seeds and water), all the inhabitants of Vraja will then be as good as dead. When life has departed, what cause of worry can there be about the bodies; for indeed the progeny are the life of those that live." (15) Having thus resolved and assuming the monstrous and wonderful form of a boa constrictor, one Yojana (eight miles) long and stout as a big mountain, the wicked fellow then lay down across the road with his cave-like mouth wide open with the hope of devouring them (all). (16) His lower lip rested on the earth, while the upper lip touched the clouds; the corners of his mouth looked like caverns, his fangs resembled mountain-peaks, the interior of his mouth was full of darkness; his tongue was like a broad road, his breath was like a tempestuous blast and he was burning hot (with rage), his eyes resembling a wild fire. (17) Perceiving him as such and taking him to be a beautiful landscape of Vṛndāvana, all in a sportive mood fancied it to be like the wide open mouth of a boa constrictor. (18) (They said to one another,) "O friends! tell us whether the semblance of a living being standing before us resembles or not the mouth of a serpent distended for devouring us." (19) (Another said,) "True, the cloud turned reddish through the rays of the sun appears as though it were its upper jaw; while the earth below, ruddy through its reflection, looks like its lower lip." (20) (A third one said,) "Lo! the mountain caverns on its right and left vie with the corners of its mouth; (while) these rows of lofty peaks too compete with its fangs." (21) "This broad and long road vies with its tongue; while the darkness pent up in the midst of these mountain-peaks emulates the interior of its mouth." (22) "Look here, this fierce wind heated by a wild fire appears like its breath; while the foul smell of animals burnt by it stinks like the flesh (of animals) in its belly." (23) "(If it is really the mouth of a serpent,) will it gulp us down when we have found our way into it? If so, it will perish like the heron in a moment at the hands of Śrī Kṛṣṇa." Saying so and staring at the bewitching face of Śrī Kṛṣṇa (the Slayer of Baka), they went on, loudly laughing and clapping their hands. (24) Hearing thus the talk—which was far from the truth—of those children, who were ignorant of the real fact, and thinking that the serpent, though real, appeared fictitious to them, and perceiving the python to be an ogre, the Lord, installed in the heart of all living beings, made up His mind to restrain His companions. (25) Meanwhile the children along with the calves made their way into the bowels of the demon, but they were not (immediately) devoured by the ogre, who awaited the entry of Śrī Kṛṣṇa (the Slayer of Baka), remembering (as he did) the death of his relations (his brother Baka and sister Bakī), that had been slain by Him. (26) Perceiving the children—who, in fact, accounted Him their sole Protector—as having slipped out of His control and having turned into fodder for the gastric fire of Agha (who was terrible as Death) and as (thus) reduced to a miserable plight, Śrī Kṛṣṇa, who vouchsafes protection to all, was moved with pity and at the same time astonished at the work of destiny. (27) Deeply pondering as to what should be done under such circumstances so that the life of this wicked one might not be prolonged and the death of these good fellows be averted—as to how both these purposes be achieved, the all-perceiving Śrī Hari hit upon a plan and entered the mouth of the python. (28) At that moment the gods, who were esconced behind a curtain of clouds, shrieked in terror, "Welladay, welladay", while the ogres who were friends of Agha, Kaṃsa being the foremost of them, felt rejoiced. (29) Hearing this, however, the immortal Lord Śrī Kṛṣṇa speedily

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grew (to huge dimensions) in the throat of the monster, who was eager to pulverize Him along with the other children and calves (too). (30) Pent up and spread through the internal organs of the monster —whose throat was completely choked, whose eyes had (consequently) shot out and who was indeed rocking from side to side,—his vital air thereupon forced its way out splitting open all of a sudden (the aperture in) his crown. (31) All his senses (too) having departed through that very passage, Lord Śrī Kṛṣṇa (the Bestower of Liberation) revived the dead calves and friends by His (life-giving) look and, accompanied by them, then issued forth from the mouth (of the monster). (32) Setting ablaze with its lustre (all) the ten directions, a weird and powerful (column of) light rose from the robust body of the serpent, paused awhile in the air awaiting the Lord's exit and (presently) entered Him while the denizens of heaven looked on (with wonder). (33) Immensely rejoiced, the latter then offered (their) worship to the Lord, who had accomplished their purpose,—the gods by (showering) flowers and Apsarās through dances, the Gandharvas and others (noted for their charming songs) through their songs and Vidyādharas and others (well-versed in instrumental music), by (playing on) their instruments, the Brahmans through (their) hymns of praise and his own attendants and devotees through shouts of victory. (34) Hearing the auspicious sounds of those wonderful panegyrics, melodious instruments and songs and shouts of victory etc. connected with a number of festivities, close to his own abode (Satyaloka, the highest heaven). Brahmā (the birthless one) came (to the spot) at once and felt astonished to witness the Lord's glory. (35) O Parīkṣit, the weird skin at Vṛndāvana of that python, when dry, served for a long time as a great hollow for the sports of the inhabitants of Vraja. (36) Observing (that very moment) this exploit of Śrī Hari—in the shape of delivering themselves as well as the serpent from Death (in the guise of Aghāsura in their own case and in the guise of rebirth in the case of the serpent),—done in the fifth year, the (cowherd) boys recounted it, full of astonishment, in Vraja in His sixth year (that is, a year later) ! (37) It is no wonder on the part of the Supreme,—who had assumed the semblance of a human child,—the Creator of the high (Brahmā and others) and the low (the sub-human creation), that even Aghāsura, (all) whose sins had been washed away by His very touch, attained oneness with Him, which is as a matter of fact most difficult to attain on the part of the unrighteous. (38) Having actually entered the body of Aghāsura, what indeed would He not give to that demon,—the Lord who has kept Māyā at a respectable distance (from Himself) by virtue of His eternal realization of the blissful nature of His Self, nay, (even) a conceptual image of whose personality once installed in the mind has conferred the divine state (on devotees like Khaṭwānga) ! (39)

सूत उवाच

इत्थं द्विजा यादवदेवदत्तः श्रुत्वा स्वरातुश्चरितं विचित्रम् ।
पप्रच्छ भूयोऽपि तदेव पुण्यं वैयासकिं यन्निगृहीतचेताः ॥४०॥

Sūta continued: Having thus heard, O Brahmans, the wonderful story of his Protector, Emperor Parīkṣit (who had been gifted to his grandfather by Śrī Kṛṣṇa, the Lord of the Yādavas), questioned the sage Śuka (the son of Vyāsa) once more about the same sacred story, that had captivated his mind. (40)

राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् । यत् कौमारे हरिकृतं जगुः पौगण्डकेऽर्भकाः ॥४१॥

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तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो । नूनमेतद्धरेरेव माया भवति नान्यथा ॥४२॥
वयं धन्यतमा लोके गुरोऽपि क्षत्रबन्धवः । यत् पिबामो मुहुस्त्वत्तः पुण्यं कृष्णकथामृतम् ॥४३॥

The king said: How could an act done at a distant time be conceived as having taken place at the present time, O holy one? (For you have just said that) the cowherd boys related in His sixth year what had been done by Śrī Hari (Śrī Kṛṣṇa) in His fifth year. (41) (Pray,) tell me that, O great Yogī; (for) great is our curiosity (in this matter), O preceptor! Surely this must be Śrī Hari's Māyā alone; it could not be otherwise. (42) Though Kṣatriyas in name alone, O preceptor, we are most blessed in the world in that we are repeatedly drinking through you the holy nectar in the shape of Śrī Kṛṣṇa's stories. (43)

सूत उवाच

इत्थं स्म पृष्टः स तु बादरायणिस्तत्स्मारितानन्तहृताखिलेन्द्रियः ।
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः प्रत्याह तं भागवतोत्तमोत्तम ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे द्वादशोऽध्यायः ॥ १२ ॥

Sūta went on: Questioned thus (by Parīkṣit), the sage Śuka (the son of Bādarāyaṇa),—who was indeed robbed of all his senses by Śrī Kṛṣṇa (the immortal Lord), of whom he was reminded by that question, answered him (as follows), O crown-jewel among the foremost votaries of the Lord, having slowly recovered his consciousness of the outer world with (great) difficulty. (44)

Thus ends the twelfth Discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

Brahmā is seized with and ultimately rid of infatuation.

श्रीशुक उवाच

साधु पृष्टं महाभाग त्वया भागवतोत्तम । यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः ॥ १ ॥
सतामयं सारभृतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि ।
प्रतिक्षणं नव्यवदच्युतस्य यत् स्त्रिया विटानामिव साधु वार्ता ॥ २ ॥
शृणुष्वावहितो राजन्नपि गुह्यं वदामि ते । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥ ३ ॥
तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान् । सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥ ४ ॥
अहोऽतिरम्यं पुलिनं वयस्याः स्वकेलिसम्पन्मृदुलाच्छवालुकम् ।
स्फुटत्सरोगन्धहृतालिपत्रिकध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥ ५ ॥
अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधार्दिताः । वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥ ६ ॥
तथेति पाययित्वार्भा वत्सानारुध्य शाद्वले । मुक्त्वा शिक्यानि बुभुजुः समं भगवता मुदा ॥ ७ ॥
कृष्णस्य विष्वक् पुरुराजिमण्डलैरभ्याननाः फुल्लदृशो व्रजार्भकाः ।
सहोपविष्टा विपिने विरेजुश्छदा यथाम्भोरुहकर्णिकायाः ॥ ८ ॥

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केचित् पुष्पैर्दलैः केचित् पल्लवैरङ्कुरैः फलैः । शिग्भिस्त्वग्भिर्दृषद्भिश्च बुभुजुः कृतभाजनाः ॥ ९ ॥
सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक् । हसन्तो हासयन्तश्चाभ्यवजह्रुः सहेश्वराः ॥१०॥
बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।
तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः ॥११॥

Śrī Śuka began again: A good enquiry has been made by you, O highly blessed one, since though listening to the narrative of the Lord again and again, you lend it a new charm (every time by your pertinent and intelligent queries), O jewel among the devotees of God ! (1) It is something natural with the righteous,—who choose (only) what is best,—that, like the topic of a (young) woman to an assembly of gallants, the story of Śrī Kṛṣṇa (the immortal Lord) appears quite new to them every moment even though their speech, ears and mind (too) are devoted to Him alone. (2) Listen, O king, with (rapt) attention. I (proceed to) tell you even that which is most secret; for to a loving pupil preceptors impart even hidden things. (3) Having rescued in the aforesaid manner His companions (the keepers of calves) from death in the shape of Aghāsura's mouth and brought them to the sandy river-bank, the Lord spoke as follows:—(4) "Oh ! so very delightful, O friends, is this bank consisting of soft and stainless sand, full of facilities for our play and surrounded by trees charming with the echo of the humming of bees and warbling of birds drawn by the fragrance of budding lotuses (which makes the lake itself containing lotus-beds appear full-blown). (5) Let us have our (midday) meal here; the day is (already) advanced and we are oppressed with hunger. Let the calves drink water and leisurely graze the grass near at hand." (6) Saying "Amen !", the (cowherd) boys made the calves drink water, set them to feed on the green grass, opened their bags and lunched with the Lord in (great) delight. (7) Seated together round Śrī Kṛṣṇa in a number of circular rows, (all) facing* Him with blooming eyes, the (cowherd) boys of Vraja shone brightly in the woodland like petals set round the pericarp of a lotus. (8) Some dined on (the petals of) flowers and leaves, and others on young leaves, sprouts, fruits, bags, barks and slabs, having converted them into (so many) plates. (9) Severally describing to one another the (exquisite) taste each of his own dish, all took their (midday) meal in the company of the Lord, laughing (themselves) and making others laugh. (10) Bearing the flute between His belly and loin-cloth (on the right side) and His horn and cane under the left armpit and holding a buttered morsel (of cooked rice and curds) in His left hand and (preserved) fruits (fit for being taken with rice etc.) stuck in between the fingers, (nay,) seated in the middle and inducing laughter in the friends surrounding Him by His jokes, Lord Śrī Kṛṣṇa (the Enjoyer of sacrifices), (now) engaged in childlike sports, dined (with them) while the denizens of heaven looked on (with wonder). (11)

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु । वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः ॥१२॥
तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम् । मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम् ॥१३॥
इत्युक्त्वाद्रिदरीकुञ्जगह्वरेष्वात्मवत्सकान् । विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ ॥१४॥

* All the cowherd boys could not evidently face Śrī Kṛṣṇa; it was Śrī Kṛṣṇa who manifested Himself on all sides so as to make it possible for each and every companion of His to look at His face.

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अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितुर्द्रष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान् ।
नीत्वान्यत्र कुरूद्वहान्तरदधात् खेऽवस्थितो यः पुरा दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम् ॥१५॥

While the cowherd boys (the keepers of calves), O Parīkṣit (a scion of Bharata), were thus having their repast with their mind absorbed in Śrī Kṛṣṇa (the immortal Lord), the calves allured by (luxuriant) pasture strayed far away into the woods. (12) Seeing them obsessed with fear, Śrī Kṛṣṇa, the terror (even) of Death (the cause of fright to the world), said to them, "Friends, do not desist from eating; I shall (presently) fetch the calves here." (13) Saying so, Lord Śrī Kṛṣṇa went a hunting for His calves in mountain-caves, arbours and forests, with the morsel (still) in His hand. (14) Appearing in the meantime Brahmā (the lotus-born), who while stationed in the sky had ere long felt highly astonished to witness the deliverance (even) of Aghāsura at the hands of the almighty Lord,—carried away from this place His calves (and later on) the cowherd boys (too) to another place, O jewel of the Kurus, and hid himself in order to behold further delightful glory of the Lord appearing as a child through His Māyā (enchanting power). (15)

ततो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान् । उभावपि वने कृष्णो विचिकाय समन्ततः ॥१६॥
क्वाप्यदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित् । सर्वं विधिकृतं कृष्णः सहसावजगाम ह ॥१७॥
ततः कृष्णो मुदं कर्तुं तन्मातॄणां च कस्य च । उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥१८॥
यावद्वत्सपवत्सकाल्पकवपुर्यावत्कराङ्घ्र्यादिकं यावद्यष्टिविषाणवेणुदलशिग् यावद्विभूषाम्बरम् ।
यावच्छीलगुणाभिधाकृतिवयो यावद्विहारादिकं सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥१९॥
स्वयमात्माऽऽत्मगोवत्सान् प्रतिवार्यात्मवत्सपैः । क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥२०॥
तत्तद्वत्सान् पृथङ्नीत्वा तत्तद्गोष्ठे निवेश्य सः । तत्तदात्माभवद् राजंस्तत्तत्सद्म प्रविष्टवान् ॥२१॥
तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोर्भिः परिरभ्य निर्भरम् ।
स्नेहस्नुतस्तन्यपयःसुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥२२॥
ततो नृपोन्मर्दनमज्जलेपनालंकाररक्षातिलकाशनादिभिः ।
संलालितः स्वाचरितैः प्रहर्षयन् सायं गतो यामयमेन माधवः ॥२३॥
गावस्ततो गोष्ठमुपेत्य सत्वरं हुंकारघोषैः परिहूतसंगतान् ।
स्वकान् स्वकान् वत्सतरानपाययन् मुहुर्लिहन्त्यः स्रवदौधसं पयः ॥२४॥
गोगोपीनां मातृतास्मिन् सर्वा स्नेहर्द्धिकां विना । पुरोवदास्वपि हरेस्तोकता मायया विना ॥२५॥
व्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम् । शनैर्निस्सीम वव्रृधे यथा कृष्णे त्वपूर्ववत् ॥२६॥
इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः । पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः ॥२७॥

Failing to find the calves there and the cowherd boys too on the river bank on teturning (to that spot), Śrī Kṛṣṇa looked for both on every side in the forest. (16) Not perceiving the calves or (even) their keepers anywhere within (the limits of) the forest, Śrī Kṛṣṇa, who (as a matter of fact) knew everything, at once clearly perceived it all to be the doing of Brahmā (the creator). (17) Presently, in order to bring delight to their mothers as well as to Brahmā, Śrī Kṛṣṇa (the almighty Lord), the Maker of the universe, made Himself appear as both (the calves as well as their keepers). (18) A concrete illustration, as it were, of the (Vedic) dictum that "Everything consists of Viṣṇu," the all-formed Śrī Kṛṣṇa (the birthless Lord) appeared as many and of the same size as the tender

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forms of the small calves and their keepers, having the same number and size of hands and feet and other limbs, carrying the same number and size of staves, horns, flutes, whistles, etc. made of leaves and bags, decked with and clad in the same number and size of ornaments and clothes, assuming the same disposition and accomplishments, names, appearances and age and exhibiting the same sports etc. (19) Causing Himself, in the form of calves, to be driven back (from the forest) by His own Self in the form of their keepers, Himself being the Guide, and diverting Himself with sports that represented His very Self, Lord Śrī Kṛṣṇa (who embraced all) entered Vraja. (20) Driving (in the form of the various cowherd boys) separately the calves belonging to the different cowherd boys and placing them in their respective stalls, He entered the houses of those cowherd boys and stayed (there) in the form of each such boy, O Parīkṣit ! (21) Rising in a hurry at the sound of the flutes, their mothers lifted them up in their arms and, closely embracing them, suckled them (even though they had long been weaned) with the milk of their breasts flowing through (motherly) affection,—which was sweet as nectar and inebriating like the sap of the palm fruit,—looking upon the supreme Divinity as their own sons. (22) (Thus) returning at dusk (from the forest in the form of the cowherd boys) according to His scheduled round of pastimes, and affording excessive delight by His winsome ways (to His mothers), Śrī Kṛṣṇa (the Spouse of Lakṣmī, the goddess of prosperity) was thereupon duly tended (by them), O protector of men, by rubbing and cleaning His person with fragrant unguents, bathing Him and painting His body (with sandal-paste and pigments of various kinds), decking Him with ornaments, protecting Him against the influence of evil spirits (by waving the tail of a cow over Him etc.), applying the sacred mark (Tilak) on His forehead and feeding Him etc. (23) Returning in (great) hurry from the forest to their pen, the cows (too) suckled each its grown-up calves with the overflowing milk of their udders, licking them (all over) again and again when they approached them on being called by their lowing sound. (24) The motherly care of the cows and the cowherd women towards Śrī Kṛṣṇa (figuring as their young in the case of cows and as their son in the case of cowherd women) was entirely the same as before, excluding (of course) the measure of their love (which had now grown to an enormous degree). The filial feeling of Śrī Harī too (figuring as their calves or sons) towards them was just the same as before to the exclusion of attachment or the feeling of mineness (which was absent in the case of Śrī Kṛṣṇa). (25) Day by day for a (whole) year indeed the creeper of affection of the inhabitants of Vraja for their own sons gradually grew to an immense degree as it did for Śrī Kṛṣṇa (in the past) and as it had never done before. (26) Tending Himself in the form of calves through His own self in the form of their keepers, the aforesaid Śrī Kṛṣṇa (the Self of the universe) sported thus in the woods as well as in Vraja for a year as a keeper of calves. (27)

एकदा चारयन् वत्सान् सरामो वनमाविशत् । पञ्चषासु त्रियामासु हायनापूरणीष्वजः ॥२८॥
ततो विदूराच्चरतो गावो वत्सानुपव्रजम् । गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् ॥२९॥
दृष्ट्वाथ तत्स्नेहवशोऽस्मृतात्मा स गोव्रजोऽत्यात्मपदुर्गमार्गः ।
द्विपात् ककुद्ग्रीव उदास्यपुच्छोऽगाद्धुंकृतैरास्रुपया जवेन ॥३०॥
समेत्य गावोऽधो वत्सान् वत्सवत्योऽप्यपाययन् । गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः ॥३१॥

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गोपास्तद्रोधनायासमौढ्यलज्जोरुमन्युना । दुर्गाध्वकृच्छ्रतोऽभ्येत्य गोवत्सैर्ददृशुः सुतान् ॥३२॥
तदीक्षणोत्प्रेमरसाप्लुताशया जातानुरागा गतमन्यवोऽर्भकान् ।
उदुह्य दोर्भिः परिरभ्य मूर्धनि घ्राणैरवापुः परमां मुदं ते ॥३३॥
ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः । कृच्छ्राच्छनैरपगतास्तदनुस्मृत्युदश्रवः ॥३४॥

When (say) five or six nights were left to complete one year, Śrī Kṛṣṇa (the birthless Lord) entered the forest one day along with Balarāma (His elder brother) while pasturing the calves. (28) Grazing grass on the top of Mount Govardhana, the cows espied the (aforesaid) calves pasturing in the vicinity of Vraja far away from that summit. (29) Overpowered with love for the said calves on seeing them, and forgetting themselves, that herd of cows rushed headlong with (a series of) bellowing sounds, ignoring their keepers as well as the difficult path, milk flowing (from their udders all along) and looked like bipeds (on account of their galloping gait) with their necks slightly contracted at the hump and their heads and tails erect. (30) Approaching the calves below (at the foot of Mount Govardhana), the cows, even though they had calved once more, suckled them with the milk of their udders, licking their limbs as though they would swallow them (with intense eagerness). (31) Arriving there in great anger and shame over the futility of their attempt to restrain the cows and with a feeling of exertion caused by traversing the difficult path, the cowherds perceived their sons along with the calves. (32) With their mind steeped in affection excited by their sight they found their anger gone. (Nay,) love having sprouted in them, they lifted the boys in their arms, embraced them and experienced supreme delight by smelling them on the crown (as a token of love). (33) Highly gratified by embracing the young ones, the elderly cowherds slowly departed from that place with (great) difficulty, tears gushing forth (from the eyes) at their very thought. (34)

व्रजस्य रामः प्रेमर्द्धेर्वीक्ष्यौत्कण्ठ्यमनुक्षणम् । मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥३५॥
किमेतदद्भुतमिव वासुदेवेऽखिलात्मनि । व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते ॥३६॥
केयं वा कुत आयाता दैवी वा नार्युतासुरी । प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी ॥३७॥
इति संचिन्त्य दाशार्हो वत्सान् सवयसानपि । सर्वानाचष्ट वैकुण्ठं चक्षुषा वयुनेन सः ॥३८॥
नैते सुरेशा ऋषयो न चैते त्वमेव भासीश भिदाश्रयेऽपि ।
सर्वं पृथक् त्वं निगमात् कथं वदेत्युक्तेन वृत्तं प्रभुणा बलोऽवैत् ॥३९॥

Perceiving the longing induced by abundance of love every moment on the part of the people and the cows of Vraja even for their offspring (long) weaned from the mother's breast, Balarāma, who failed to discover its cause, thought as follows:— (35) "What a wonder it is that the love of (the whole of) Vraja including myself towards the children is growing (in intensity) as it never did before and (even) as it did (in the past) for Śrī Kṛṣṇa (the Son of Vasudeva), the Soul of the universe! (36) What is this enchantment and whence has it come? Is it the work of some god, of a human being or a demon? In all probability it must be the deluding potency of my Lord (Śrī Kṛṣṇa) and none other; for it has deluded even me (which no other Māyā can)." (37) Pondering thus, Balarāma who belonged to the race of the Yadus (who were also known as the Dāśārhas), saw through his intuitional eye all the calves as well as his companions to be (none else than) Lord Viṣṇu. (38) (Turning to Śrī Kṛṣṇa, he said), "These

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cowherd boys are not the rulers of gods nor are these calves Ṛṣis (as I knew them to be); You alone appear, O Lord, even in these different forms. (Pray,) relate You in detail how all this happened." (And) Balarāma (thoroughly) understood the (whole) incident related in a nutshell by the Lord questioned as above (by Balarāma). (39)

तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा । पुरोवदब्दं क्रीडन्तं ददृशे सकलं हरिम् ॥४०॥
यावन्तो गोकुले बालाः सवत्साः सर्व एव हि । मायाशये शयाना मे नाद्यापि पुनरुत्थिताः ॥४१॥
इत एतेऽत्र कुत्रत्या मन्मायामोहितेतरे । तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम् ॥४२॥
एवमेतेषु भेदेषु चिरं ध्यात्वा स आत्मभूः । सत्याः के कतरे नेति ज्ञातुं नेष्टे कथंचन ॥४३॥
एवं सम्मोहयन् विष्णुं विमोहं विश्वमोहनम् । स्वयैव मायया जोऽपि स्वयमेव विमोहितः ॥४४॥
तम्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि । महतीतरमायैश्यं निहन्त्यात्मनि युञ्जतः ॥४५॥
तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् । व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ॥४६॥
चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः । किरीटिनः कुण्डलिनो हारिणो वनमालिनः ॥४७॥
श्रीवत्साङ्गददोरत्नकम्बुकङ्कणपाणयः । नूपुरैः कटकैर्भाताः कटिसूत्राङ्गुलीयकैः ॥४८॥
आङ्घ्रिमस्तकमापूर्णास्तुलसीनवदामभिः । कोमलैः सर्वगात्रेषु भूरिपुण्यवदर्पितैः ॥४९॥
चन्द्रिकाविशदस्मेरैः सारुणापाङ्गवीक्षितैः । स्वकार्थानामिव रजःसत्त्वाभ्यां स्रष्टृपालकाः ॥५०॥
आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्भिश्चराचरैः । नृत्यगीताद्यनेकार्हैः पृथक् पृथगुपासिताः ॥५१॥
अणिमाद्यैर्महिमभिरजाद्याभिर्विभूतिभिः । चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः ॥५२॥
कालस्वभावसंस्कारकामकर्मगुणादिभिः । स्वमहिध्वस्तमहिभिर्मूर्तिमद्भिरुपासिताः ॥५३॥
सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः । अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषद्दृशाम् ॥५४॥
एवं सकृद् ददर्शाजः परब्रह्मात्मनोऽखिलान् । यस्य भासा सर्वमिदं विभाति सचराचरम् ॥५५॥

Returning, meanwhile, after a year,—which passed as a moment according to his own measure of time,—Brahmā (the self-born) saw Śrī Hari playing as before (even) at the end of a year along with His followers. (40) As many cowherd boys, including the calves, there were in Gokula are in fact all evidently reposing in the bed of My enchanting power, and have not yet risen again. (41) Therefore, whence are these other than those deluded by My enchanting power, though as many in number, playing in the company of the all-pervading Lord for a whole year here (in this woodland) as well as there (in Vraja) ? (42) Having thus contemplated on these differences for a long time, the self-born Brahmā could not by any means ascertain as to which were the real ones (who existed even before they were removed by him) and which of the two groups were not so. (43) Thus trying to delude Śrī Kṛṣṇa (the all-pervading Lord), who is proof against delusion and enchants the (whole) universe, Brahmā (the birthless) too stood deluded himself by his own deluding potency (employed against the Lord). (44) Just as the darkness caused by mist gets merged in (that of) a night and even as the light emitted by a fire-fly is merged in day light, the inferior Māyā (deluding power) of one employing it against a superior nullifies his own control over that power. (45) Meanwhile, before the very eyes of Brahmā (the birthless), who kept looking on, all the cowherd boys (the keepers of the calves) forthwith appeared dark as a cloud, clad in yellow silk, endowed with four arms, carrying a conch, a discus, a mace and a lotus in their hands, adorned (each)

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with a diadem, ear-rings, a necklace of pearls and a sylvan wreath, wearing on the (upper part of) their arms a pair of armlets illumined by the (lustre of) Śrīvatsa (a curl of hair on the right breast) and about their wrists a pair of bracelets made of precious stones marked with three lines like a conch, (nay,) decked with anklets and bangles, girdles and rings and covered all over their body from head to foot with fresh soft wreaths of basil leaves offered by devotees possessed of abundant merit. (46—49) By their sidelong glances cast from their ruddy eyes and accompanied by smiles bright as moonlight they awakened desires in the heart of their devotees and fulfilled them as it were with the help of Rajas* and Sattva (which are credited with a reddish and white colour respectively and stood symbolized by the reddish eyes and bright smiles of these divine forms.) (50) They were severally waited upon with dances, music and many other courses of worship by (various types of) created beings, both animate and inanimate, from himself (Brahmā) down to a clump of grass, (all) possessed of a living form. (51) They were surrounded by mystic powers such as Aṇimā (the power of assuming an atomic size), potencies like Māyā and the twenty-four† elementary principles, the Mahat-tattva and so on (all in living forms). (52) They were (further) waited upon by Kāla (the Time-Spirit, that is responsible for disturbing the equilibrium of the three Guṇas or modes of Prakṛti), Swabhāva (the mutability of Matter), Saṃskāra (latent desire), Kāma (the desire for enjoyment), Karma (worldly and religious activity), the (three) Guṇas, (all) endowed with a living form with their glory eclipsed by the glory of these divine forms. (53) They were embodiments of the one (absolute) essence consisting of truth, consciousness, infinitude and bliss alone. Their infinite glory was unapproachable indeed even by those whose (only) eye is Self-Knowledge. (54) In this way (but) once Brahmā (the birthless) saw them all as identical with the transcendent Brahma (Absolute), by whose effulgence is this entire creation including animate and inanimate beings stands revealed. (55)

ततोऽतिकुतुकोद्वृत्तस्तिमितैकादशेन्द्रियः । तद्धाम्नाभूदजस्तूष्णीं पूर्देव्यन्तीव पुत्रिका ॥५६॥
इतीरेशेऽतर्क्ये निजमहिमनि स्वप्रमितिके परत्राजातोऽतन्निरसनमुखब्रह्मकमितौ ।
अनीशेऽपि द्रष्टुं किमिदमिति वा मुह्यति सति चछादाजो ज्ञात्वा सपदि परमोऽजाजवनिकाम् ॥५७॥
ततोऽर्वाक्प्रतिलब्धाक्षः कः परेतवदुत्थितः । कृच्छ्रादुन्मील्य वै दृष्टीराचष्टेदं सहात्मना ॥५८॥
सपद्येवाभितः पश्यन् दिशोऽपश्यत् पुरः स्थितम् । वृन्दावनं जनाजीव्यद्रुमाकीर्णं समाप्रियम् ॥५९॥
यत्र नैसर्गदुर्वैराः सहासन् नृमृगादयः । मित्राणीवाजितावासद्रुतरुट्तर्षकादिकम् ॥६०॥
तत्रोद्वहत् पशुपवंशशिशुत्वनाट्यं ब्रह्माद्वयं परमनन्तमगाधबोधम् ।
वत्सान् सखीनिव पुरा परितो विचिन्वदेकं सपाणिकवलं परमेष्ठ्यचष्ट ॥६१॥

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* The quality of Rajas is associated with the power of creation and the quality of Sattva with that of preservation or fulfilment.

† The total number of principles of which the cosmos is composed is twentyfive, including Prakṛti (Primordial Matter) and Puruṣa (the Spirit). Excluding Prakṛti and Puruṣa the number comes to twentythree alone, *viz*, the Mahat-tattva (the principle of cosmic intelligence), Ahankāra (the cosmic ego), the five Tanmātrās (subtle elements), the eleven Indriyas including the mind, and the five Mahābhūtas (gross elements). The entire cosmos (referred to in our scriptures under the name of Sūtra) presided over by Brahmā (the Sūtrātmā or Hiraṇyagarbha) will have therefore to be recognized as the twenty-fourth principle in order to complete the figure of twenty-four.

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दृष्ट्वा त्वरेण निजधोरणतोऽवतीर्य पृथ्व्यां वपुः कनकदण्डमिवाभिपात्य ।
स्पृष्ट्वा चतुर्मुकुटकोटिभिरङ्घ्रियुग्मं नत्वा मुदश्रुसुजलैरकृताभिषेकम् ॥६२॥
उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन् । आस्ते महित्वं प्राग्दृष्टं स्मृत्वा स्मृत्वा पुनः पुनः ॥६३॥
शनैरथोत्थाय विमृज्य लोचने मुकुन्दमुद्वीक्ष्य विनम्रकन्धरः ।
कृताञ्जलिः प्रश्रयवान् समाहितः सवेपथुर्गद्गदयैलतेलया ॥६४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे त्रयोदशोऽध्यायः ॥१३॥

Thereupon turning away his gaze in great wonder (and) with all his eleven Indriyas (the five senses of perception, the five organs of action and the mind) having been overpowered by their splendour, Brahmā (the birthless one) stood mute like a doll by the side of the Deity presiding over the land of Vraja. (56) When Brahmā (the spouse of Saraswatī, the goddess of learning) thus got perplexed—as to what it might be with regard to the Lord,—who cannot be comprehended through reason, possesses a glory peculiar to Himself, who is of the nature of bliss shining by itself, who is beyond (the realm of) Māyā (and) who is known through the Upaniṣads (forming the crown of the Vedas) by the process of negating what He is not,—(nay) when he was unable to perceive even those (divine) forms, Śrī Kṛṣṇa (the supreme birthless Lord) who perceived his perplexity immediately drew off the curtain of His Māyā. (57) Having now regained his vision outside, Brahmā rose like a dead man (brought to life again) and, opening his eyes with great difficulty, beheld once more this universe along with his own self. (58) Looking round at once in every direction, he saw stretched before him (the woodland of) Vṛndāvana thick with trees that served as a means of subsistence to the people and having agreeable objects scattered all round, where creatures bearing natural and inveterate enmity, such as human beings and carnivorous beasts, lived together like friends and from which anger, thirst for enjoyment etc. had disappeared, due to Śrī Kṛṣṇa (the invincible Lord) having taken up His abode there. (59-60) Brahmā (the highest functionary of the universe) beheld there the secondless transcendent Infinite (Absolute) possessed of fathomless wisdom, playing the role of a child born in the line of a cowherd and looking about all alone as before for the calves and Its companions with a morsel (of cooked rice) still in Its hand. (61) Perceiving this and hastily alighting from his mount (the swan), he stretched his body like a staff of gold on the ground and, touching the Lord's feet with the crest of his four crowns (one after another) and bowing down, bathed them with limpid water in the form of tears of joy. (62) Recollecting again and again the glory, witnessed ere long, of Śrī Kṛṣṇa, he rose again and again and remained lying down at His feet for a long time. (63) Then, slowly rising, and rubbing his eyes, he gazed at Śrī Kṛṣṇa and with his head bent low and composed in mind he proceeded in great humility with joined palms to extol the Lord in a faltering voice and with a trembling body (as follows). (64)

Thus ends the thirteenth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahmsa-Samhitā.

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अथ चतुर्दशोऽध्यायः

Discourse XIV

Brahmā extols the Lord.

ब्रह्मोवाच

नौमीड्य तेऽभ्रवपुषे तडिदम्बराय गुञ्जावतंसपरिपिच्छलसन्मुखाय ।
वन्यस्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय ॥ १ ॥
अस्यापि देव वपुषो मदनुग्रहस्य स्वेच्छामयस्य न तु भूतमयस्य कोऽपि ।
नेशे महि त्ववसितुं मनसाऽऽन्तरेण साक्षात् तवैव किमुतात्मसुखानुभूतेः ॥ २ ॥
ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥ ३ ॥
श्रेयःसृतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये ।
तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनाम् ॥ ४ ॥

Brahmā prayed: I offer my praises, O praiseworthy Lord, to You, the Son of a cowherd, with tender feet, and clad in a costume bright as lightning, endowed with a personality dark as a (rainy) cloud, a face resplendent with ear-rings made of Guñjā seeds and a crest of peacock feathers, and with a garland of sylvan flowers and graced with a morsel of food, a cane, a horn, a flute and other emblems (borne in Your hands). (1) Even I, Brahmā, cannot truly comprehend with a mind turned inward the glory, O Lord, even of this personality (of Yours, revealed before us),—the instrument of Your grace on me, shaped according to the will of Your devotees and certainly not a product of gross elements,—much less directly of Yourself, consisting (as You do) of Truth, Bliss and Consciousness. (2) O invincible Lord, You stand generally conquered in (all) the three worlds even by them who spend their time solely in venerating with their body, speech and mind Your stories spontaneously told by saints (visiting their house) and fallen on their ears (without any effort on their part), remaining at their own abode and totally giving up (all) effort at (attaining) spiritual enlightenment. (3) In the case (however) of those who, neglecting Devotion,—the fountainhead of (all) blessings (in the shape of worldly prosperity and final beatitude),—to You, O almighty Lord, take pains to attain mere spiritual enlightenment, such enlightenment ultimately proves to be no more than a source of exertion alone, as is the case with those who are engaged in pounding the (mere) coarse husk. (4)

पुरेह भूमन् बहवोऽपि योगिनस्त्वदर्पितेहा निजकर्मलब्धया ।
विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम् ॥ ५ ॥
तथापि भूमन् महिमागुणस्य ते विबोद्धुमर्हत्यमलान्तरात्मभिः ।
अविक्रियात् स्वानुभवादरूपतो ह्यनन्यबोध्यात्मतया न चान्यथा ॥ ६ ॥
गुणात्मनस्तेऽपि गुणान् विमातुं हितावतीर्णस्य क ईशिरेऽस्य ।
कालेन यैर्वा विमिताः सुकल्पैर्भूपांसवः खे मिहिका द्युभासः ॥ ७ ॥
तत् तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ ८ ॥

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Of yore, O infinite Lord, many a striver (adept in numerous Yogas or modes of spiritual discipline) in this world, who (having failed to attain their object by any other Yoga) resigned (all) their activity to You, realized their true nature through Devotion acquired by their own (dedicated) actions and developed by (hearing) Your stories, and forthwith attained Your supreme state, O immortal Lord ! (5) The glory, O Perfect One, of Your Being devoid of attributes can all the same be realized by the pure-hearted—who have turned their senses inward—through the direct perception of their mind, cast into the mould of the Self to the exclusion of (all other) specific moulds and free from objectivity; as a self-effulgent entity (incapable of being objectively perceived) and not otherwise. (6) Who have (ever) succeeded in reckoning the attributes of the Lord in You, the Controller of the three Guṇas (modes of Prakṛti), come down (to the material plane) for the good of this world ? None, not even they by whom, exceptionally clever as they are, might have been counted the particles of dust on earth, the dew-drops in the air or the rays of luminaries in the heavens. (7) He has his share ensured in the boon of final beatitude (although he has no use for it and never claims it), who lives on (in this world) eagerly looking forward to Your grace, (nay,) simply enjoying the fruit of his own (virtuous) actions (in a detached manner) and bowing to You with his heart (mind), speech and body. (8)

पश्येश मेऽनार्यमनन्त आद्ये परात्मनि त्वय्यपि मायिमायिनि ।
मायां वितत्येक्षितुमात्मवैभवं ह्यहं कियानैच्छमिवार्चिरग्नौ ॥ ९ ॥
अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः ।
अजावलेपान्धतमोऽन्धचक्षुष एषोऽनुकम्प्यो मयि नाथवानिति ॥१०॥
क्वाहं तमोमहदहंखचराग्निवार्भूसंवेष्टिताण्डघटसप्तवितस्तिकायः ।
क्वेदृग्विधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम् ॥११॥
उत्क्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुरधोक्षजागसे ।
किमस्तिनास्तिव्यपदेशभूषितं तवास्ति कुक्षेः कियदप्यनन्तः ॥१२॥

Look at my wickedness, O Lord, in that I sought to witness my own glory, having (endeavoured to) cast a spell even on You, the infinite Lord, the Cause of all, the supreme Spirit, the Deluder of deluders ! Indeed of what account am I before You any more than a flame before a fire (from which it has emanated) ? (9) Therefore, O immortal Lord, forgive the fault of mine,—a product of Rajoguṇa, who accounted myself the almighty Lord independent of You, a fool that I was, with my eyes blinded by crass ignorance in the shape of the egotistic notion that I am the birthless creator,—thinking that this fellow deserves Your pity, having a protector in Yourself. (10) Invested with a body possessing a height of seven spans (according to my own measure) and presiding over this cosmic egg, frail as a pitcher and having (an eightfold) sheath of the Prakṛti (primordial Matter), Mahat-tattva (the principle of cosmic intelligence), ether, air, fire, water and earth, I stand nowhere when compared to the glory of Your (infinite) Being whose pores resemble air-holes for the passage of countless (such cosmic) eggs (that float in them) like (so many) atoms. (11) Does the kicking up of heels on the part of a foetus constitute an offence against the mother, O Lord, who are above sense-perception ? (And) is there anything whatsoever—falling within the range of positive or negative terms—outside Your bowels ? (12)

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जगत्त्रयान्तोदधिसम्प्लवोदे नारायणस्योदरनाभिनालात् ।
विनिर्गतोऽजस्त्विति वाङ् न वै मृषा किं त्वीश्वर त्वन्न विनिर्गतोऽस्मि ॥१३॥
नारायणस्त्वं न हि सर्वदेहिनामात्मास्यधीशाखिललोकसाक्षी ।
नारायणोऽङ्गं नरभूजलायनात् तच्चापि सत्यं न तवैव माया ॥१४॥
तच्चेज्जलस्थं तव सज्जगद्वपुः किं मे न दृष्टं भगवंस्तदैव ।
किं वा सुदृष्टं हृदि मे तदैव किं नो सपद्येव पुनर्व्यदर्शि ॥१५॥
अत्रैव मायाधमनावतारे ह्यस्य प्रपञ्चस्य बहिः स्फुटस्य ।
कृत्स्नस्य चान्तर्जठरे जनन्या मायात्वमेव प्रकटीकृतं ते ॥१६॥
यस्य कुक्षाविदं सर्वं सात्मं भाति यथा तथा । तत् त्वय्यपीह तत् सर्वं किमिदं मायया विना ॥१७॥
अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शितमेकोऽसि प्रथमं ततो व्रजसुहृद्वत्साः समस्ता अपि ।
तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासितास्तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते ॥१८॥

Surely the statement (of the scriptures) that "Brahmā (the birthless creator) actually sprang from the lotus at the navel of Lord Nārāyaṇa reposing on the deluge water at the time of the dissolution of the three worlds" is certainly not untrue. Have I not, under the circumstance, (You being no other than Nārāyaṇa,) come out of You, O almighty Lord ? (13) Are You not actually Nārāyaṇa, since You are (the life and) soul of all embodied beings (नारं जीवसमूहः अयनं यस्य) ? (Nay,) You are their Prompter (नारस्य अयनं प्रवृत्तिः यस्मात्) as well as the Witness of all creatures (नारं अयते जानाति). (The celebrated) Lord Nārāyaṇa, so called because He has His abode in things produced out of Nara (God) as well as in the waters evolved out of Him, constitutes a form of Yours. Your appearing in a finite form (however) is not true; it is a mere sport of Yours. (14) If that form of Yours, constituting the support of the world, (really) stays in water (and is thus finite), why was it not perceived by me, O almighty Lord, that very time (when I embarked on a quest for it, entering the lotus-stalk, on my failing to trace my origin when I emerged out of the lotus) or why was it clearly seen in the heart at that very moment (when I concluded my austerities) ? And why was it not beheld by me instantaneously again ? (This shows that, even though You are all-pervading, Your sight depends entirely on Your pleasure; it does not indicate Your finite character). (15) It was in this very descent of Yours (as Śrī Kṛṣṇa), O dispeller of (all) delusion, that the undoubtedly illusory character of this entire externally visible universe was actually revealed by You within Your abdomen before Your mother. (16) (Just) as all this (creation) including Your own Self appears within Your abdomen, so does all this appear in this universe (outside Yourself) too. Is this possible in You except through Your Māyā (deluding potency) ? (17) Was not the illusory character of (all) this other than Yourself revealed to me by Yourself this very day ? At first (before the calves and their keepers were stolen away by me) You alone existed; after that (when the calves and the cowherd boys had been stolen away) You appeared in the form of Your companions in Vraja as well as of the calves and all other paraphernalia (such as their flutes, horns etc.). Then (again) You appeared in as many four-armed forms, waited upon by all categories (in a living form), accompanied by myself. Then again You became as many universes and now remain as the infinite Brahma without a second. (18)

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अजानतां त्वत्पदवीमनात्मन्यात्माऽऽत्मना भासि वितत्य मायाम् ।
सृष्टाविवाहं जगतो विधान इव त्वमेषोऽन्त इव त्रिनेत्रः ॥१९॥
सुरेष्वृषिष्वीश तथैव नृष्वपि तिर्यक्षु यादस्स्वपि तेऽजनस्य ।
जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सदनुग्रहाय च ॥२०॥
को वेत्ति भूमन् भगवन् परात्मन् योगेश्वरोतीर्भवतस्त्रिलोक्याम् ।
क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् ॥२१॥
तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ।
त्वय्येव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदिवावभाति ॥२२॥
एकस्त्वमात्मा पुरुषः पुराणः सत्यः स्वयंज्योतिरनन्त आद्यः ।
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥२३॥
एवंविधं त्वां सकलात्मनामपि स्वात्मानमात्मात्मतया विचक्षते ।
गुर्वर्कलब्धोपनिषत्सुचक्षुषा ये ते तरन्तीव भवानृताम्बुधिम् ॥२४॥
आत्मानमेवात्मतयाविजानतां तेनैव जातं निखिलं प्रपञ्चितम् ।
ज्ञानेन भूयोऽपि च तत् प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ॥२५॥
अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।
अजस्रचित्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी ॥२६॥
त्वामात्मानं परं मत्वा परमात्मानमेव च । आत्मा पुनर्बहिर्मृग्य अहोऽज्ञजनताज्ञता ॥२७॥
अन्तर्भवेऽनन्त भवन्तमेव ह्यतत् त्यजन्तो मृगयन्ति सन्तः ।
असन्तमप्यन्त्यहिमन्तरेण सन्तं गुणं तं किमु यन्ति सन्तः ॥२८॥

In the eyes of those who are ignorant of Your (supreme) nature You are the Spirit identified with Prakṛti (Matter) and, having spread Māyā by your own Self, appear as myself (Brahmā) for the purpose of creation, as Yourself (Lord Viṣṇu) standing before me for the sake of preservation and as Lord Śiva (the three-eyed) for the dissolution of the universe. (19) In order to curb the foolish pride of the wicked, O Lord, as well as for showering Your grace on the righteous, O Maker of the univese, You appear among the gods, the Ṛṣis and even so among human beings, as well as among the beasts and birds and even among aquatic creatures, although Your are birthless (as a matter of fact), O Master ! (20) When You engage in sports spreading (the curtain of) Your Yogamāyā (enchantment), O infinite Lord, who can know of Your activities in (all) the three worlds—as to where or how or when they come into play and what is their number, O supreme Spirit, the Master of Yoga ? (21) Therefore, appearing and vanishing in Your infinite Self, the embodiment of eternal Bliss and Consciousness, by virtue of Your Māyā, this entire universe, which is unreal by nature like a dream, devoid of intelligence and full of abundant and endless misery, appears as real (as well as eternal, full of bliss and consciousness). (22) You are the one Self, the most ancient Person, real, self-luminous, infinite, the very first, eternal, imperishable, full of uninterrupted Bliss, taintless (untouched by Māyā), perfect, secondless. devoid of all adjuncts and immortal. (23) They (surely) cross as it were the false ocean of mundane existence, who perceive through the penetrating eye of wisdom obtained from the sun-like preceptor You as such, the very Self of all living beings, as the Self of their own self. (24) In the eye of those who fail to perceive the Self in its true

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character the whole universe is evolved through that very ignorance and again it disappears as a result of spiritual enlightenment, even as the body of a serpent appears and disappears in a rope (through ignorance and knowledge of its real character respectively). (25) Bondage in the form of mundane existence and release from it—both are as a matter of fact (mere) names given through ignorance. In relation to the absolute transcendent Self, consisting of eternal consciousness, when investigated, they have no existence separate from the Self, which is truth and consciousness combined, any more than day and night have separate existence in relation to the sun. (26) Oh ! such is the folly of the ignorant folk that regarding You, their very Self, as other (than themselves), and the body etc. (which is other than the Self) as their self, they look for the Self (the supreme Spirit) outside (their self). (27) In this psycho-physical organism (which comes into being), O infinite Lord, the wise indeed seek You alone, rejecting (all) that which is other than You (*viz*, the body etc, which is ordinarily recognized as one's own self). Could even men of correct judgment perceive the rope (which is mistaken for a snake through ignorance) lying near at hand without negating the snake though non-existent ? (28)

अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥२९॥
तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
येनाहमेकोऽपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥३०॥
अहोऽतिधन्या व्रजगोरमण्यः स्तन्यामृतं पीतमतीव ते मुदा ।
यासां विभो वत्सतरात्मजात्मना यत्तृप्तयेऽद्यापि न चालमध्वराः ॥३१॥
अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥३२॥
एषां तु भाग्यमहिमाच्युत तावदास्तामेकादशैव हि वयं बत भूरिभागाः ।
एतद्धृषीकचषकैरसकृत् पिबामः शर्वादयोऽङ्घ्र्युदजमध्वमृतासवं ते ॥३३॥

Nevertheless, O self-effulgent Lord, he alone who is blessed with an iota of grace of Thy lotus feet can in fact realize the essence of Your glory; none other can do so even though investigating it for a long time all alone (in uninterrupted seclusion). (29) Therefore, O Lord, may that great fortune be mine, whereby in this (the life of Brahmā) or any other life even among the subhuman creatures I may turn out to be anyone of Your devotees and lovingly tend Your feet, tender as a fresh leaf. (30) Oh, highly blessed are the cows and cowherdesses of Vraja, the nectar-like milk of whose udders and breasts was gladly sucked to Your heart's content by You in the form of their calves and sons, O almighty Lord, to whose gratification sacrifices have not proved equal even to this day ! (31) Wonderful and remarkable is the fortune and good luck of the inhabitants of Vraja ruled over by Nanda, the chief of cowherds, whose near and dear one is (none other than) Śrī Kṛṣṇa (the all-perfect eternal Brahma), the Embodiment of supreme Bliss ! (32) Let the greatness of fortune of these (cowherds), however, be left aside for the time being, O immortal Lord ! Ah, even we eleven*

* The names of the deities presiding over the ten Indriyas and the mind (which constitutes the eleventh) are given below :—

Name of Indriya	The deity presiding over it
1. The auditory-sense	The deities presiding over the quarters (Digdevatās).
2. The tactile sense	The wind-god

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(gods), alone are highly blessed indeed in that through the cups of the Indriyas (senses of perception and organs of action) of these (cowherds) we, Lord Śiva and others (the deities presiding over those Indriyas) repeatedly drink the nectar-like and inebriating honey of Your lotus feet ! (When even we gods, who enjoy only a part of Your beauty in the shape of the fragrance etc. of Your body through the respective senses and organs of the cowherds of Vraja, deem ourselves highly blessed on that account, how much more blessed are the cowherds themselves who enjoy the beauty of Your entire being through the different senses and organs at once !) (33)

तद् भूरिभाग्यमिह जन्म किमप्यटव्यां यद् गोकुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम् ।
यज्जीवितं तु निखिलं भगवान् मुकुन्दस्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव ॥३४॥
एषां घोषनिवासिनामुत भवान् किं देव रातेति नश्श्रेतो विश्वफलात् फलं त्वदपरं कुत्राप्ययन्मुह्यति ।
सद्वेषादिव पूतनापि सकुला त्वामेव देवापिता यद्धामार्थसुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते ॥३५॥
तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् । तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण न ते जनाः ॥३६॥
प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले । प्रपन्नजनतानन्दसंदोहं प्रथितुं प्रभो ॥३७॥
जानन्त एव जानन्तु किं बहूक्त्या न मे प्रभो । मनसो वपुषो वाचो वैभवं तव गोचरः ॥३८॥
अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक् । त्वमेव जगतां नाथो जगदेतत् तवार्पितम् ॥३९॥
श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन् क्ष्मानिर्जरद्विजपशूदधिवृद्धिकारिन् ।
उद्धर्मशार्वरहर क्षितिराक्षसघ्नगाकल्पमार्कमर्हन् भगवन् नमस्ते ॥४०॥

That will be my greatest fortune whereby my birth is ensured in any (subhuman) species whatsoever on this earth, much more so in Gokula (the land of Vraja) and still more in the woodland (of Vṛndāvana) with the privilege of bathing in the dust of feet of any of the residents of Vraja whose life and everything (else) of course is Lord Śrī Kṛṣṇa (the Bestower of Liberation), the dust of whose feet as a matter of fact is only being sought after (and has not been attained) by the Śrutis (the Vedas) even to this day. (34) Our mind is puzzled to think where and what reward other than Yourself, the Embodiment of all rewards, will even You (who are able to give everything and do everything) bestow on these inhabitants of Vraja, whose house, wealth, near and dear ones, body,

3.	The sense of sight	The sun-god
4.	The sense of taste	Varuṇa (the god of water)
5.	The olfactory sense	The Aświnīkumāras
6.	The organ of speech	Agni (the god of fire)
7.	The hands	Indra (the ruler of the gods)
8.	The feet	Upendra
9.	The organ of defecation	Mitra
10.	The organ of generation	Prajāpati
11.	The mind	The moon-god

Brahmā (the deity presiding over Buddhi or the intellect) includes himself among the deities presiding over the Indriyas and mentions the name of Lord Śiva (the deity presiding over Ahankāra) as well in the same connection. Hence, the internal organs of Buddhi and Ahankāra (the ego-sense) should also be taken as included in the list of the eleven gods. Evidently, the deities presiding over the organs of defecation and generation seem to have been left out of consideration by Brahmā because these two organs of the cowherds are of no use to the Lord. The number of the presiding deities thus remains eleven only.

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sons, life, and mind exist for You (alone), when (it is remembered that) even Pūtanā with her (whole) family was called (by You) to Your presence alone, O self-effulgent Lord, by virtue of her merely putting on a loving guise (the guise of a mother). (35) Attachment etc. play the role of robbers (rob us of our spiritual wealth), the house serves as a prison and infatuation acts as a fetter only so long as we do not become Your devotees, O Kṛṣṇa ! (36) In order to swell the volume of joy of people that have sought refuge in You, O Lord, You imitate the ways of the world on the earth, though You have no connection with the world. (37) Let those alone who claim to know You know You. What is to be gained by talking much (about them) ? Your glory (however), O Lord, does not lie within the reach of my mind, body (organs of sense) and speech. (38) Give me leave (to go), O Kṛṣṇa ! You know everything, O omniscient Lord ! You alone are the Protector of the worlds; (therefore) this world (including this my) body (both of which I have regarded as my own), is (hereby) offered to You. (39) O glorious Kṛṣṇa,—who (like the sun) bring joy to the lotus of Vṛṣṇi's race and (like the moon) swell the ocean in the form of the earth, the gods, the Brahmans and the cows,—the Dispeller of the darkness of pseudo-religion, the Enemy of the Rākṣasas on earth (such as Kaṃsa), O Lord who are worthy of adoration for all including the sun-god, let my salutations be to You till the end of the cycle. (40)

श्रीशुक उवाच

इत्यभिष्टूय भूमानं त्रिः परिक्रम्य पादयोः । नत्वाभीष्टं जगद्धाता स्वधाम प्रत्यपद्यत ॥४१॥
ततोऽनुज्ञाप्य भगवान् स्वभुवं प्रागवस्थितान् । वत्सान् पुलिनमानिन्ये यथापूर्वसखं स्वकम् ॥४२॥
एकस्मिन्नपि यातेऽब्दे प्राणेशं चान्तराऽऽत्मनः । कृष्णमायाहता राजन् क्षणार्धं मेनिरेऽर्भकाः ॥४३॥
किं किं न विस्मरन्तीह मायामोहितचेतसः । यन्मोहितं जगत् सर्वमभीक्ष्णं विस्मृतात्मकम् ॥४४॥
ऊचुश्च सुहृदः कृष्णं स्वागतं तेऽतिरंहसा । नैकोऽप्यभोजि कवल एहीतः साधु भुज्यताम् ॥४५॥
ततो हसन् हृषीकेशोऽभ्यवहृत्य सहार्भकैः । दर्शयंश्चर्माजगरं न्यवर्तत वनाद् व्रजम् ॥४६॥
बर्हप्रसूननवधातुविचित्रिताङ्गः प्रोद्दामवेणुदलशृङ्गरवोत्सवाढ्यः ।
वत्सान् गृणन्ननुगगीतपवित्रकीर्तिर्गोपीदृगुत्सवदृशिः प्रविवेश गोष्ठम् ॥४७॥
अद्यानेन महाव्यालो यशोदानन्दसूनुना । हतोऽविता वयं चास्मादिति बाला व्रजे जगुः ॥४८॥

Śrī Suka continued : Having thus glorified Śrī Kṛṣṇa (the infinite Lord), Brahmā (the creator of the universe) went round Him (as a mark of respect) thrice and, bowing at His feet, returned to his realm (Brahmaloka), which is adored by all. (41) Then, granting leave to Brahmā (the self-born) the Lord brought (back) the calves, that stood (grazing) as before (they were stolen by Brahmā), to the bank of His choice (which He had selected for His repast with the cowherd boys and) where His companions had been waiting for Him as before. (42) And even though a whole year had passed without Śrī Kṛṣṇa (the Lord of their life, in whose absence even a moment hung heavy as a year at other times), the (cowherd) boys, O Parīkṣit, regarded it as half a moment, infatuated as they were by the Māyā (deluding potency) of Śrī Kṛṣṇa ! (43) What do they not forget in this world,—they whose mind stands deluded by Māyā, infatuated by which the whole creation remains constantly forgetful of itself ! (44) And (lo !) the friends (of Śrī Kṛṣṇa) said, "It is well that You have come (back) with great expedition. Not a morsel has (yet) been swallowed by us; come this side and dine (with us) to your heart's content." (45) Thereupon Śrī Kṛṣṇa

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(the Ruler of the senses) laughed (a hearty laugh), took His meal with the (cowherd) boys and; showing them the skin of the python, He returned from the forest to Vraja. (46) His person picturesquely decked with the plume of a peacock and blossoms and painted with fresh minerals, (nay,) full of joy at the shrill notes of flutes, whistles of leaves and horns, and lovingly shouting to His calves, Śrī Kṛṣṇa (whose very sight brought delight to the eyes of cowherd women) entered Vraja, His purifying glory being sung (all the way) by His followers. (47) "Today a large serpent has been killed and ourselves saved from it by this son of Yaśodā and Nanda!" So did the (cowherd) boys proclaim in Vraja. (48)

राजोवाच

ब्रह्मन् परोद्भवे कृष्णे इयान् प्रेमा कथं भवेत् । योऽभूतपूर्वस्तोकेषु स्वोद्भवेष्वपि कथ्यताम् ॥४९॥

The king (Parīkṣit) said: (Pray) tell me, O holy one, how was such a love possible (in the case of the inhabitants of Vraja) for Śrī Kṛṣṇa, born of another, as did not flow before even towards children sprung from themselves?* (49)

श्रीशुक उवाच

सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः । इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि ॥५०॥
तद् राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम् । न तथा ममतालम्बिपुत्रवित्तगृहादिषु ॥५१॥
देहात्मवादिनां पुंसामपि राजन्यसत्तम । यथा देहः प्रियतमस्तथा न ह्यनु ये च तम् ॥५२॥
देहोऽपि ममताभाक् चेत् तर्ह्यसौ नात्मवत् प्रियः । यज्जीर्यत्यपि देहेऽस्मिन् जीविताशा बलीयसी ॥५३॥
तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम् । तदर्थमेव सकलं जगदेतच्चराचरम् ॥५४॥
कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् । जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥५५॥
वस्तुतो जानतामत्र कृष्णं स्थास्नु चरिष्णु च । भगवद्रूपमखिलं नान्यद् वस्त्विह किंचन ॥५६॥
सर्वेषामपि वस्तूनां भावार्थो भवति स्थितः । तस्यापि भगवान् कृष्णः किमतद् वस्तु रूप्यताम् ॥५७॥
समाश्रिता ये पदपल्लवप्लवं महत्पदं पुण्ययशोमुरारेः ।
भवाम्बुधिर्वत्सपदं परं पदं पदं पदं यद् विपदां न तेषाम् ॥५८॥

Śrī Śuka replied: To all created beings, O protector of men, their own self alone is dear; others such as one's progeny and wealth are dear only because of the latter being loved by one's own self. (50) Therefore, O king of kings, the same love as is seen in the heart of embodied beings severally for their own self, they do not have for their son, wealth, house etc., which are regarded as their own. (51) (Nay,) even in the eyes of men who speak of the body (alone) as their own self, O jewel among the Kṣatriyas, those (men and objects) that are connected with the body are as a matter of fact not so supremely dear as their (own) body. (52) If even the body (which is ordinarily regarded as one's own self) comes to be recognized (as a result of deep thinking) as one's own (other than one's self), it would not then be loved like the self whereas (previously) the desire to survive was very keen even when the body was worn out. (53) Therefore, one's own self is supremely dear to all embodied beings; the whole of this creation, mobile as well as immobile, is loved for the sake of the self alone. (54) Know this Kṛṣṇa to be the Self of all living beings; for the good of the world (alone) even He appears

* This has reference to the statement made by the sage Śuka in verse 26 of Discourse 13 above.

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through His Māyā (deluding potency) like one invested with a body. (55) In the eyes of those who know Śrī Kṛṣṇa in reality (as the Cause of the universe) everything mobile and immobile in this world is a manifestation of the Lord; there is nothing other than Him here. (56) The essence of all things lies in their cause and Lord Śrī Kṛṣṇa is the (ultimate) cause of the latter. (Hence) what substance other than Him may be affirmed ? (57) With them who have sincerely taken refuge in the boat-like feet of Lord Śrī Kṛṣṇa of sacred renown,—feet which are tender as a fresh leaf and are the goal of the great (such as Brahmā and Śiva),—the ocean of mundane existence is reduced to the (mere) footprint of a calf. (Nay,) Vaikuṇṭha (the highest realm) becomes their abode and the world (the home of miseries) ceases. (58)

एतत् ते सर्वमाख्यातं यत् पृष्टोऽहमिह त्वया । यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥५९॥
एतत् सुहृद्विश्चरितं मुरारेरघार्दनं शाद्वलजेमनं च ।
व्यक्तेतरद् रूपमजोर्वभिष्टवं शृण्वन् गृणन्नेति नरोऽखिलार्थान् ॥६०॥
एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे । निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥६१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे ब्रह्मस्तुतिर्नाम चतुर्दशोऽध्यायः ॥ १४ ॥

What I was asked by you on this subject has all been narrated by me, viz, how that which had been done by Śrī Hari during His childhood was proclaimed on all sides during His boyhood. (59) A man hearing or reciting this story of what was done by Śrī Kṛṣṇa (the Slayer of Mura) in the company of His playmates, (viz,) the destruction of the demon Agha, His dining on the grass, His assuming forms which were other than phenomenal and the grand hymn of praise sung by Brahmā (the birthless one), would attain all his desired ends. (60) Thus Balarāma and Śrī Kṛṣṇa passed their childhood in Vraja in childlike pastimes such as hide-and-seek, construction of dams and jumping about like monkeys. (61)

Thus ends the fourteenth discourse, entitled "Brahmā extols the Lord", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

The demon Dhenuka slain

श्रीशुक उवाच

ततश्च पौगण्डवयः श्रितौ व्रजे बभूवतुस्तौ पशुपालसम्मतौ ।
गाश्चारयन्तौ सखिभिः समं पदैर्वृन्दावनं पुण्यमतीव चक्रतुः ॥ १ ॥
तन्माधवो वेणुमुदीरयन् वृतो गोपैर्गृणद्भिः स्वयशो बलान्वितः ।
पशून् पुरस्कृत्य, पशव्यमाविशद् विहर्तुकामः कुसुमाकरं वनम् ॥ २ ॥

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तन्मञ्जुघोषालिमृगद्विजाकुलं महन्मनःप्रख्यपयःसरस्वता ।
वातेन जुष्टं शतपत्रगन्धिना निरीक्ष्य रन्तुं भगवान् मनो दधे ॥ ३ ॥
स तत्र तत्रारुणपल्लवश्रिया फलप्रसूनोरुभरेण पादयोः ।
स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा स्मयन्निवाहाग्रजमादिपूरुषः ॥ ४ ॥

Śrī Śuka began again: And then, having attained (their) boyhood in Vraja, the two Brothers were approved (by Nanda and others) for (taking up the work of) tending the cows. While grazing* them in the company of Their playmates, They rendered (the soil of) Vṛndāvana most sacred by Their footprints. (1) Surrounded by cowherds—who were singing His praises—and accompanied by Balarāma, Śrī Kṛṣṇa (the Spouse of Lakṣmī), who was eager to sport, entered the said woodland (of Vṛndāvana), the store-house of blossoms and good for the cattle, driving the cows before Him and playing on His flute. (2) Observing it full of bees, beasts and birds making delightful sounds (nay,) fanned by a breeze blowing over a pond, whose water was clear as the mind of an exalted soul, and wafting the fragrance of lotuses, the Lord made up His mind to sport (there). (3) Perceiving at every step trees whose boughs were touching the feet (as it were of Balarāma) with the heavy load of their fruits and flowers as well as with the wealth of their ruddy leaves, and smiling as it were with joy, the said Śrī Kṛṣṇa (the most ancient Person) spoke to His elder brother (Balarāma) (as follows). (4)

श्रीभगवानुवाच

अहो अमी देववरामरार्चितं पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मनस्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ ५ ॥
एतेऽलिनस्तव यशोऽखिललोकतीर्थं गायन्त आदिपुरुषानुपदं भजन्ते ।
प्रायो अमी मुनिगणा भवदीयमुख्या गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥ ६ ॥
नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन ।
सूक्तैश्च कोकिलगणा गृहमागताय धन्या वनौकस इयान् हि सतां निसर्गः ॥ ७ ॥
धन्येयमद्य धरणी तृणवीरुधस्त्वत्पादस्पृशो द्रुमलताः करजाभिमृष्टाः ।
नद्योऽद्रयः खगमृगाः सदयावलोकैर्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥ ८ ॥

The glorious Lord said: Oh, for the elimination of their stupidity, by which was brought about their birth in the vegetable kingdom, these trees, O chief of the gods, bow with their (bending) boughs to Your lotus feet, adored even by the immortals, bringing (with them) for You offerings in the shape of flowers and fruits. (5) These bees, O most ancient Person, resort to You at every step, singing Your glory that is capable of purifying all the worlds. In all probability they are (no other than) hosts of hermits, the foremost among Your devotees, who do not forsake You, their Deity, though concealed in the forest, O sinless One ! (6) These peacocks, O praiseworthy One, dance in joy; the

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* We read in *Padmapurāṇa:*—

शुक्लाष्टमी कार्तिकस्य स्मृता गोपाष्टमी बुधैः । तद्दिनाद् वासुदेवोऽभूद् गोपः पूर्वं तु वत्सपः ॥

"The eighth day of the bright half of Kārtika is remembered by the wise as Gopāṣṭamī. From that day forward Lord Śrī Kṛṣṇa (the Son of Vasudeva) passed as a cowherd; before this, however, He was a (mere) keeper of calves."

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she-deer like the cowherd women bring delight to You with their glances and the flocks of cuckoos extend (their) welcome to You, arrived at their home, with their sweet notes. Blessed are these denizens of the forest; for such is the nature of the righteous. (7) Blessed today is this earth no less than the blades of grass and plants that kiss Your feet, the trees and creepers touched by Your nails (while their leaves and flowers are being plucked by You), the rivers and mountains, the birds and beasts regarded (by You) with kindly looks, and the cowherd-damsels pressed (by You) to Your bosom, which is coveted even by Śrī (the goddess of beauty and prosperity) ! (8)

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमनाः पशून् । रेमे संचारयन्नद्रेः सरिद्रोधस्सु सानुगः ॥ ९ ॥
क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः । उपगीयमानचरितः स्रग्वी संकर्षणान्वितः ॥ १० ॥
क्वचिच्च कलहंसानामनु कूजित कूजितम् । अभि नृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥ ११ ॥
मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् । क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥ १२ ॥
चकोरक्रौञ्चचक्राह्वभारद्वाजांश्च बर्हिणः । अनुरौति स्म सत्त्वानां भीतवद् व्याघ्रसिंहयोः ॥ १३ ॥
क्वचित् क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम् । स्वयं विश्रमयत्यार्यं पादसंवाहनादिभिः ॥ १४ ॥
नृत्यतो गायतः क्वापि वल्गतो युध्यतो मिथः । गृहीतहस्तौ गोपालान् हसन्तौ प्रशशंसतुः ॥ १५ ॥
क्वचित् पल्लवतल्पेषु नियुद्धश्रमकर्शितः । वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥ १६ ॥
पादसंवाहनं चक्रुः केचित् तस्य महात्मनः । अपरे हतपाप्मानो व्यजनैः समवीजयन् ॥ १७ ॥
अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः । गायन्ति स्म महाराज स्नेहक्लिन्नधियः शनैः ॥ १८ ॥
एवं निगूढात्मगतिः स्वमायया गोपात्मजत्वं चरितैर्विडम्बयन् ।
रेमे रमालालितपादपल्लवो ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥ १९ ॥

Śrī Śuka continued: Delighted thus at heart at the sight of the glorious Vṛndāvana, Śrī Kṛṣṇa with His followers (the cowherds) diverted Himself while pasturing His cattle on the river banks in the vicinity of the mountain (Govardhana). (9) Adorned with a garland and accompanied by Sankarṣaṇa (Balarāma), He sometimes sang in the midst of humming bees blinded with intoxication (caused by the sucking of honey), His exploits being celebrated by His followers (the gods or cowherds). (10) Now He uttered a (shrill) cry in imitation of the crying of swans while at other times He danced in front of a dancing peacock, delighting it (thereby). (11) In a voice sonorous like the rumbling of clouds and fascinating to the cows and the cowherds, He would sometimes lovingly call cows, that had strayed far away, by their names. (12) He imitated the cries of Chakoras, Krauñchas (curlews), Chakravākas (ruddy geese), the Bhāradwājas (skylarks) and peacocks and now in the midst of animals He would behave like one afraid of the tiger and the lion. (13) At times He would Himself refresh Balarāma (His elder brother)—exhausted with play and lying with his head placed on the pillow-like lap of a cowherd—by kneading his feet and other services. (14) With Their hands clasped together the two Brothers sometimes laughed and applauded the cowherd boys when the latter danced, sang, ran or wrestled with one another. (15) Overcome with fatigue in combat, He sometimes lay down in beds of tender leaves (prepared by His playmates) at the foot of a tree with His head placed in the pillow-like lap of a cowherd. (16) Some doys kneaded the feet of that great soul, while other

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sinless ones cooled Him with fans (made of leaves etc.). (17) With their mind steeped in love, O great king, others would gently sing songs befitting the occasion and pleasing to the mind of the great soul. (18) With His reality thus fully concealed by His own deluding potency and imitating the ways of a cowherd boy by His conduct, Śrī Kṛṣṇa—whose tender feet are caressed by Ramā (the goddess of prosperity) and who would (now and then) behave as the almighty Lord (Himself) sported like a rustic in the company of rustics. (19)

श्रीदामा नाम गोपालो रामकेशवयोः सखा । सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥२०॥
राम राम महाबाहो कृष्ण दुष्टनिबर्हण । इतोऽविदूरे सुमहद् वनं तालालिसंकुलम् ॥२१॥
फलानि तत्र भूरीणि पतन्ति पतितानि च । सन्ति किंत्ववरुद्धानि धेनुकेन दुरात्मना ॥२२॥
सोऽतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक् । आत्मतुल्यबलैरन्यैर्ज्ञातिभिर्बहुभिर्वृतः ॥२३॥
तस्मात् कृतनराहाराद् भीतैर्नृभिरमित्रहन् । न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम् ॥२४॥
विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च । एष वै सुरभिर्गन्धो विषूचीनोऽवगृह्यते ॥२५॥
प्रयच्छ तानि नः कृष्ण गन्धलोभितचेतसाम् । वाञ्छास्ति महती राम गम्यतां यदि रोचते ॥२६॥

A cowherd boy, Śrīdāmā by name, a (bosom) friend of Balarāma and Śrī Kṛṣṇa (the Protector even of Brahmā and Śiva), and other Gopas, the foremost among them being Subala and Stoka-kṛṣṇa, lovingly spoke to Them (as follows;—(20) "O mighty-armed Balarāma, O delighter of all, O Kṛṣṇa, the Destroyer of the wicked ! not very far from this place there lies a very extensive forest* thick with rows of palmyra trees. (21) Plenty of fruits lie fallen there and continue to fall; but they are guarded by the wicked Dhenuka. (22) He is a demon of great prowess, disguised as a donkey, O Rāma, O Kṛṣṇa, and is surrounded by many other donkeys equal in strength to him. (23) The forest is (therefore) never resorted to, O Slayer of foes, by men, afraid of that demon, who has tasted the human flesh; nay, it is shunned (even) by herds of cattle and flights of birds. (24) The fruits have never been tasted (by us) before and are sweet-smelling (too); their delicious smell, which has spread all round, can be directly perceived even here. (25) O Kṛṣṇa, make them available to us, whose mind has been lured by their odour. Great is our longing (for them), O Rāma; let us go (there) if it pleases you. (26)

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया । प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥२७॥
बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन् । फलानि पातयामास मतङ्गज इवौजसा ॥२८॥
फलानां पततां शब्दं निशम्यासुररासभः । अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥२९॥
समेत्य तरसा प्रत्यगद्वाभ्यां पद्भ्यां बलं बली । निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः ॥३०॥
पुनरासाद्य संरब्ध उपक्रोष्टा पराक् स्थितः । चरणावपरौ राजन् बलाय प्राक्षिपद् रुषा ॥३१॥
स तं गृहीत्वा प्रपदोर्भ्रामयित्वैकपाणिना । चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥३२॥
तेनाहतो महातालो वेपमानो बृहच्छिराः । पार्श्वस्थं कम्पयन् भग्नः स चान्यं सोऽपि चापरम् ॥३३॥
बलस्य लीलयोत्सृष्टखरदेहहताहताः । तालाश्चकम्पिरे सर्वे महावातेरिता इव ॥३४॥
नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे । ओतप्रोतमिदं यस्मिंस्तन्तुष्वङ्ग यथा पटः ॥३५॥
ततः कृष्णं च रामं च ज्ञातयो धेनुकस्य ये । क्रोष्टारोऽभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः ॥३६॥
तांस्तानापततः कृष्णो रामश्च नृप लीलया । गृहीतपश्चाच्चरणान् प्राहिणोत् तृणराजसु ॥३७॥

* The site is now located in the south-west of Mathurā at a distance of eight miles from Govardhana, and is known by the name of Talsi or Tarphara.

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फलप्रकरसंकीर्ण दैत्यदेहैर्गतासुभिः । रराज भूः सतालाग्रैर्घनैरिव नभस्तलम् ॥३८॥
तयोस्तत् सुमहत् कर्म निशाम्य विबुधादयः । मुमुचुः पुष्पवर्षाणि चक्रुर्वाद्यानि तुष्टुवुः ॥३९॥
अथ तालफलान्यादन् मनुष्या गतसाध्वसाः । तृणं च पशवश्चेरुर्हतधेनुककानने ॥४०॥

The two almighty Lords heartily laughed to hear the above prayer of Their friends and, accompanied by cowherds, proceeded to the forest of palmyra trees with intent to oblige Their loving companions. (27) Entering the forest and thoroughly shaking the palm trees on all sides with both His arms, Balarāma, like the young of an elephant, caused their fruits by (sheer) bodily strength to fall down. (28) Hearing the sound of the falling fruits, the demon in the guise of a donkey rushed (towards Balarāma,) making the earth's surface quake along with mountains. (29) Coming up with great speed, the powerful demon struck Balarāma in the chest with both of his hind legs; and, giving forth a harsh cry, the wicked fellow ran hither and thither. (30) Coming up again in a rage and standing with its back turned towards Balarāma, the donkey kicked up its hind heels in violent anger against him, O king! (31) Seizing it by the fore part of its feet with one hand and whirling it, Balarāma dashed it against the foot of a palmyra, the demon having given up the ghost in the (very) process of whirling. (32) Shaking when struck by that carcass, the huge palm tree with its extensive top crashed shaking the adjoining tree. The latter (too) fell down shaking (still) another, and that too came down shaking a fourth (and so on). (33) Hit (indirectly in succession) by the tree which was struck by the carcase of the donkey dashed in sport by Balarāma, all the palm trees (of that forest) shook as if swept by a hurricane. (34) This was indeed no miracle on the part of the almighty Balarāma, (who was no other than Lord Ananta, the serpent-god), the Ruler of the universe, in whom this universe is woven, warp and woof, as a piece of cloth in the threads, O dear one! (35) Their relation (Dhenuka) having (thus) been killed, the donkeys, the kindred of Dhenuka, all then rushed in fury towards Śrī Kṛṣṇa and Balarāma too. (36) Śrī Kṛṣṇa and Balarāma, O protector of men, playfully dashed them against the palm trees, seizing them by their hind heels, even as they came rushing towards Them. (37) Scattered over with heaps of fruits as well as with the carcasses of the demons along with the tops of the palm trees, the earth shone like the vault of the heavens overcast with clouds. (38) Observing that very great feat of the two (divine) Brothers, the gods and other (such as the Vidyādharas and the Chāraṇas, the celestial bards) poured down showers of flowers; sounded musical instruments and uttered praises. (39) Henceforth in that forest, that had (now) been rid of Dhenuka, men fearlessly ate of the palm fruits and the cattle grazed on the pasture land. (40)

कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः । स्तूयमानोऽनुगैर्गोपैः साग्रजो व्रजमाव्रजत् ॥४१॥
तं गोरजश्छुरितकुन्तलबद्धबर्हवन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुं क्वणन्तमनुगैरनुगीतकीर्तिं गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥४२॥
पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गैस्तापं जहुर्विरहजं व्रजयोषितोऽह्नि ।
तत्सत्कृतिं समधिगम्य विवेश गोष्ठं सव्रीडहासविनयं यदपाङ्गमोक्षम् ॥४३॥
तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले । यथाकामं यथाकालं व्यधत्तां परमाशिषः ॥४४॥
गताध्वानश्रमौ तत्र मज्जनोन्मर्दनादिभिः । नीवीं वसित्वा रुचिरां दिव्यस्रग्गन्धमण्डितौ ॥४५॥
जनन्युपहृतं प्राश्य स्वाद्वन्नमुपलालितौ । संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे ॥४६॥

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Being glorified by His followers, the cowherd boys, and accompanied by Balarāma (His elder brother), Śrī Kṛṣṇa,—whose eyes were large as the petals of a lotus and the hearing and recital of whose glory bring religious merit (to the devotee),—returned to Vraja. (41) The cowherd women with eager eyes went forth in a body to meet Śrī Kṛṣṇa, who had the plume of a peacock and wild flowers fastened to His curly locks soiled with the dust raised by the hoofs of cows, who had charming eyes and wore a winsome smile (on His countenance), (nay,) who was playing on His flute and whose glory was being sung by His followers. (42) Drinking with their bee-like eyes the honey-like beauty of the lotus face of Śri Kṛṣṇa (the Bestower of liberation), the women of Vraja dismissed the agony born of their separation (from the Lord) during the daytime; and Śrī Kṛṣṇa entered Vraja duly receiving their homage, which took the form of sidelong glances accompanied by bashful smiles and modesty. (43) Yaśodā and Rohiṇī, who were (so) fond of their Sons, provided Them (Śrī Kṛṣṇa and Balarāma) with excellent food and raiment suited to the occasion and according to the latters' wishes. (44) Relieved of the fatigue caused by Their excursion (to and back from the woods) by bath and massage etc., the two Brothers put on a charming loin-cloth, were adorned with an exquisite garland and sandal-paste, ate the delicious fare brought by the mothers and, fondled by them They lay down to rest in Their excellent bed, and slept comfortably (at Their mansion) in Vraja. (45-46)

एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित् । ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः ॥४७॥
अथ गावश्च गोपाश्च निदाघातपपीडिताः । दुष्टं जलं पपुस्तस्यास्तृष्णार्ता विषदूषितम् ॥४८॥
विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः । निपेतुर्व्यसवः सर्वे सलिलान्ते कुरूद्वह ॥४९॥
वीक्ष्य तान् वै तथाभूतान् कृष्णो योगेश्वरेश्वरः । ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥५०॥
ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात् । आसन् सुविस्मिताः सर्वे वीक्षमाणाः परस्परम् ॥५१॥
अन्वमंसत तद् राजन् गोविन्दानुग्रहेक्षितम् । पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे धेनुकवधो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus rambling in Vṛndāvana, the aforesaid Lord Śrī Kṛṣṇa once went to (the bank of) the Kālindī (Yamunā), accompanied by His playmates, to the exclusion of Balarāma, O Parīkṣit ! (47) Oppressed with the summer heat, and tormented with thirst, the cows as well as the cowherds presently drank of the unhealthy water of that (part of the) river, contaminated with poison. (48) Having sipped that poisoned water, their judgment vitiated by (an evil) destiny, they all fell dead by the side of the water, O jewel of the Kurus ! (49) Finding them reduced to that condition, Śrī Kṛṣṇa, the (supreme) Lord (even) of masters of Yoga, fully restored them to life by His (mere) gaze, that showered nectar, since He was their only Protector. (50) Having forthwith regained their consciousness, they rose up from the brink of the water and, staring at one another, all stood amazed. (51) They took it to be a result of the gracious look of Śrī Kṛṣṇa (the Protector of cows), O Parīkṣit, that having drunk poison and fallen dead they should rise again. (52)

Thus ends the fifteenth discourse, entitled "The demon Dhenuka slain", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ षोडशोऽध्यायः

Discourse XVI

The Deliverance of Kāliya

श्रीशुक उवाच

विलोक्य दूषितां कृष्णां कृष्णः कृष्णाहिना विभुः । तस्या विशुद्धिमन्विच्छन् सर्पं तमुदवासयत् ॥ १ ॥

Śrī Śuka began again : Finding the Kṛṣṇā (Yamunā) poisoned by a black snake and seeking its purification, Śrī Kṛṣṇa, the almighty Lord, expelled the said serpent. (1)

राजोवाच

कथमन्तर्जलेऽगाधे न्यग्रुह्णाद् भगवानहिम् । स वै बहुयुगावासं यथाऽऽसीद् विप्र कथ्यताम् ॥ २ ॥
ब्रह्मन् भगवतस्तस्य भूम्नः स्वच्छन्दवर्तिनः । गोपालोदारचरितं कस्तृप्येतामृतं जुषन् ॥ ३ ॥

The king (Parīkṣit) said: (Pray) tell me, O (holy) Brahman, how the Lord was able to subdue the snake,—that had taken up its abode there for a number of Yugas,—under the fathomless water (of the Yamunā) and how as a matter of fact he continued to be there (for such a long period). (2) O (holy) sage, who would feel sated while drinking the nectar in the form of the charming narrative of the aforesaid infinite Lord acting according to His own will and playing the role of a cowherd boy ? (3)

श्रीशुक उवाच

कालिन्द्यां कालियस्यासीद्ध्रदः कश्चिद् विषाग्निना । श्रप्यमाणपया यस्मिन् पतन्त्युपरिगाः खगाः ॥ ४ ॥
विप्रुष्मता विषोदोर्मिमारुतेनाभिमर्शिताः । म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः ॥ ५ ॥
तं चण्डवेगविषवीर्यमवेक्ष्य तेन दुष्टां नदीं च खलसंयमनावतारः ।
कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गमास्फोट्य गाढरशनो न्यपतद् विषोदे ॥ ६ ॥
सर्पह्रदः पुरुषसारनिपातवेगसंक्षोभितोरगविषोच्छ्वसिताम्बुराशिः ।
पर्यक्प्लुतो विषकषायविभीषणोर्मिर्धावन् धनुःशतमनन्तबलस्य किं तत् ॥ ७ ॥
तस्य ह्रदे विहरतो भुजदण्डघूर्णवार्घोषमङ्ग वरवारणविक्रमस्य ।
आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य चक्षुःश्रवाः समसरत् तदमृष्यमाणः ॥ ८ ॥
तं प्रेक्षणीयसुकुमारघनावदातं श्रीवत्सपीतवसनं स्मितसुन्दरास्यम् ।
क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं संदश्य मर्मसु रुषा भुजया चछाद ॥ ९ ॥
तं नागभोगपरिवीतमदृष्टचेष्टमालोक्य तत्प्रियसखाः पशुपा भृशार्ताः ।
कृष्णेऽर्पितात्मसुहृदर्थकलत्रकामा दुःखानुशोकभयमूढधियो निपेतुः ॥१०॥
गावो वृषा वत्सतर्यः क्रन्दमानाः सुदुःखिताः । कृष्णे न्यस्तेक्षणा भीता रुदत्य इव तस्थिरे ॥११॥

Śrī Śuka resumed: In (the bed of) the Kālindī there was a certain pool, inhabited by the serpent Kāliya, whose water was being constantly boiled by the fire of its poison, and into which birds flying over it fell down. (4) Touched by the wind which blew over the ripples of that poisoned water and was surcharged with its spray, living beings, mobile as well as immobile, standing on its brink, met

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their death. (5) Observing that the strength of the snake lay in its poison possessed of tremendous force, and finding the river contaminated by the serpent, Śrī Kṛṣṇa, the very purpose of whose descent (on earth) was the subjugation of the wicked, climbed up a very lofty Kadamba tree (which had evidently escaped destruction by the will of Providence) and having tightened the piece of cloth tied round His waist and slapping His arms (in a challenging mood) jumped from that height into the pool of poisoned water. (6) With the volume of its water swelled by the poison of the snakes that were agitated by the vehemence of the plunge taken by the Supreme Person, the serpent's pool—whose terrible ripples had been coloured by the action of the poison—overflowed in all directions and expanded to the extent of a hundred bows (or four hundred cubits). That was (however) no miracle on the part of the Lord, who is possessed of infinite strength. (7) Hearing the splash of water stirred up by the stout arms of the Lord, who was sporting in the pool like a large elephant, O dear Parīkṣit,—and perceiving the voilation of its abode at the latter's hands, and unable to brook it, the serpent (whose auditory sense is located in its very eyes) approached the Lord. (8) Biting hard in a rage in His vital parts the Lord,—who was (most) charming to look at, delicate of body and bright as a cloud, who was distinguished with a golden streak (on His breast) and was clad in yellow (silk), (nay,) whose countenance was lit up with a smile and who was sporting fearlessly with His feet tender as the pericarp of a lotus,—the snake enclosed Him in its coils. (9) Sore distressed to see Him caught in the coils of a cobra with no movement visible (in His body), His loving friends, the cowherds,—who had dedicated to Śrī Kṛṣṇa their body, kinsfolk, wealth, wife and luxuries,—and whose judgment had been clouded by sorrow followed in succession by grief and fear,—dropped down senseless. (10) Lowing in utter distress, cows, bulls and heifers stood as if weeping in (great) fear with their eyes riveted on Śrī Kṛṣṇa. (11)

अथ व्रजे महोत्पातास्त्रिविधा ह्यतिदारुणाः । उत्पेतुर्भुवि दिव्यात्मन्यासन्नभयशंसिनः ॥१२॥
तानालक्ष्य भयोद्विग्ना गोपा नन्दपुरोगमाः । विना रामेण गाः कृष्णं ज्ञात्वा चारयितुं गतम् ॥१३॥
तैर्दुर्निमित्तैर्निधनं मत्वा प्राप्तमतद्विदः । तत्प्राणास्तन्मनस्कास्ते दुःखशोकभयातुराः ॥१४॥
आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः । निर्जग्मुर्गोकुलाद् दीनाः कृष्णदर्शनलालसाः ॥१५॥
तांस्तथा कातरान् वीक्ष्य भगवान् माधवो बलः । प्रहस्य किंचिन्नोवाच प्रभावज्ञोऽनुजस्य सः ॥१६॥
तेऽन्वेषमाणा दयितं कृष्णं सूचितया पदैः । भगवल्लक्षणैर्जग्मुः पदव्या यमुनातटम् ॥१७॥

Meanwhile most terrible and grave portents of three kinds foreboding imminent danger (severally) appeared on the earth, in heaven and on the body (of individuals) indeed in Vraja. (12) Noticing them and coming to know of Śrī Kṛṣṇa having gone (out) to pasture the cows unaccompanied by Balarāma, the cowherds headed by Nanda felt agitated with fear. (13) Concluding from those ill omens Śrī Kṛṣṇa to have met His death, the cowherds,—who did not know Him (as a matter of fact) and whose life was Śrī Kṛṣṇa and on whom they had fixed their mind,—were overwhelmed with sorrow, grief and fear. (14) Possessing the (motherly) affection of a cow and thirsting to behold Śrī Kṛṣṇa, they all, including children, the aged and womenfolk, O dear Parīkṣit, issued forth from Gokula, distressed in mind. (15) Seeing them so perplexed, Lord Balarāma, a scion of Madhu, heartily laughed and said nothing, knowing as He did the glory of Śrī Kṛṣṇa (His younger Brother). (16) Searching for their beloved Kṛṣṇa along the track indicated by His footprints bearing the characteristic marks of the almighty Lord, they headed towards the bank of the Yamunā. (17)

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ते तत्र तत्राब्जयवाङ्कुशाशनिध्वजोपपन्नानि पदानि विश्पतेः ।
मार्गे गवामन्यपदान्तरान्तरे निरीक्षमाणा ययुरङ्ग सत्वराः ॥१८॥
अन्तर्ह्रदे भुजगभोगपरीतमारात् कृष्णं निरीहमुपलभ्य जलाशयान्ते ।
गोपांश्च मूढधिषणान् परितः पशूंश्च संक्रन्दतः परमकश्मलमापुरार्ताः ॥१९॥
गोप्योऽनुरक्तमनसो भगवत्यनन्ते तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः ।
ग्रस्तेऽहिना प्रियतमे भृशदुःखतप्ताः शून्यं प्रियव्यतिहृतं ददृशुस्त्रिलोकम् ॥२०॥
ताः कृष्णमातरमपत्यमनु प्रविष्टां तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः ।
तास्ता व्रजप्रियकथाः कथयन्त्य आसन् कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः ॥२१॥
कृष्णप्राणान् निर्विशतो नन्दादीन् वीक्ष्य तं ह्रदम् । प्रत्यषेधत् स भगवान् रामः कृष्णानुभाववित् ॥२२॥

Carefully observing at every step on the path trodden by the cows footprints of Śrī Kṛṣṇa (the Protector of the cowherds), distinguished by the marks of a lotus, barley seed, a goad, a thunderbolt and a banner, in the midst of others' footprints, O dear one, they marched with quick steps. (18) Spying from a distance Śrī Kṛṣṇa caught in the coils of a cobra and devoid of (all) motion in the middle of the pool, and the cowherds lying senseless on the brink of the pool and (even so) the cattle piteously cry all around, they felt (sore) afflicted and fell into a swoon. (19) With their mind attached to Śrī Kṛṣṇa (the infinite Lord) and recalling His love, smiles, glances and utterances, the cowherd women felt agonized with utmost sorrow when their most beloved One was entrapped by a snake, and saw the three worlds desolate without their Darling. (20) Holding in check Yaśodā (Śrī Kṛṣṇa's mother)—who had followed her Child into the stream—and shedding tears of grief, equally pained as they were, they recounted the stories of Śrī Kṛṣṇa (the Beloved of Vraja) and (eventually) stood as though dead, with their eyes riveted on the countenance of Śrī Kṛṣṇa. (21) Perceiving Nanda and others—whose very life was Śrī Kṛṣṇa—proceeding to enter that pool, the aforesaid Lord Balarāma, who knew the greatness of Śrī Kṛṣṇa, stopped them. (22)

इत्थं स्वगोकुलमनन्यगतिं निरीक्ष्य सस्त्रीकुमारमतिदुःखितमात्महेतोः ।
आज्ञाय मर्त्यपदवीमनुवर्तमानः स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥२३॥
तत्प्रथ्यमानवपुषा व्यथितात्मभोगस्त्यक्त्वोन्नमय्य कुपितः स्वफणान् भुजङ्गः ।
तस्थौ श्वसञ्श्वसनरन्ध्रविषाम्बरीषस्तब्धेक्षणोल्मुकमुखो हरिमीक्षमाणः ॥२४॥
तं जिह्वया द्विशिखया परिलेलिहानं द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम् ।
क्रीडन्नमुं परिससार यथा खगेन्द्रो बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥२५॥
एवं परिभ्रमहतौजसमुन्नतांसमानम्य तत्पृथुशिरस्स्वधिरूढ आद्यः ।
तन्मूर्धरत्ननिकरस्पर्शातिताम्रपादाम्बुजोऽखिलकलादिगुरुर्ननर्त ॥२६॥
तं नर्तुमुद्यतमवेक्ष्य तदा तदीयगन्धर्वसिद्धसुरचारणदेववध्वः ।
प्रीत्या मृदङ्गपणवानकवाद्यगीतपुष्पोपहारनुतिभिः सहसोपसेदुः ॥२७॥
यद् यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णस्तत् तन्ममर्द खरदण्डधरोऽङ्घ्रिपातैः ।
क्षीणायुषो भ्रमत उल्बणमास्यतोऽसृङ् नस्तो वमन् परमकश्मलमाप नागः ॥२८॥
तस्याक्षिभिर्गरलमुद्वमतः शिरस्सु यद् यत् समुन्नमति निःश्वसतो रुषोच्चैः ।
नृत्यन् पदानुनमयन् दमयाम्बभूव पुष्पैः प्रपूजित इवेह पुमान् पुराणः ॥२९॥

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तच्चित्रताण्डवविरुग्णफणातपत्रो रक्तं मुखैरुरु वमन् नृप भग्नगात्रः ।
स्मृत्वा चराचरगुरुं पुरुषं पुराणं नारायणं तमरणं मनसा जगाम ॥३०॥
कृष्णस्य गर्भजगतोऽतिभरावसन्नं पार्ष्णिप्रहारपरिरुग्णफणातपत्रम् ।
दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य आर्ताः श्लथद्वसनभूषणकेशबन्धाः ॥३१॥
तास्तं सुविग्नमनसोऽथ पुरस्कृताभाः कायं निधाय भुवि भूतपतिं प्रणेमुः ।
साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तुर्मोक्षेप्सवः शरणदं शरणं प्रपन्नाः ॥३२॥

Thus finding the inhabitants of His Gokula exclusively dependent on Him and perceiving them along with their women-folk and children sore distressed for His sake, Śrī Kṛṣṇa (who was following the ways of mortals) continued in that state (entrapped in the coils of the snake) for about an hour and (then) escaped from the bondage of the serpent (by expanding His body). (23) The serpent, whose own body was feeling oppressed by the expanding person of Śrī Kṛṣṇa, (now) left Him and, holding up its hoods in a rage, stood hissing and breathing out poison through its nostrils and staring at Him with its eyes motionless and burning as a frying pan and emitting flames through its mouths. (24) In a sportive mood Śrī Kṛṣṇa, like Garuḍa (the king of the birds), wheeled round the snake, that was licking both the corners of its mouths with its forked tongues and was emitting a most terrible fire of poison through its glances; and the serpent too went round waiting for an opportunity (to bite Him). (25) Bending (with His hands) the serpent, whose energy had been spent through its whirling motion, yet whose heads continued to be uplifted, Śrī Kṛṣṇa (the most ancient Person), the first Teacher of all arts, leapt on its broad hoods and began to dance, His lotus feet turning crimson due to their contact with the multitudes of jewels on its hoods. (26) Perceiving Him intent on dancing on that occasion, Gandharvas, Siddhas, gods, Chāraṇas and Apsarās, who were (all) His servants, lovingly approached Him all of a sudden with clay tomtoms, tabors and large drums, musical instruments and songs, flowers and other offerings and songs of praise. (27) The Lord, who wielded (on this occasion) a severe rod of punishment, crushed under the tread of His feet whichever hood of the serpent,—that had a hundred prominent heads and which kept on wheeling even though its life-energy had almost been spent,—would not bend, O dear king; ejecting deadly blood (mixed with poison) through its mouth and nostrils, the cobra fell into a deep swoon. (28) Continuing to dance (with untiring zeal) Śrī Kṛṣṇa (the most ancient Person) subdued the cobra, successively bending under His foot whichever of the heads of the snake—that was ejecting poison through its eyes and violently hissing in rage—would raise itself. (With His feet bespatterd with the drops of blood ejected from the eyes of the serpent) the Lord appeared as though devoutly worshipped with flowers. (29) With its umbrella-like hoods crushed by the Lord's weird dance and its limbs shattered (due to the expansion of Śrī Kṛṣṇa's body), and spouting copious blood through its mouths, the serpent (now) thought of Lord Nārāyaṇa, the most ancient Person, the adored of the mobile as well as of the immobile creation, and mentally sought Him as its protector. (30) Distresed to perceive the snake sinking under the immense weight of Śrī Kṛṣṇa, who holds the (numberless) universes in His abdomen, and its umbrella-like hoods crushed under the strokes of His heels, its wives approached the Lord (the most ancient Person), their clothes and ornaments as well as their hair-bands falling in disorder. (31) Leading their children before them and stretching their

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body on the ground*, those chaste wives (of the serpent) presently bowed low to the aforesaid Śrī Kṛṣṇa (the Protector of all created beings) with joined palms and, eager to secure the deliverance of their sinful husband, sought the Lord, who affords protection to all, as their refuge. (32)

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिंस्तवावतारः खलनिग्रहाय ।
रिपोः सुतानामपि तुल्यदृष्टेर्धत्से दमं फलमेवानुशंसन् ॥३३॥
अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः ।
यद् दंदशूकत्वमुष्य देहिनः क्रोधोऽपि तेऽनुग्रह एव सम्मतः ॥३४॥
तपः सुतप्तं किमनेन पूर्वं निरस्तमानेन च मानदेन ।
धर्मोऽथ वा सर्वजनानुकम्पया यतो भवांस्तुष्यति सर्वजीवः ॥३५॥
कस्यानुभावोऽस्य न देव विद्महे तवाङ्घ्रिरेणुस्पर्शाधिकारः ।
यद्वाञ्छया श्रीर्ललनाचरत् तपो विहाय कामान् सुचिरं धृतव्रता ॥३६॥
न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥३७॥
तदेष नाथाप दुरापमन्यैस्तमोजनिः क्रोधवशोऽप्यहीशः ।
संसारचक्रे भ्रमतः शरीरिणो यदिच्छतः स्याद् विभवः समक्षः ॥३८॥

The wives of the serpent prayed: Just is the punishment meted out to this offender; for Your descent (on this earth) is intended for chastising the wicked and You regard Your enemy as well as Your sons with an undifferentiating eye. (Nay,) You inflict punishment (only) because You anticipate good results (from such punishment). (33) (As a matter of fact,) this is a boon conferred on us by You inasmuch as Your punishment to the wicked indeed wipes out their sins. Your wrath itself is esteemed (by us) as a boon (in disguise) in that it has rid our husband of the sin as a result of which the state of a serpent was inflicted on this embodied soul. (34) (I wonder) what austerities were rightly performed in a previous incarnation by this serpent free from pride and bestowing honour on others or else what religious act was done by him out of compassion for all created beings, by virtue of which You, the Giver of life to all, have been pleased (with him). (35) We are unable, O Lord, to discover for what (meritorious) act has flowed to him the privilege of touching the dust of Your feet, seeking which (even) Śrī (the goddess of beauty and prosperity), a Jewel among women, (whose favour is sought even by Brahmā and others) practised austerities for a pretty long period giving up all luxuries and observing sacred vows! (36) Having secured the dust of Your feet people neither covet the uppermost heaven (the realm of Brahmā) nor the rulership of the entire globe nor the position of Brahmā (the highest functionary of this universe) nor dominion over the subterranean regions nor the mystic powers of Yoga nor (even) final beatitude (the cessation of rebirth). (37) (How wonderful it is that even) this Kāliya (a ruler of the serpents), born of Tamoguṇa and belonging

* According to a learned and saintly commentator, who is believed to have directly perceived the pastimes of the Lord, there was an islet in the middle of the pool, where the Lord danced on the hoods of Kāliya. Apparently it was on this islet that the wives of Kāliya stretched themselves.

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to the race called the Krodhavaśas*, has secured, O Lord, that dust, which cannot easily be attained by others. To an embodied soul revolving in the whirligig of mundane existence and seeking this dust the desired wealth (including final beatitude) becomes manifest. (38)

नमस्तुभ्यं भगवते पुरुषाय महात्मने । भूतावासाय भूताय पराय परमात्मने ॥३९॥
ज्ञानविज्ञाननिधये ब्रह्मणेऽनन्तशक्तये । अगुणायाविकाराय नमस्ते प्राकृताय च ॥४०॥
कालाय कालनाभाय कालावयवसाक्षिणे । विश्वाय तदुपद्रष्ट्रे तत्कर्त्रे विश्वहेतवे ॥४१॥
भूतमात्रेन्द्रियप्राणमनोबुद्ध्याशयात्मने । त्रिगुणेनाभिमानेन गूढस्वात्मानुभूतये ॥४२॥
नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते । नानावादानुरोधाय वाच्यवाचकशक्तये ॥४३॥
नमः प्रमाणमूलाय कवये शास्त्रयोनये । प्रवृत्ताय निवृत्ताय निगमाय नमो नमः ॥४४॥
नमः कृष्णाय रामाय वसुदेवसुताय च । प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥४५॥
नमो गुणप्रदीपाय गुणात्मच्छादनाय च । गुणवृत्त्युपलक्ष्याय गुणद्रष्ट्रे स्वसंविदे ॥४६॥
अव्याकृतविहाराय सर्वव्याकृतसिद्धये । हृषीकेश नमस्तेऽस्तु मुनये मौनशीलिने ॥४७॥
परावरगतिज्ञाय सर्वाध्यक्षाय ते नमः । अविश्वाय च विश्वाय तद्द्रष्ट्रेऽस्य च हेतवे ॥४८॥

Hail to You, the infinite Lord, enshrined in (all) hearts (as their Inner Controller), the Support of (all) the (five) elements, eternally existent as the Cause (of all) ! the Supreme Spirit (beyond all causes) ! (39) Salutation to You, the Absolute, the Storehouse of knowledge and consciousness, devoid of (all) attributes, immutable and endowed with infinite energy as the Propeller of Prakṛti ! (40) Hail to You, the Time-Spirit, as well as the Support of Time and (also) the Witness of the (various) divisions of Time, appearing in the form of the universe, as well as its Seer, the Maker of the universe, as well as its material Cause ! (41) Salutation to You (manifest) in the form of the (five) gross and the (five) subtle elements, the (ten) Indriyas (the senses of perception as well as the organs of action), the vital airs, the mind, the understanding and the intellect ! Salutation to You, in the form of the ego, consisting of the three Guṇas, that has screened the realization of the (innumerable) Jīvas (embodied souls), constituting Your rays ! (42) Salutation to You, who are infinite, subtle, immutable and omniscient, who (by Your Māyā) are the subject of diverse theories and speculations and who are manifested in the form of the name, the object named and the power inherent in the name to denote a particular object. (43) Hail to You, the Root of (all) the means of cognition, possessed of absolute knowledge, the Source of the scriptures ! Hail, hail to You representing both worldly activity and withdrawal from it in the form of (the injunctions of) the Vedas ! (44) Hail, hail to Śrī Kṛṣṇa, the Protector of Devotees, in the (four eternal) forms (Vyūhas) of Rāma (Sankarṣaṇa), Vāsudeva, Pradyumna and Aniruddha ! (45) Salutation to the Illuminator of the inner sense † (in its four phases of mind, reason, the intellect and the ego), appearing in diverse forms after concealing Himself behind the three Guṇas and indicated by the functions (such as cogitation, determination etc.) of (the aforesaid four phases of) the internal sense, their self-knowing Witness. (46) Let our salutation be to You, O Ruler of the senses, whose glory cannot be comprehended through reasoning, who are the Originator and Revealer of all phenomena, who

* *Vide* Verses 24 & 29 above.

† This refers again to the four Vyūhas mentioned above, presiding as they do severally over the four phases of the internal sense.

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revel in Your own Self and are given to contemplation. (47) Hail to You, who know the condition of the high and the low (alike), who preside over all, who lie beyond the universe and are the universe itself, the Witness as well as the Cause of the universe. (48)

त्वं ह्यस्य जन्मस्थितिसंयमान् प्रभो गुणैरनीहोऽकृतकालशक्तिधृक् ।
तत्तत्स्वभावान् प्रतिबोधयन् सतः समीक्षयामोघविहार ईहसे ॥४९॥
तस्यैव तेऽमूस्तनवस्त्रिलोक्यां शान्ता अशान्ता उत मूढयोनयः ।
शान्ताः प्रियास्ते ह्यधुनावितुं सतां स्थातुश्च ते धर्मपरीप्सयेहतः ॥५०॥
अपराधः सकृद् भर्त्रा सोढव्यः स्वप्रजाकृतः । क्षन्तुमर्हसि शान्तात्मन् मूढस्य त्वामजानतः ॥५१॥
अनुगृह्णीष्व भगवन् प्राणांस्त्यजति पन्नगः । स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम् ॥५२॥
विधेहि ते किंकरीणामनुष्ठेयं तवाज्ञया । यच्छ्रद्धयानुतिष्ठन् वै मुच्यते सर्वतोभयात् ॥५३॥

Though destitute of desire, You actually bring about, O Lord, through the (three) Guṇas (modes of Prakṛti), the creation, preservation and dissolution of this universe, wielding as You do the eternal potency in the form of Time, and awakening by Your (very) penetrating look, the various dispositions, already present (in the Jīvas in the form of predisposition) and (thus) carrying on Your sport, which is never futile. (49) All these forms in the three worlds—(whether they are) gentle, violent (Rajasic) or belonging to an ignorant (subhuman) species (Tamasic)—pertain to You alone as described before (and exist for Your play). Of course, at present, the gentle ones are dear to You since You have descended (on earth) with intent to maintain the righteousness of the virtuous and continue (here) with a view to protecting them. (50) The fault once committed by his own dependent deserves to be forgiven by the master. (Therefore,) be pleased, O tranquil-minded Lord, to pardon the offence of this stupid creature that does not know You. (51) Be gracious (to him), O Lord; the serpent is about to give up the ghost. Let our life in the form of our husband be vouchsafed to us (helpless) women, deserving to be pitied by the righteous. (52) (Pray) ordain what should be done by us, Your maid-servants. For, one acting according to Your command with reverence is surely rid of mundane existence (which is beset with fear on all sides). (53)

श्रीशुक उवाच

इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः । मूर्च्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः ॥५४॥
प्रतिलब्धेन्द्रियप्राणः कालियः शनकैर्हरिम् । कृच्छ्रात् समुच्छ्वसन् दीनः कृष्णं प्राह कृताञ्जलिः ॥५५॥
वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः । स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः ॥५६॥
त्वया सृष्टमिदं विश्वं धातर्गुणविसर्जनम् । नानास्वभाववीर्यौजोयोनिबीजाशयाकृति ॥५७॥
वयं च तत्र भगवन् सर्पा जात्युरुमन्यवः । कथं त्यजामस्त्वन्मायां दुस्त्यजां मोहिताः स्वयम् ॥५८॥
भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः । अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः ॥५९॥

Śrī Śuka continued : Thus fervently praised by the serpent's wives, the aforesaid Lord spared the cobra, that had fallen into a swoon, its hoods having been smashed with the blows of His heels. (54) Having gradually recovered its senses and vitality and breathing in the normal way with difficulty, the wretched Kāliya prayed to Śrī Kṛṣṇa with joined palms (as follows)—(55)

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"We are wicked since (our very) birth, constituted as we are of (predominantly) Tamoguṇa and possessed of leasting anger. The natural disposition of living beings, O Lord, which is responsible for their identification with the body etc., (which is unreal) is difficult to give up. (56) This universe, O Lord, which is a diversified product of the three Guṇas, and is endowed with diverse peculiarities, bodily and organic strength, fecundity, power of procreation, latent desires, and external forms, has been evolved by You. (57) And in that universe (too) we serpents, O Lord, are most ferocious by birth. How (then) can we get rid of Your Māyā (deluding potency), which is (so) difficult to escape, by our own efforts (without Your grace), deluded as we are ! (58) In fact, You, the omniscient Ruler of the universe, serve as an instrument in overcoming Your Māyā. Therefore, show Your grace or mete out punishment to us as You think fit. (59)

श्रीशुक उवाच

इत्याकर्ण्य वचः प्राह भगवान् कार्यमानुषः । नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम् ॥
स्वज्ञात्यपत्यदाराढ्यो गोनृभिर्भुज्यतां नदी ॥६०॥
य एतत् संस्मरेन्मर्त्यस्तुभ्यं मदनुशासनम् । कीर्तयन्नुभयोः संध्योर्न युष्मद् भयमाप्नुयात् ॥६१॥
योऽस्मिन् स्नात्वा मदाक्रीडे देवादींस्तर्पयेज्जलैः । उपोष्य मां स्मरन्नर्चेत् सर्वपापैः प्रमुच्यते ॥६२॥
द्वीपं रमणकं हित्वा ह्रदमेतमुपाश्रितः । यद्भयात् स सुपर्णस्त्वां नाद्यान्मत्पादलाञ्छितम् ॥६३॥

Śrī Śuka went on : Hearing this (prayer), the almighty Lord, who had assumed a human semblance on purpose replied, "You ought not to stay here, O serpent ! Accompanied by your kinsfolk, progeny and wives, proceed you to the ocean without delay; let the river be used by the bovine race and human beings. (60) The mortal who duly remembers this command of Mine to you, reciting it both morning and evening, shall not have fear from you (serpents). (61) He who having bathed in this pool, the scene of My sport, propitiates the gods and others with (its) water and, observing a fast, offers worship to Me, thinking of Me (all the time), is completely absolved of all sins. (62) That Garuḍa (*lit.*, he who is endowed with beautiful wings) for fear of whom you took shelter in this pool, leaving the island of Ramaṇaka, shall not devour you, marked as you are with My footprints." (63)

श्रीशुक उवाच

एवमुक्तो भगवता कृष्णेनाद्भुतकर्मणा । तं पूजयामास मुदा नागपत्न्यश्च सादरम् ॥६४॥
दिव्याम्बरस्रङ्मणिभिः परार्ध्यैरपि भूषणैः । दिव्यगन्धानुलेपैश्च महत्योत्पलमालया ॥६५॥
पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम् । ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्याभिवन्द्य तम् ॥६६॥
सकलत्रसुहृत्पुत्रो द्वीपमब्धेर्जगाम ह । तदैव सामृतजला यमुना निर्विषाभवत् ।
अनुग्रहाद् भगवतः क्रीडामानुषरूपिणः ॥६७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कालियमोक्षणं नाम षोडशोऽध्यायः ॥ १६ ॥

Śrī Śuka continued : Commanded thus by Lord Śrī Kṛṣṇa of wonderful deed, Kāliya as well as his wives devoutly worshipped Him with joy by means of unearthly raiment, garlands and gems as well as with superb jewels, heavenly perfumes, sandal paste and a large wreath of lotuses. (64-65) Having worshipped Śrī Kṛṣṇa (the Ruler of the universe) and propitiated the

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Lord whose banner bears the device of Garuḍa and duly permitted by Him, Kāliya thereupon went round Him (as a mark of respect) and greeted Him and accompanied by his wives, kinsfolk and sons gladly withdrew to the island of Ramaṇaka in the ocean, so the tradition goes. Rid of poison, the water of the Yamunā presently became nectar-like (again) by the grace of the Lord who had sportively assumed the semblance of a human being. (66-67)

Thus ends the sixteenth discourse, entitled "Deliverance of Kāliya", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The Lord rescues the inhabitants of Vraja from a wild fire.

राजोवाच

नागालयं रमणकं कस्मात् तत्याज कालियः । कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥ १ ॥

The king (Parīkṣit) submitted: Wherefore did Kāliya leave Ramaṇaka, the home of the Nāgas, and what wrong was done by him alone to Garuḍa ? (1)

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः । वानस्पत्यो महाबाहो नागानां प्राङ्निरूपितः ॥ २ ॥
स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि । गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥ ३ ॥
विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः । कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम् ॥ ४ ॥
तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः । विजिघांसुर्महावेगः कालियं समुपाद्रवत् ॥ ५ ॥
तमापतन्तं तरसा विषायुधः प्रत्यभ्ययादुच्छ्रितनैकमस्तकः ।
दद्भिः सुपर्णं व्यदशद् ददायुधः करालजिह्वोच्छ्वसितोग्रलोचनः ॥ ६ ॥
तं तार्क्ष्यपुत्रः स निरस्य मन्युमान् प्रचण्डवेगो मधुसूदनासनः ।
पक्षेण सव्येन हिरण्यरोचिषा जघान कद्रूसुतमुग्रविक्रमः ॥ ७ ॥
सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः । ह्रदं विवेश कालिन्द्यास्तदगम्यं दुरासदम् ॥ ८ ॥
तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम् । निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत् ॥ ९ ॥
मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते । कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥१०॥
अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति । सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम् ॥११॥
तं कालियः परं वेद नान्यः कश्चन लेलिहः । अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ॥१२॥

Śrī Śuka resumed : On every Amāvāsyā (the day preceding a new moon) for their own protection all the Nāgas gave to the high-minded Garuḍa their own share of offerings which was brought for them from month to month as previously arranged to the foot of a tree (at Ramaṇaka) by the worshippers of the Nāgas, who served as food for the latter (and were consequently in constant

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terror of them), O mighty-armed one* ! (2-3) Puffed up with pride resulting from (superabundance of) venom and strength, however, Kāliya, son of Kadrū, would disregard Garuḍa and consume the offerings itself. (4) Seized with wrath to hear this, the glorious Garuḍa (the favourite of the Lord) swooped on Kāliya with tremendous speed with intent to make short work of it, O king! (5) With its many hoods raised and its fiery eyes wide open, the cobra (which had poison for its weapon) advanced to meet Garuḍa,—who was rushing with (great) speed,—and bit him hard with its fangs, using them as its weapon, wagging its fearful tongues. (6) Pushing it back, the wrathful Garuḍa (son of Kaśyapa), who serves as a seat of Lord Viṣṇu (the Slayer of the demon Madhu) and is possessed of a terrible speed and formidable prowess, struck the son of Kadrū with his left wing, brilliant as gold. (7) Beaten by the wing of Garuḍa Kāliya felt extremely agitated and entered the aforesaid pool of the Kālindī, which was inaccessible to Garuḍa and could not be easily entered (because of its great depth). (8) In that pool once upon a time (during the reign of Emperor Māndhātā) Garuḍa forcibly carried away, though stopped by the sage Saubhari, an aquatic creature (a large fish), his favourite food, hungry as he was. (9) Seeing the (other) fish sore afflicted and miserable consequent on their leader having been killed, the sage Saubhari compassionately declared (as follows) with a view to ensuring the security of that pool (against the onslaughts of Garuḍa):—(10) "If entering this pool the famous Garuḍa eats the fish (here), he will immediately be deprived of his life; I utter this (bare) truth." (11) Kāliya alone was aware of this utterance, no other serpent knew it. Afraid of Garuḍa he was living there and was now expelled by Śrī Kṛṣṇa. (12)

कृष्णं ह्रदाद् विनिष्क्रान्तं दिव्यस्रग्गन्धवाससम् । महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम् ॥१३॥
उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः । प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥१४॥
यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव । कृष्णं समेत्य लब्धेहा आसँल्लब्धमनोरथाः ॥१५॥
रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् । नगा गावो वृषा वत्सा लेभिरे परमां मुदम् ॥१६॥
नन्दं विप्राः समागत्य गुरवः सकलत्रकाः । ऊचुस्ते कालियग्रस्तो दिष्ट्या मुक्तस्तवात्मजः ॥१७॥
देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे । नन्दः प्रीतमना राजन् गाः सुवर्णं तदादिशत् ॥१८॥
यशोदापि महाभागा नष्टलब्धप्रजा सती । परिष्वज्याङ्कमारोप्य मुमोचाश्रुकलां मुहुः ॥१९॥

Finding Śrī Kṛṣṇa come out of the pool adorned with an ethereal garland, bedaubed with a weird sandal paste and clad in heavenly raiment, decked all over with a number of large gems and graced with gold ornaments, all the cowherds rose even as the senses return on life being restored to them; and with their mind full of rapture they hugged the Lord with (great)

* In a commentary on *Śrīmad Bhāgavata* we read how Garuḍa,—who bore a standing and inveterate grudge against the serpent race for the cruelty perpetrated on his mother Vinatā by the latter's mother, Kadrū,—used to devour indiscriminately whatever serpent he could lay his hands on. Perceiving the imminent extermination of their race, the Nāgas sought the protection of Brahmā, who summoned Garuḍa and brought about peace between the two parties by laying it down—with mutual consent—that whatever was brought as an offering to the Nāgas at the foot of a tree in the realm of the Nāgas on every Amāvāsyā should be collected and offered as food to Garuḍa, who should satisfy his hunger with those offerings and desist from killing the snakes:—

अमायां वृक्षमूले तु नागलोकेषु यद् भवेत् । एकस्मिन् दिवसे तावदेकत्र स्थापयन्तु हि ॥
ततो हि गरुडस्तस्मिंस्तद् भुक्त्वा नैव पीडयेत् । इति व्यवस्थायां सर्पा मासि मासि बलिं ददुः ॥

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love. (13-14) Meeting with Śrī Kṛṣṇa, Yaśodā and Rohiṇī, Nanda as well as the other cowherds and cowherdesses, O Parīkṣit (a scion of Kuru), regained sensibility and had their desire fulfilled. (15) And, embracing Śrī Kṛṣṇa (the immortal Lord), Balarāma, who knew His greatness, laughed. (Even) mountains, cows, bulls and calves derived supreme joy. (16) Coming up to Nanda, the Brahmans including his well-known preceptors with their wives said, "Luckily (enough for us) your son, who was seized by Kāliya, has been liberated. (17) Bestow gifts on Brahmans on the ground of Śrī Kṛṣṇa's deliverance." With a delighted mind, O king, Nanda thereupon gave them cows and gold. (18) The highly blessed and virtuous Yaśodā too, who had recovered her lost child, hugged Śrī Kṛṣṇa and, placing Him in her lap, shed tears (of joy) again and again. (19)

तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्शिताः । ऊषुर्व्रजौकसो गावः कालिन्द्या उपकूलतः ॥२०॥
तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् । सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे ॥२१॥
तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः । कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम् ॥२२॥
कृष्ण कृष्ण महाभाग हे रामामितविक्रम । एष घोरतमो वह्निस्तावकान् ग्रसते हि नः ॥२३॥
सुदुस्तरान्नः स्वान् पाहि कालाग्नेः सुहृदः प्रभो । न शक्नुमस्त्वच्चरणं संत्यक्तुमकुतोभयम् ॥२४॥
इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः । तमग्निमपिबत् तीव्रमनन्तोऽनन्तशक्तिधृक् ॥२५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे दावाग्निमोचनं नाम सप्तदशोऽध्यायः ॥ १७ ॥

Oppressed with hunger and thirst and worn out with fatigue, O king of kings, the inhabitants of Vraja as well as their cows spent that night near the bank of the Kālindī. (20) In the course of that night a wild fire, that broke out in the forest dried with summer heat, surrounded the whole of Vraja lying asleep at midnight and began to burn it. (21) Being scorched (with the fire), the said inhabitants of Vraja rose bewildered from that place and sought Śrī Kṛṣṇa, the almighty Lord, who looked like a human being through His Māyā (deluding potency), as their refuge. (22) (They exclaimed,) "O Kṛṣṇa the enchanter of all, O highly blessed one, O Rāma of immeasurable prowess, this most terrible fire is actually consuming us, who are (exclusively) yours. (23) (Pray) protect us, Your own friends, from the deadly fire, which is most difficult to escape from. We are unable to leave for good Your feet, our fearless asylum." (24) Observing the perturbation of His own people as aforesaid, the infinite Lord of the universe swallowed up that fierce conflagration, possessed as He was of unlimited energy. (25)

Thus ends the seventeenth discourse, entitled "Śrī Kṛṣṇa rescues the inhabitants of Vraja from a wild fire", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

The Lord slays the demon Pralamba.

श्रीशुक उवाच

अथ कृष्णः परिवृतो ज्ञातिभिर्मुदितात्मभिः । अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम् ॥ १ ॥
व्रजे विक्रीडतोरेवं गोपालच्छद्ममायया । ग्रीष्मो नामर्तुरभवन्नातिप्रेयाञ्शरीरिणाम् ॥ २ ॥

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स च वृन्दावनगुणैर्वसन्त इव लक्षितः । यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥ ३ ॥
यत्र निर्झरनिर्ह्रादनिवृत्तस्वनझिल्लिकम् । शश्वत्तच्छीकरर्जीषद्रुममण्डलमण्डितम् ॥ ४ ॥
सरित्सरःप्रस्रवणोर्मिवायुना कह्लारकञ्जोत्पलरेणुहारिणा ।
न विद्यते यत्र वनौकसां दवो निदाघवह्न्यर्कभवोऽतिशाद्वले ॥ ५ ॥
अगाधतोयह्रदिनीतटोर्मिभिर्द्रवत्पुरीष्याः पुलिनैः समन्ततः ।
न यत्र चण्डांशुकरा विषोल्बणा भुवो रसं शाद्वलितं च गृह्णते ॥ ६ ॥
वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम् । गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥ ७ ॥
क्रीडिष्यमाणस्तत् कृष्णो भगवान् बलसंयुतः । वेणुं विरणयन् गोपैर्गोधनैः संवृतोऽविशत् ॥ ८ ॥

Śrī Śuka began again: Surrounded by His kinsfolk, who were (all) delighted at heart, and being glorified by them, Śrī Kṛṣṇa presently entered Vraja graced with herds of cows. (1) While the two (divine) Brothers were thus sporting in diverse ways in Vraja in the guise of cowherds by recourse to Their Māyā, there set in the season going by the name of summer, which is not very agreeable to embodied beings. (2) It was, however, regarded (by the people of Vraja) as though it were spring due to the peculiarities of Vṛndāvana, where stayed in person Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) along with Balarāma. (3) There the chirping of crickets was drowned in the loud murmur of cascades and the land was adorned with clusters of trees ever wet with their spray. (4) Due to a breeze (constantly) blowing over the ripples of streams, ponds and rills and conveying the pollen of Kahlāras, lotuses and water-lilies in that woodland abounding in green meadows, the heat radiating from the summer fires and the summer sun was not felt by the denizens of the forest. (5) The sun's rays, fierce as poison, in that area did not suck up the moisture or the verdant character of the earth, whose mud along with the sandy banks was (ever) kept moist on all sides by the waves beating against the banks of rivers containing unfathomable water. (6) That glorious woodland (of Vṛndāvana) was full of blossoms and teemed with various animals and birds giving forth cries (of diverse kinds), peacocks uttering sweet notes and humming bees as well as with warbling cuckoos and cackling cranes. (7) Accompanied by Balarāma and surrounded by cowherds and the cattle wealth, and intending to sport (there), Lord Śrī Kṛṣṇa entered that forest playing on His flute. (8)

प्रवालबर्हस्तबकस्त्रग्धातुकृतभूषणाः । रामकृष्णादयो गोपा ननृतुर्युयुधुर्जगुः ॥ ९ ॥
कृष्णस्य नृत्यतः केचिज्जगुः केचिदवादयन् । वेणुपाणितलैः शृङ्गैः प्रशशंसुरथापरे ॥ १० ॥
गोपजातिप्रतिच्छन्नौ देवा गोपालरूपिणः । ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥ ११ ॥
भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः । चिक्रीडतुर्नियुद्धेन काकपक्षधरौ क्वचित् ॥ १२ ॥
क्वचिन्नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम् । शशंसतुर्महाराज साधु साध्विति वादिनौ ॥ १३ ॥
क्वचिद् बिल्वैः क्वचित् कुम्भैः क्व चामलकमुष्टिभिः । अस्पृश्यनेत्रबन्धाद्यैः क्वचिन्मृगखगेहया ॥ १४ ॥
क्वचिच्च दर्दुरप्लावैर्विविधैरुपहासकैः । कदाचित् स्पन्दोलिकया कर्हिचिन्नृपचेष्टया ॥ १५ ॥
एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने । नद्यद्रिद्रोणिकुञ्जेषु काननेषु सरस्सु च ॥ १६ ॥

Adorned with tender leaves, plumes of peacocks, bunches and wreaths of flowers and minerals (of various kinds), the cowherds, of whom Balarāma and Śrī Kṛṣṇa were the foremost, danced, wrestled and sang. (9) While Śrī Kṛṣṇa

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danced, some (of His friends) sang; whereas others produced sounds with their flutes, palms and horns, while still others shouted applause. (10) The gods in the guise of cowherds extolled Śrī Kṛṣṇa and Balarāma, who were (similarly) disguised as cowherd boys, even as dancers would praise their chief, O protector of men ! (11) Wearing side-locks (after the fashion of the day), the two Brothers now diverted Themselves by revolving (in pairs with Their hands clasped together), long jumps, putting the weight, slapping the arms, tug of war and wrestling. (12) Sometimes, while others danced, the two Brothers themselves sang or sounded the instruments or applauded the dancers, O great king, by exclaiming "Well done ! Bravo !" (13) They would now play with Bilva fruits, now with Kumbha fruits and now with handfuls of myrobalans, and now divert Themselves by not allowing others to touch one's person, now by shutting another's eyes and (allowing him to guess who has done it) and other (similar) sports and now by mimicking beasts and birds, now by leaping like frogs and cutting jokes of various kinds, now by swinging (with the help of boughs of trees) and now by playing the part of kings. (14-15) In this way They rambled in the forest diverting themselves with popular sports in streams, mountain valleys and bowers as well as in woods and ponds. (16)

पशूंश्चारयतोर्गोपैस्तद्वने रामकृष्णयोः । गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया ॥१७॥
तं विद्वानपि दाशार्हो भगवान् सर्वदर्शनः । अन्वमोदत तत्सख्यं वधं तस्य विचिन्तयन् ॥१८॥
तत्रोपाहूय गोपालान् कृष्णः प्राह विहारवित् । हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥१९॥
तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ । कृष्णसंघट्टिनः केचिदासन् रामस्य चापरे ॥२०॥
आचेरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः । यत्रारोहन्ति जेतारो वहन्ति च पराजिताः ॥२१॥
वहन्तो वाह्यमानाश्च चारयन्तश्च गोधनम् । भाण्डीरकं नाम वटं जग्मुः कृष्णपुरोगमाः ॥२२॥

(One day) while Balarāma and Śrī Kṛṣṇa were grazing the cattle in that forest in the company of (other) cowherds, a demon named Pralamba arrived there in the guise of a cowherd boy with intent to kidnap the two Brothers. (17) Though knowing him (his real character), the all-perceiving Lord, who had appeared in the race of the Daśārhas, approved of his friendship, contemplating the means of killing him. (18) Calling by his side to that spot (all) the cowherds, Śrī Kṛṣṇa, who was well-versed in play, said, "O cowherd boys, let us play (this time) dividing ourselves suitably into two camps." (19) In that game, the cowherd boys made Balarāma and Śrī Kṛṣṇa (*lit.*, He who is solicited by the people) their leader; some (of them) joined the group of Śrī Kṛṣṇa, while others took the side of Balarāma. (20) They played various games which were characterized by the role of mounts (in the case of one party) and that of riders (in the case of the other party). In these games those who won rode, while the worsted ones carried the former. (21) (Thus) carrying and being carried, and pasturing their cattle-wealth, they (all) with Śrī Kṛṣṇa going ahead reached a banyan tree, Bhāṇḍīraka by name. (22)

रामसंघट्टिनो यर्हि श्रीदामवृषभादयः । क्रीडायां जयिनस्तांस्तान् हुः कृष्णादयो नृप ॥२३॥
उवाह कृष्णो भगवान् श्रीदामानं पराजितः । वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥२४॥
अविषह्यं मन्यमानः कृष्णं दानवपुंगवः । वहन् द्रुततरं प्रागादवरोहणतः परम् ॥२५॥
तमुद्वहन् धरणिधरेन्द्रगौरवं महासुरो विगतरयो निजं वपुः ।
स आस्थितः पुरटपरिच्छदो बभौ तडिद्द्युमानुडुपतिवाडिवाम्बुदः ॥२६॥

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निरीक्ष्य तद्बपुरलमन्बरे चरत् प्रदीप्तदृग् भ्रुकुटितटोग्रदंष्ट्रकम् ।
ज्वलच्छिखं कटककिरीटकुण्डलत्विषाद्भुतं हलधर ईषदत्रसत् ॥२७॥
अथागतस्मृतिरभयो रिपुं बलो विहायसार्थमिव हरन्तमात्मनः ।
रुषाहनच्छिरसि दृढेन मुष्टिना सुराधिपो गिरिमिव वज्ररंहसा ॥२८॥
स आहतः सपदि विशीर्णमस्तको मुखाद् वमन् रुधिरमपस्मृतोऽसुरः ।
महारवं व्यसुरपतत् समीरयन् गिरिर्यथा मघवत आयुधाहतः ॥२९॥

When (on one occasion) Śrīdāmā, Vṛṣabha and others, who had taken the side of Balarāma, had the upper hand in the game, Śrī Kṛṣṇa and others, O protector of men, carried them. (23) Having been worsted, Lord Śrī Kṛṣṇa bore Śrīdāmā; Bhadrasena, Vṛṣabha; and Pralamba, Balarāma (the son of Rohiṇī). (24) Thinking Śrī Kṛṣṇa to be unbearable (for him, he chose to remain on His side) and acting as a mount for Balarāma, Pralamba (the foremost among the Dānavas) ran post-haste beyond the limit fixed for demounting the riders. (25) Bearing on his back Balarāma, who had assumed the weight of Mount Meru (the chief of the mountains), the mighty demon found that his speed had altogether disappeared and, having resumed his own (demoniac) form and, adorned with gold ornaments, he shone like a cloud illumined with flashes of lightning and bearing the moon (the ruler of the stars) on its back. (26) Balarāma (the wielder of a plough for a weapon) felt a bit afraid to perceive that body soaring in the skies at a great speed with burning eyes and hair glowing as flames and with its fearful tusks reaching the end of its contracted eye-brows and looking uncanny with the splendour of its bracelets, coronet and ear-rings. (27) Balarāma, to whom self-consciousness (the knowledge of His divinity) had returned the very next moment and who had (consequently) been rid of (all) fear, hit the enemy,—who was carrying him through the sky as though it were some treasure found by him,—in (great) rage on his head with his strong fist, which descended with the vehemence of a thunderbolt, even as Indra (the ruler of the gods) would strike a mountain. (28) With his head smashed forthwith and deprived of his consciousness when struck (by Balarāma), and vomiting blood, the said demon fell dead, uttering a loud cry, as a mountain struck with the weapon of Indra. (29)

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना । गोपाः सुविस्मिता आसन् साधु साध्विति वादिनः ॥३०॥
आशिषोऽभिगृणन्तस्तं प्रशशंसुस्तदर्हणम् । प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः ॥३१॥
पापे प्रलम्बे निहते देवाः परमनिर्वृताः । अभ्यवर्षन् बलं माल्यैः शशंसुः साधु साध्विति ॥३२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे प्रलम्बवधो नामाष्टादशोऽध्यायः ॥१८॥

Seeing Pralamba slain by the mighty Balarāma, the cowherds felt highly amazed and shouted, "Well done, Bravo!" (30) Uttering benedictions on him and embracing him as though he had returned to life after death, they extolled him, deserving as he was of such praise, their mind overwhelmed with affection. (31) Supremely gratified on the sinful Pralamba having been slain, the gods covered Bala with flowers and applauded him exclaiming, "Well done! Bravo!" (32)

Thus ends the eighteenth discourse, entitled "The Lord slays Pralamba," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

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अथैकोनविंशोऽध्यायः

Discourse XIX

The Lord swallows up a wild fire (again).

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गावो दूरचारिणीः । स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम् ॥ १ ॥
अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम् । इषीकाटवीं निर्विविशुः क्रन्दन्त्यो दावतर्षिताः ॥ २ ॥
तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा । जातानुतापा न विदुर्विचिन्वन्तो गवां गतिम् ॥ ३ ॥
तृणैस्तत्खुरदच्छिन्नैर्गोष्पदैरङ्कितैर्गवाम् । मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः ॥ ४ ॥
मुञ्जाटव्यां भ्रष्टमार्गं क्रन्दमानं स्वगोधनम् । सम्प्राप्य तृषिताः श्रान्तास्ततस्ते संन्यवर्तयन् ॥ ५ ॥
ता आहूता भगवता मेघगम्भीरया गिरा । स्वनाम्नां निनदं श्रुत्वा प्रतिनेदुः प्रहर्षिताः ॥ ६ ॥

Śrī Śuka began again: While the cowherd boys were absorbed in play, their cows, grazing at will, strayed afar and, tempted by (green) grass, entered a dense forest. (1) Moving from forest to forest, the she-goats, cows and she-buffaloes felt thirsty from heat and, wailing loudly, entered a thicket of rushes. (2) Not perceiving the cattle, Śrī Kṛṣṇa, Balarāma and the other Gopas were now filled with remorse but could not find any trace of the cows even though they searched for them. (3) The Gopas, whose very means of livelihood had (thus) been lost and who (consequently) felt (very) perturbed, all followed the track of the cows with the help of the blades of grass cut by their hoofs and teeth and marked by their footprints. (4) Having duly found their cattle-wealth, whose passage had been intercepted in that thicket of rushes and which was piteously crying, the cowherds, who were seized with thirst and felt exhausted (too), successfully drove it back from the thicket. (5) Called by the Lord in a tone deep as the rumbling of clouds, the cows responded to His call, overjoyed as they were to hear the shouting of their names. (6)

ततः समन्ताद् वनधूमकेतुर्यदृच्छयाभूत् क्षयकृद् वनौकसाम् ।
समीरितः सारथिनोल्बणोल्मुकैर्विलेलिहानः स्थिरजङ्गमान् महान् ॥ ७ ॥
तमापतन्तं परितो दवाग्निं गोपाश्च गावः प्रसमीक्ष्य भीताः ।
ऊचुश्च कृष्णं सबलं प्रपन्ना यथा हरिं मृत्युभयार्दिता जनाः ॥ ८ ॥
कृष्ण कृष्ण महावीर हे रामामितविक्रम । दावाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः ॥ ९ ॥
नूनं त्वद्बान्धवाः कृष्ण न चार्हन्त्यवसीदितुम् । वयं हि सर्वधर्मज्ञ त्वन्नाथास्त्वत्परायणाः ॥१०॥

Presently, by the will of Providence there broke out on all sides a huge wild fire playing havoc with the inhabitants of the forest and, lapping with its (tongue-like) fearful flames the animate and inanimate beings, now that it was fanned by the wind (its helpmate). (7) The cowherds as well as the cows felt dismayed to discern the forest conflagration advancing on every side and, flying for succour to Śrī Kṛṣṇa and Balarāma,—even as people stricken with the fear of death would seek Śrī Hari,—spoke (as follows). (8) "O Kṛṣṇa, the Enchanter of all, O mighty hero, O Rāma of immeasurable prowess, be pleased to protect us, who are being burnt by a wild fire and have sought You (as our refuge). (9) Surely, Your relations, O Kṛṣṇa, do not deserve to undergo

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suffering. We have as a matter of fact You (alone) as our protector and ultimate refuge, O knower of all righteousness!" (10)

श्रीशुक उवाच

वचो निशम्य कृपणं बन्धूनां भगवान् हरिः । निमीलयत मा भैष्ट लोचनानीत्यभाषत ॥११॥
तथेति मीलिताक्षेषु भगवानग्निमुल्बणम् । पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत्॥१२॥
ततश्च तेऽक्षीण्युन्मील्य पुनर्भाण्डीरमापिताः । निशाम्य विस्मिता आसन्नात्मानं गाश्च मोचिताः ॥१३॥
कृष्णस्य योगवीर्यं तद् योगमायानुभावितम् । दावाग्नेरात्मनः क्षेमं वीक्ष्य ते मेनिरेऽमरम् ॥१४॥

Śrī Śuka continued: Hearing the piteous prayer of His friends, Lord Śrī Hari said, "Shut your eyes and do not be afraid." (11) When they had shut their eyes saying "Be it so", the Lord, the Master of Yoga (mystic powers), swallowed up the terrible fire and (thus) completely rid them of the peril. (12) Nay, on opening their eyes they stood amazed to find themselves as well as the cows rescued and brought to Bhāṇḍīra*. (13) Perceiving that Yogic power of Śrī Kṛṣṇa,—manifested by His Yogamāyā,—which had brought about their deliverance from a wild fire, they believed Him to be an immortal. (14)

गाः संनिवर्त्य सायाह्ने सहरामो जनार्दनः । वेणुं विरणयन् गोष्ठमगाद् गोपैरभिष्टुतः ॥१५॥
गोपीनां परमानन्द आसीद् गोविन्ददर्शने । क्षणं युगशतमिव यासां येन विनाभवत् ॥१६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे दावाग्निपानं नामैकोनविंशोऽध्यायः ॥ १९ ॥

Driving back the cows at eventide, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma, withdrew to Vraja playing on His flute and extolled on all sides by cowherd boys. (15) Supreme was the joy of the Gopīs (of Vraja) at the sight of Śrī Kṛṣṇa (the Protector of cows), in whose absence a single moment hung heavy on them as a hundred Yugas. (16)

Thus ends the nineteenth discourse, entitled "Śri Kṛṣṇa swallows up a wild fire (again)" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ विंशोऽध्यायः

Discourse XX

A description of the Rains and Autumn

श्रीशुक उवाच

तयोस्तदद्भुतं कर्म दावाग्नेर्मोक्षमात्मनः । गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधमेव च ॥ १ ॥
गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः । मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ ॥ २ ॥

Śrī Śuka began again: The cowherd boys narrated at full length to their womenfolk that extraordinary feat of the two Brothers in the shape of their deliverance from a wild fire and even so the destruction of Pralamba. (1) Astonished to hear it, the elderly among the Gopas and the cowherd women too thought Śrī Kṛṣṇa and Balarāma to be two foremost gods come down to Vraja. (2)

* The tree is stated to have been at a distance of 10 miles from the thicket of rushes.

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ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा । विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥ ३ ॥
सान्द्रनीलाम्बुदैर्व्योम सविद्युत्स्तनयित्नुभिः । अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥ ४ ॥
अष्टौ मासान् निपीतं यद् भूम्याश्चोदमयं वसु । स्वगोभिर्मोक्तुमारेभे पर्जन्यः काल आगते ॥ ५ ॥
तडित्वन्तो महामेघाश्चण्डश्वसनवेपिताः । प्रीणनं जीवनं ह्यस्य मुमुचुः करुणा इव ॥ ६ ॥
तपःकृशा देवमीढा आसीद् वर्षीयसी मही । यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥ ७ ॥
निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः । यथा पापेन पाखण्डा न हि वेदाः कलौ युगे ॥ ८ ॥
श्रुत्वा पर्जन्यनिनदं मण्डूका व्यसृजन् गिरः । तूष्णीं शयानाः प्राग् यद्वद् ब्राह्मणा नियमात्यये ॥ ९ ॥
आसन्नुत्पथवाहिन्यः क्षुद्रनद्योऽनुशुष्यतीः । पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥ १० ॥
हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिताः । उच्छिलीन्ध्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ ११ ॥
क्षेत्राणि सस्यसम्पद्भिः कर्षकाणां मुदं ददुः । धनिनामुपतापं च दैवाधीनमजानताम् ॥ १२ ॥
जलस्थलौकसः सर्वे नववारिनिषेवया । अबिभ्रद् रुचिरं रूपं यथा हरिनिषेवया ॥ १३ ॥
सरिद्भिः संगतः सिन्धुश्चुक्षुभे श्वसनोर्मिमान् । अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग् यथा ॥ १४ ॥
गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः । अभिभूयमाना व्यसनैर्यथाधोक्षजचेतसः ॥ १५ ॥
मार्गा बभूवुः संदिग्धास्तृणैश्छन्ना ह्यसंस्कृताः । नाभ्यस्यमानाः श्रुतयो द्विजैः कालहता इव ॥ १६ ॥
लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः । स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्विव ॥ १७ ॥
धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात् । व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा ॥ १८ ॥
न रराजोडुपश्छन्नः स्वज्योत्स्नाराजितैर्घनैः । अहंमत्या भासितया स्वभासा पुरुषो यथा ॥ १९ ॥
मेघागमोत्सवा हृष्टाः प्रत्यनन्दञ्शिखण्डिनः । गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे ॥ २० ॥
पीत्वापः पादपाः पद्भिरासन् नानात्ममूर्तयः । प्राक् क्षामास्तपसा श्रान्ता यथा कामानुसेवया ॥ २१ ॥
सरस्स्वशान्तरोधस्सु न्यूषुरुज्झापि सारसाः । गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः ॥ २२ ॥
जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे । पाखण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा ॥ २३ ॥
व्यमुञ्चन् वायुभिर्नुन्ना भूतेभ्योऽथामृतं घनाः । यथाऽऽशिषो विश्पतयः काले काले द्विजेरिताः ॥ २४ ॥

Then commenced the rainy season, conducive to the growth of all creatures (as being favourable to their breeding and nourishment both), characterized by bright circles (round the sun and the moon) and thundering heavens. (3) Overcast with dense and dark clouds attended with lightning and thunder, with the luminaries rendered obscure, the sky shone as Brahma (the Spirit) conditioned by the three Guṇas (and known as the Jīva with its light of wisdom obscured by the Sattva, Rajas and Tamas corresponding in the case of the sky to the flashes of lightning, thunder and the clouds). (4) When the (opportune) time (in the form of the monsoon) came, the sun-god began to release the wealth of the earth in the form of water that had been absorbed by him during the (past) eight months (even as a righteous monarch would return to the people the wealth which he extorted from them in the form of land revenue and other legitimate taxes). (5) Huge clouds endowed with (the eyes of) lightning (and perceiving the heat of the world) and tossed by tempestuous winds poured down water, which brings joy to this world (even as the compassionate, observing the miserable plight of the world and stirred with a feeling of commiseration for the afflicted, lay down their very life and thus bring delight to the world). (6) Shrunk through the (summer) heat, the earth grew plump again when drenched by heaven, even as the body of a man engaged in austerities performed for attaining some selfish end, which is emaciated through such austerities, grow

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corpulent (again) on realizing the fruit of those austerities. (7) It is the fire-flies and not the planets that shine at the approach of night shrouded in darkness (occasioned by a thick coating of clouds obscuring the heavenly bodies), even as it is heresies and not the Vedas that flourish in the age of Kali contaminated with sin (born of ignorance that clouds one's judgment). (8) Frogs, that had been silently hibernating before, began to utter their croaks on hearing the roar of clouds, (even) as Brahman pupils at the end of their (daily) routine of devotions (during which they observe complete silence and on hearing the call of their preceptor) would start their recitation (of the Vedas). (9) Small streams that were gradually drying up (now) overflowed their channel (even) as the bodily resources and material riches of a man who has no self-control flow in a wrong channel. (10) The earth looked green with its green meadows, crimson with the Indragopas (a species of red insects with a velvety skin) and shaded (rendered white) by mushrooms, (even) as the army of kings is arrayed in uniforms of various colours. (11) Fields with their wealth of crop afforded delight to the cultivators and caused agony to the rich, who (envied their lot and) did not know that everything lay in the hands of Providence. (12) All the inhabitants of land and water put on a winning form and appearance through the use of fresh (rain) water (even) as devotees attain an attractive (divine) form through the worship of Śrī Hari. (13) United with rivers, the ocean, which was (already) rough with waves generated by winds, became (all the more) turbulent (even) as the mind of an immature Yogī, tinged (as it is) with desire, gets agitated when brought into contact with sense-objects. (14) Beaten by volleys of rain, mountains did not feel the least agitated any more than those whose mind is fixed on Lord Viṣṇu (who is above sense-perception) when they are overwhelmed with calamities. (15) Overgrown with grass and remaining untrodden (for a long time), the tracks became doubtful indeed even like the texts of the Vedas which are not properly studied by the Brahmans and are consigned to oblivion by the force of time. (16) Flashes of lightning did not bear constancy to the clouds, which are the friends of the people, any more than libidinous women are constant (even) to men possessed of virtues. (17) In the sky, endowed with the attribute of sound, the rainbow (Indra's bow) without a string* shone like the attributeless Being (Brahma) in the manifest world consisting of the three Guṇas. (18) Screened by clouds illumined by her own effulgence, the moon did not shine any more than the Jīva (an embodied soul) obscured qy the ego-sense which is illumined by its (the Jīva's) own light. (19) Exulting over the appearance of clouds, with their hair standing on end, peacocks rejoiced (even) as householders feeling agonized and disgusted with the world do on the advent of servants of Śrī Kṛṣṇa (the immortal Lord). (20) Sucking water through their roots trees, that had shrunk heretofore due to (the summer) heat, got regenerated into numerous forms (in the shape of fresh foliage, blossoms, fruits etc), (even) as ascetics that are emaciated and fatigued before through austerities grow robust again through the enjoyment of pleasures. (21) Cranes continued to live, O Parīkṣit, even in lakes whose brink was miry and full of thorns etc. (even) as householders whose mind is devoted to the pleasures of sense choose to remain in their houses, which keep them engaged in distracting duties. (22) While Indra (the ruler of the three worlds) poured down showers, dams got breached by floods (even) as in the Kali age the paths of

* There is a pun on the word *Guṇa*, which denotes an attribute as well as a string.

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virtue chalked out by the Vedas are destroyed by the false theories of heretics. (23) Driven by the winds, clouds now poured down nectar-like water to living beings (even) as rulers of men, directed by the Brahmans, conferred from time to time desired boons (on those who sought them). (24)

एवं वनं तद् वर्षिष्ठं पक्वखर्जूरजम्बुमत् । गोगोपालैर्वृतो रन्तुं सबलः प्राविशद्धरिः ॥२५॥
धेनवो मन्दगामिन्य ऊधोभारेण भूयसा । ययुर्भगवताऽऽहूता द्रुत प्रीत्या स्नुतस्तनीः ॥२६॥
वनौकसः प्रमुदिता वनराजीर्मधुच्युतः । जलधारा गिरेर्नादानासन्ना ददृशे गुहाः ॥२७॥
क्वचिद् वनस्पतिक्रोडे गुहायां चाभिवर्षति । निर्विश्य भगवान् रेमे कन्दमूलफलाशनः ॥२८॥
दध्योदनं समानीतं शिलायां सलिलान्तिके । सम्भोजनीयैर्बुभुजे गोपैः संकर्षणान्वितः ॥२९॥
शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान् । तृप्तान् वृषान् वत्सतरान् गाश्च स्वोधोभरश्रमाः ॥३०॥
प्रावृट्श्रियं च तां वीक्ष्य सर्वभूतमुदावहाम् । भगवान् पूजयांचक्रे आत्मशक्त्युपबृंहिताम् ॥३१॥

Surrounded by cows and cowherd boys and accompanied by Balarāma, Śrī Hari entered deep into the said forest (of Vṛndāvana),—which was so luxuriant and full of ripe dates and rose-apples,—in order to sport. (25) Called by the Lord, cows, that walked with a slow gait due to the heavy weight of their udders, marched with quick steps, their udders showering milk (on the way) due to affection. (26) (As He passed through the woods) the Lord perceived the denizens of the forest (*viz*, the Bhils as well as the birds and beasts) highly rejoiced, rows of trees dripping with honey, streams of water flowing from mountains as well as their murmur and the caves near them. (27) At times, when it rained on all sides, the Lord took shelter in the hollow of a tree or in a cave and sported (there) eating bulbs, roots and fruits. (28) Accompanied by Sankarṣaṇa (Balarāma), He ate rice and curds brought by Him (from home) with vegetables etc. on a slab close to the water in the company of cowherd boys. (29) Beholding fully gratified bulls, calves and cows weary with the weight of their udders, sitting on the green meadows and ruminating with their eyes closed, as well as the aforesaid splendour of the rainy season, enhanced by His own (enrapturing) energy and bringing delight to (all) created beings, the Lord welcomed them all. (30-31)

एवं निवसतोस्तस्मिन् रामकेशवयोर्व्रजे । शरत् समभवद् व्यभ्रा स्वच्छाम्ब्वपरुषानिला ॥३२॥
शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः । भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया ॥३३॥
व्योम्नोऽब्दं भूतशाबल्यं भुवः पङ्कमपां मलम् । शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम् ॥३४॥
सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः । यथा त्यक्तैषणाः शान्ता मुनयो मुक्तकिल्बिषाः ॥३५॥
गिरयो मुमुचुस्तोयं क्वचिन्न मुमुचुः शिवम् । यथा ज्ञानामृतं काले ज्ञानिनो ददते न वा ॥३६॥
नैवाविदन् क्षीयमाणं जलं गाधजलेचराः । यथाऽऽयुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः ॥३७॥
गाधवारिचरास्तापमविन्दञ्शरदर्कजम् । यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः ॥३८॥
शनैः शनैर्जहुः पङ्कं स्थलान्यामं च वीरुधः । यथाहंममतां धीराः शरीरादिष्वनात्मसु ॥३९॥
निश्चलाम्बुरभूत् तूष्णीं समुद्रः शरदागमे । आत्मन्युपरते सम्यङ् मुनिर्व्युपरतागमः ॥४०॥
केदारेभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः । यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः ॥४१॥
शरदर्कांशुजांस्तापान् भूतानामुडुपोऽहरत् । देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम् ॥४२॥
खमशोभत निर्मेघं शरद्विमलतारकम् । सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥४३॥
अखण्डमण्डलो व्योम्नि रराजोडुगणैः शशी । यथा यदुपतिः कृष्णो वृष्णिचक्रावृतो भुवि ॥४४॥

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आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम् । जनास्तापं जहुर्गोप्यो न कृष्णहृतचेतसः ॥४५॥
गावो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन् । अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव ॥४६॥
उदहृष्यन् वारिजानि सूर्योत्थाने कुमुद् विना । राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप ॥४७॥
पुरग्रामेष्वाग्रयणैरिन्द्रियैश्च महोत्सवैः । बभौ भूः पक्वसस्याढ्या कलाभ्यां नितरां हरेः ॥४८॥
वणिङ्मुनिनृपस्नाता निर्गम्यार्थान् प्रपेदिरे । वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे प्रावृट्शरद्वर्णनं नाम विंशोऽध्यायः ॥ २० ॥

While Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) thus dwelt in Vraja, there fully set in the autumnal season free from clouds and characterized by crystal waters and gentle breezes. (32) Due to the autumn, marked with the appearance of lotuses, waters regained their transparency (even) as the minds of those that have strayed from (the path of) Yoga recover their purity by resuming the practice of Yoga. (33) The autumn drove away the clouds from the sky, relieved the congestion of living beings (occasioned by the overgrowth of creatures), dried up the mire on the earth and eliminated the turbidity of water (even) as devotion to Śrī Kṛṣṇa puts an end to all evil besetting those belonging to the (four) Āśramas (stages in life). (34) Having discharged all their wealth (in the form of water), the clouds shone forth in their white lustre (even) like ascetics that have given up (all forms of) desire (*viz*, the desire for progeny, the hankering for wealth and the ambition for glory) and have shed their impurity (in the shape of) tendency to action and have (consequently) become composed. (35) As some places the mountains released their pure water whereas at other places they did not, (even) as enlightened souls impart their nectar-like wisdom on some (opportune) occasions (to the qualified), while at other times they do not. (36) The creatures living in shallow waters did not at all notice the water diminishing (every day), (even) as stupid householders do not perceive their span of life shortening every day. (37) Like a destitute and helpless householder, who has not been able to subdue his senses, suffering hardships, the creatures living in shallow waters experienced the heat radiated by the autumnal sun. (38) (Virgin) tracts of land gradually gave up their moisture and the plants their unripe state, (even) as the wise slowly give up the sense of identification with, and the feeling of mineness with respect to, the body etc., which are not the self. (39) On the advent of the autumn the ocean became calm and quiet (even) as an ascetic is relieved of his recitation of the Vedas when his mind is completely at rest. (40) Cultivators checked the water going out of the fields by means of strong dams (even) as those practising Yoga preserve the wisdom flowing out through the senses by controlling the latter. (41) The moon alleviated the suffering of living beings caused by the rays of the autumnal sun, (even) as (the dawn of) wisdom puts an end to the miseries born of one's identification with the body or as Śrī Kṛṣṇa (the Bestower of liberation) relieved the agony (caused by their separation from Him) of the women of Vraja. (42) The cloudless sky looked charming (at night) with its stars twinkling brightly due to the autumnal season (even) like the mind with the quality of Sattva predominating in it and revealing the (correct) import of the Vedas. (43) The full moon shone in the firmament with the hosts of stars (even) as on the earth did Śrī Kṛṣṇa, the Protector of the Yadus, surrounded by the circle of Vṛṣṇis. (44) Embracing the temperate breeze that blew from the woods in (full) blossom, people dismissed their anguish (occasioned by heat), but not so the cowherd

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women (of Vraja), whose mind had been captivated by Śrī Kṛṣṇa (inasmuch as it tended to enhance the poignancy of their agony of separation from the Lord caused by His absence from Vraja during the daytime.) (45) Persistently sought by their partners cows, she-deer, female birds and women conceived under the influence of the autumnal season even as works intended to propitiate the Lord are necessarily followed by their fruit. (46) At sunrise (all) aquatic flowers bloomed forth with the exception of water-lilies, even as (all) people barring the thieves are rendered fearless under a (good) king. (47) Enriched with ripe corns the earth looked happy with (Vedic) sacrifices carried on with oblations of first fruits at the end of the rainy season as well as with (other) grand festivals conducted for the gratification of the senses in cities and villages, and more so with Śrī Kṛṣṇa and Balarāma (the two Avatāras of Śrī Hari). (48) Going out (at the end of the four months of the rainy season), merchants, recluses, kings and students about to return from the house of their preceptor after the completion of their studies—that had been detained* by the rains—(now) realized their ends even as those adept in Yoga and well-versed in Mantras (mystic formulas) etc., impeded by the span of their life, attain ethereal forms earned by them when the (appropriate) time comes. (49)

Thus ends the twentieth discourse, entitled "A description of the Rains and Autumn" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकविंशोऽध्यायः

Discourse XXI

The Song Inspired by the Flute

श्रीशुक उवाच

इत्थं शरत्स्वच्छजलं पद्माकरसुगन्धिना । न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः ॥ १ ॥
कुसुमितवनराजिशुष्मिभृङ्गद्विजकुलघुष्टसरस्सरिन्महीध्रम् ।
मधुपतिरवगाह्य चारयन् गाः सहपशुपालबलश्चुकूज वेणुम् ॥ २ ॥
तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् । काश्चित् परोक्षं कृष्णस्य स्वसखीभ्योऽन्ववर्णयन् ॥ ३ ॥
तद् वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम् । नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप ॥ ४ ॥
बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दैर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥ ५ ॥
इति वेणुरवं राजन् सर्वभूतमनोहरम् । श्रुत्वा व्रजस्त्रियः सर्वा वर्णयत्योऽभिरेभिरे ॥ ६ ॥

Śrī Śuka began again: Accompanied by cows and cowherd boys, Śrī Kṛṣṇa (the immortal Lord) entered deep into the aforesaid forest with its waters made transparent by the autumn and fanned by a breeze charged with the fragrance

* According to Hindu astronomy the four months of the rainy season are regarded as inopportune for commercial trips, expeditions for extending one's dominions, marriages and rambling on the part of recluses.

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of lotus beds. (1) Having entered the forest—the lakes and streams as well as the mountains of which were resonant with the sweet warbling of birds and the (sweet) humming of bees, intoxicated by (the presence of) rows of trees in full bloom,—and pasturing the cows in the company of Balarāma and (other) cowherds, Lord Śrī Kṛṣṇa (the Protector of the Madhus) sounded His flute. (2) Hearing that (entrancing) music of Śrī Kṛṣṇa's flute,—which kindled love (in their heart),—some women of Vraja proceeded to celebrate it in song before their female companions (all) out of His sight. (3) Recalling the (loving) gestures of Śrī Kṛṣṇa while commencing to describe the music, they (however) could not, their mind being distracted by the vehemence of love, O protector of men. (4) Exhibiting (before their mental eyes) an exquisite form resembling that of an actor (on the stage), adorned with a crest of peacock feathers, wearing Karṇikāra flowers on His ears, a wreath of flowers of five different colours and a golden cloth (round his loins), and filling the holes of His flute with the nectar of His lips (as it were), the Lord (they felt) entered Vṛndāvana, charming with His footprints (found at every step), His glory being sung by hosts of cowherd boys. (5) Hearing, O Parīkṣit, the (said) music of His flute, captivating to the mind of all living beings, and celebrating it (in the following strain), all those women of Vraja mentally embraced the Lord. (6)

गोप्य ऊचुः

अक्षण्वतां फलमिदं न परं विदामः सख्यः पशूननुविवेशयतोर्वयस्यैः ।
वक्त्रं व्रजेशसुतयोरनुवेणु जुष्टं यैर्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥ ७ ॥
चूतप्रवालबर्हस्तबकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेषौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥ ८ ॥
गोप्यः किमाचरदयं कुशलं स्म वेणुर्दामोदराधरसुधामपि गोपिकानाम् ।
भुङ्क्ते स्वयं यदवशिष्टरसं ह्रदिन्यो हृष्यत्त्वचोऽश्रु मुमुचुस्तरवो यथाऽऽर्याः ॥ ९ ॥

The Gopīs sang: This is the prize for those who have eyes, friends; and we know of no greater prize than that enjoyed by those who have feasted their eyes on the countenance—playing on the flute and casting loving glances (all round)—of the two sons of Nanda (the lord of Vraja) as They lead the cattle along with their playmates (the cowherd boys). (7) Singing at times amidst a circle of cowherd boys, and picturesquely clad in a garment fitted closely with tender mango leaves, peacock feathers and bunches of flowers (tucked to the curly locks), a pair of lilies (fastened to the ears), a lotus (held in the right hand) and a garland (worn about the neck), (the two Brothers looked most charming like a pair of excellent actors on the stage. (8) O Gopīs, what meritorious act has this flute performed, by virtue of which it freely enjoys (to its heart's content) the nectar flowing from the lips of Śrī Kṛṣṇa (who was once tied by His mother with a cord at the belly)—though a monopoly of the Gopīs—so that nothing but sweetness is left behind (in those lips) ! (Lo !) the rivers (by whose waters its parent stock—the bamboo—was nourished) appear with their hair standing on end (in the form of the blooming lotuses through rapture), while the (bamboo) trees (themselves) are shedding tears (of joy in the shape of honey) even as the elders of a family are delighted to find their child enjoying the grace of the Lord. (9)

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वृन्दावनं सखि भुवो वितनोति कीर्तिं यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।
गोविन्दवेणुमनु मत्तमयूरनृत्यं प्रेक्ष्याद्रिसान्वपरतान्यसमस्तसत्त्वम् ॥१०॥
धन्याः स्म मूढमतयोऽपि हरिण्य एता या नन्दनन्दनमुपात्तविचित्रवेषम् ।
आकर्ण्य वेणुरणितं सहकृष्णसाराः पूजां दधुर्विरचितां प्रणयावलोकैः ॥११॥
कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं श्रुत्वा च तत्क्वणितवेणुविचित्रगीतम् ।
देव्यो विमानगतयः स्मरनुन्नसारा भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः ॥१२॥
गावश्च कृष्णमुखनिर्गतवेणुगीतपीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ।
शावाः स्नुतस्तनपयःकवलाः स्म तस्थुर्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥१३॥
प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन् कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।
आरुह्य ये द्रुमभुजान् रुचिरप्रवालान् शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥१४॥

(The soil of) Vṛndāvana, O friend, enhances the glory of the earth (so as to make it outshine even the heavenly regions) in that the soil has been graced by the lotus feet of Śrī Kṛṣṇa (the son of Yaśodā*) and (further) because, witnessing the dance of peacocks enraptured to hear (the music of) Śrī Kṛṣṇa's flute (which they mistake for the low rumbling of clouds) all other creatures on the summits of Mount Govardhana cease from every activity (and stand motionless—a thing which is not seen in any other sphere). (10) Blessed indeed are these female deer, though stupid of mind—that, on hearing the music of the flute, offered in the company of the male deer (the black antelopes) worship, performed through their loving glances, to the darling of Nanda, who has put on a wonderful garb. (11) Gazing on Śrī Kṛṣṇa, whose comeliness and amiable disposition are a source of joy to the fair sex, and hearing the weird notes of the flute played on by Him, celestial women riding in aerial cars (and embraced by their spouses) stood infatuated, deprived of their presence of mind through love, flowers dropping from their braids and their skirts unsettled. (12) Drinking with the cup of their ears, standing erect, the nectar-like music of flute flowing from Śrī Kṛṣṇa's lips and hugging Śrī Kṛṣṇa (the Protector of cows) in their mind on His entering it through their eyes, the cows as well as their calves (that had just been let loose to be suckled by their mothers) stood motionless with drops of tears (in their eyes), the mouths of the latter remaining filled with the draught of milk flowing from the dripping udders (of their mothers), (having no strength left in them to swallow the milk). (13) In all probability, Oh mother†, the birds (dwelling) in this forest are (no other than) sages, who—having perched on the boughs of trees clothed with charming foliage (devoid of fruits and flowers) so that they may be able to behold Śrī Kṛṣṇa (without any hindrance) and (since they have no attraction for such fruits and flowers)—hear the dulcet music of the flute poured forth by Him with unwinking (sleepless) eyes, other voices having altogether ceased for them. (The

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* The word 'Devakī' occurring in the above verse evidently stands for Yaśodā inasmuch as the people of Vraja—and even the outside world—till the death of Kaṃsa took Śrī Kṛṣṇa to be the son of Yaśodā alone, and we have the evidence of the *Viṣṇupurāṇa* to show that Yaśodā bore the name of Devakī too—'द्वे नाम्नी नन्दजायाया यशोदा देवकीत्यपि'.

† It is usual with Indian women to address their female companions as mother in moments of ecstasy and specially while pouring out their heart through a song.

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Gopīs have evidently concluded this from the fact that perching on the boughs of the tree of the Veda and renouncing the fruit of actions promised in it, sages devote themselves to action alone—corresponding to charming leaves—fixing their mind on the glory of Śrī Kṛṣṇa with the sole object of securing a vision of the Lord). (14)

नद्यस्तदा तदुपधार्य मुकुन्दगीतमावर्तलक्षितमनोभवभग्नवेगाः ।
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारेर्गृह्णन्ति पादयुगलं कमलोपहाराः ॥१५॥
दृष्ट्वाऽऽतपे व्रजपशून् सह रामगोपैः संचारयन्तमनु वेणुमुदीरयन्तम् ।
प्रेमप्रवृद्ध उदितः कुसुमावलीभिः सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥१६॥

Hearing the aforesaid music of Śrī Kṛṣṇa (the Bestower of Liberation) on that occasion, (even) the (inanimate) rivers—that had their rapid flow (towards the ocean, their darling) arrested through love (for Śrī Kṛṣṇa) betrayed by eddies—clasped both the feet of Śrī Kṛṣṇa (the Slayer of the demon Mura) with the arms of their waves in such a way as to fold them in their embrace, offering lotuses (as a symbol of their heart). (15) Witnessing (with the eyes of lightning) Śrī Kṛṣṇa duly pasturing the cattle of Vraja in the company of Balarāma and the (other) cowherd boys in the (hot) sun and playing on the flute in their rear, a cloud appeared (over His head) and, swollen with love, did the service of an umbrella to its Friend (Śrī Kṛṣṇa, who resembles the cloud in hue and like a cloud allays the suffering of the people) with its body, covering Him (at the same time) with showers of flowers.* (16)

पूर्णाः पुलिन्द्य उरुगायपदाब्जरागश्रीकुङ्कुमेन दयितास्तनमण्डितेन ।
तद्दर्शनस्मररुजस्तृणरूषितेन लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥१७॥
हन्तायमद्रिरबला हरिदासवर्यो यद् रामकृष्णचरणस्पर्शप्रमोदः ।
मानं तनोति सहगोगणयोस्तयोर्यत् पानीयसूयवसकन्दरकन्दमूलैः ॥१८॥
गा गोपकैरनुवनं नयतोरुदारवेणुस्वनैः कलपदैस्तनुभृत्सु सख्यः ।
अस्पन्दनं गतिमतां पुलकस्तरूणां निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥१९॥
एवंविधा भगवतो या वृन्दावनचारिणः । वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥२०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे वेणुगीतं नामैकविंशोऽध्यायः ॥ २१ ॥

Fully accomplished of their purpose are the Bhil women who, when smitten with pangs of love at the Lord's sight, dismissed that agony besmearing their face and breasts with the saffron paste (originally) painted on the bosom of His darling and rendered still more charming by contact with the reddish hue of the lotus feet of Śrī Kṛṣṇa (who is widely celebrated) and (ultimately) transferred to the blades of grass (of Vṛndāvana due to His ramblings there). (17) Ah, this mountain (Govardhana), O fair ones, is the foremost of Śrī Hari's servants in that it not only derives supreme joy from the touch of the feet of Balarāma and Śrī Kṛṣṇa (joy which is betrayed by its horripilation in the form of fresh blades of grass), but also extends its hospitality to the two Brothers along with their cows and followers through (the fresh and pure) water (of

* Although the flowers were evidently showered by the gods riding in their aerial cars (*vide* verse 12 above), the Gopis in the ecstasy of love imagine them to have been showered by the cloud.

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its cascades), excellent pasture, caves (affording shelter to them) and its (produce in the form of) bulbs and roots. (18) It is most wonderful that due to the highly delightful notes, consisting of low and sweet tones, of the flutes of the two Brothers—leading the cows from one forest to another in the company of (other) cowherd boys and distinguished by a string for tying the hind legs of cows while milking them (which they had twined round their heads) and a cord for pulling unruly cows (which they had placed across their shoulder)—there should ensue among the embodied beings, O friends, (complete) lack of movement in those capable of locomotion (including running streams), and a thrill of joy should appear in (the stationary) trees ! (19) Recounting to one another such pastimes that pertained to the Lord, who moved about in Vṛndāvana, the Gopīs became mentally absorbed in those pastimes (themselves). (20)

Thus ends the twentyfirst discourse, entitled "A Song inspired by the (Lord's) Flute", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The Lord steals away the garments of cowherd maids.

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥ १ ॥
आप्लुत्याम्भसि कालिन्द्या जलान्ते चोदितेऽरुणे । कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥ २ ॥
गन्धैर्माल्यैः सुरभिर्बलिभिर्धूपदीपकैः । उच्चावचैश्चोपहारैः प्रवालफलतण्डुलैः ॥ ३ ॥
कात्यायनि महामाये महायोगिन्यधीश्वरि । नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥ ४ ॥
एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः । भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः ॥ ५ ॥
उषस्युत्थाय गोत्रैः स्वैरन्योन्याबद्धबाहवः । कृष्णमुच्चैर्जगुर्यान्त्यः कालिन्द्यां स्नातुमन्वहम् ॥ ६ ॥

Śrī Śuka began again: In the first month (Mārgaśīrṣa) of the Hemanta season (consisting of the months of Mārgaśīrṣa and Pauṣa) the maids of Vraja, ruled over by Nanda, observed a vow of worshipping Goddess Kātyāyanī, subsisting on only such food as is fit to be offered to the sacrificial fire. (1) Having taken a dip in the waters of the Kālindī (Yamunā) at daybreak and making an image of sand on the river bank, they worshipped the Goddess (in that image), O protector of men, with sandal paste etc., fragrant flowers, propitiatory oblations (such as cocoanut), incense and lights, other offerings (such as articles of wearing apparel, ornaments etc.), high and low, as well as with tender leaves, fruits and (unbroken) grains of rice. (2-3) The aforesaid virgins performed worship, each muttering the following prayer—"Goddess Kātyāyanī, the great deluding potency (of the Lord), possessed of infinite Yogic powers, O supreme Ruler (of the universe in a female form), (pray) make Śrī Kṛṣṇa (the Darling of Nanda, the cowherd chief) my husband ! Hail to You !" (4) With their mind (and heart) set on Śrī Kṛṣṇa, the maidens

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thus observed the (sacred) vow for a (whole) month and worshipped Goddess Bhadrakālī with due ceremony praying: "Let the Darling of Nanda be our husband." (5) Rising early in the morning when called by their names (by other girls), they loudly sang the praises of Śrī Kṛṣṇa as they went with their hands mutually clasped to bathe in the Kālindī every day. (6)

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् । वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा ॥ ७ ॥
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥ ८ ॥
तासां वासांस्युपादाय नीपमारुह्य सत्वरः । हसद्भिः प्रहसन् बालैः परिहासमुवाच ह ॥ ९ ॥
अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् । सत्यं ब्रवाणि नो नर्म यद् यूयं व्रतकर्शिताः ॥१०॥
न मयोदितपूर्वं वा अनृतं तदिमे विदुः । एकैकशः प्रतीच्छध्वं सहैवोत सुमध्यमाः ॥११॥

Arriving at the river on a certain day (the last day of the month, *viz*, the full moon, when they were going to conclude their vow) and leaving their clothes on the bank as usual, they merrily sported in the water glorifying Śrī Kṛṣṇa. (7) Coming to know of this and surrounded by His companions, Śrī Kṛṣṇa, the Lord of (all) Masters of Yoga, went there in order to reward their act (of worship). (8) Taking their clothes, He hastily climbed up a Kadamba tree (near by) and, indulging in fun with the laughing boys, so the tradition goes, jestingly spoke as follows—(9) "Coming here, O maids, receive you each your own raiment at will. I speak the truth and am not jesting since you are (all) exhausted by (observing) the vow. (10) Never has a lie been told by Me before; these boys know it. Take your clothes one by one or all together (as you please), O slender-waisted ones". (11)

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः । व्रीडिताः प्रेक्ष्य चान्योन्यं जातहासा न निर्ययुः ॥१२॥
एवं ब्रुवति गोविन्दे नर्मणाऽऽक्षिप्तचेतसः । आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥१३॥
मानयं भोः कृथास्त्वां तु नन्दगोपसुतं प्रियम् । जानीमोऽङ्ग व्रजश्लाघ्यं देहि वासांसि वेपिताः ॥१४॥
श्यामसुन्दर ते दास्यः करवाम तवोदितम् । देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे ॥१५॥

Perceiving that joke of the Lord the cowherd maids were overwhelmed with love. Abashed to see one another, they felt inclined to laugh, but did not come out (of the water). (12) When Śrī Kṛṣṇa (the Protector of cows) remarked thus, the cowherd maids, whose mind was enraptured by the joke and who stood shivering, immersed as they were up to the neck in the cold water, spoke to Him (as follows):—(13) "Pray, do no wrong by us. We know you well to be the beloved son of Nanda, the cowherd chief, and praised all over Vraja, O dear Kṛṣṇa ! Please return our clothes; we are shivering (with cold). (14) O fair one with a dark-brown complexion ! we are your servants and are prepared to do your bidding. (Therefore), give back our clothes, O Knower of Dharma (the principles of righteousness) ! If not, we shall report the matter to the king". (15)

श्रीभगवानुवाच

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ । अत्रागत्य स्ववासांसि प्रतीच्छन्तु शुचिस्मिताः ॥१६॥
ततो जलाशयात् सर्वा दारिकाः शीतवेपिताः । पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्शिताः ॥१७॥
भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः । स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् ॥१८॥
यूयं विवस्त्रा यदपो धृतव्रता व्यगाहतैतत् तदु देवहेलनम् ।
बद्ध्वाञ्जलिं मूर्ध्न्यपनुत्तयेंऽहसः कृत्वा नमोऽधो वसनं प्रगृह्यताम् ॥१९॥

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इत्यच्युतेनाभिहितं व्रजाबला मत्वा विवस्त्राप्लवनं व्रतच्युतिम् ।
तत्पूर्तिकामास्तदशेषकर्मणां साक्षात्कृतं नेमुरवद्यमृग् यतः ॥२०॥
तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः । वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः ॥२१॥
दृढं प्रलब्धास्त्रपया च हापिताः प्रस्तोभिताः क्रीडनवच्च कारिताः ।
वस्त्राणि चैवापहृतान्यथाप्यमुं ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः ॥२२॥
परिधाय स्ववासांसि प्रेष्ठसंगमसज्जिताः । गृहीतचित्ता नो चेलुस्तस्मिँल्लज्जायितेक्षणाः ॥२३॥

The glorious Lord said: "If you are my servants and if you will do my bidding, come here and receive (from me) your clothes wearing a bright smile (on your lips)." (16) Shivering with cold all the maidens thereupon emerged from the river, shrunk with cold and covering their privy parts with the palms. (17) Perceiving them as good as dead (through great shame), and pleased with their pure heart, the Lord placed the clothes (kept so far on the tree) on His shoulder and, full of love, smilingly said:—(18) "Since, having undertaken a (sacred) vow, you took a dip in the waters in a nude state, that has indeed been an offence on your part against the god of water (which has gone a long way to violate the sanctity of your vow); (therefore), receive your raiment (only) after joining your palms on the crown of your head and bowing low for the expiation of that sin." (19) Realizing their act of plunging in water in a nude state to be a violation of their vow as pointed out in the aforesaid words by Śrī Kṛṣṇa (the immortal Lord), and seeking the fulfilment of that vow, the maidens of Vraja bowed to Śrī Kṛṣṇa (who embodies the fruit of that as well as of all other religious rites); for it is He who washes away all transgressions. (20) Seeing them bent in the aforesaid manner and propitiated through such salutation, the all-merciful Lord Śrī Kṛṣṇa (the Son of Devakī) returned their clothes. (21) Even though they were badly taken in, nay, stripped of (all) shame, ridiculed and treated as toys, and their clothes too were stolen away, yet they did not find fault with Him, (highly) gratified as they were through the company of their beloved Lord. (22) Having put on their clothes they riveted their bashful looks on Śrī Kṛṣṇa and could not stir (from that place), enthralled as they were by their meeting with their most beloved Lord and their mind having been captivated (by Him). (23)

तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया । धृतव्रतानां संकल्पमाह दामोदरोऽबलाः ॥२४॥
संकल्पो विदितः साध्व्यो भवतीनां मदर्चनम् । मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ॥२५॥
न मय्यावेशितधियां कामः कामाय कल्पते । भर्जिता क्वथिता धाना प्रायो बीजाय नेष्यते ॥२६॥
याताबला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः । यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः ॥२७॥

Perceiving the intention of those maidens, that had undertaken the aforesaid vow with a longing to touch His feet, Lord Śrī Kṛṣṇa (who had once allowed Himself to be tied with a cord at the abdomen by His mother and thus demonstrated His love for His devotees) addressed the girls (as follows):—(24) "Your desire, O chaste girls, in the shape of eagerness to worship Me is (already) known to Me. (Nay,) it has been approved of by Me; (hence) it deserves to materialize. (25) The craving for enjoyment on the part of those whose mind is devoted to Me cannot lead to (further) enjoyment even as seeds of grain (once) fried or boiled are not as a general rule intended to be sown. (26) Go (back), O damsels, to Vraja. You stand accomplished of

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your purpose and will sport with Me during the coming (autumnal) nights, for which purpose you have observed this vow in the form of worship of the Goddess, O virtuous girls!" (27)

श्रीशुक उवाच

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः । ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम् ॥२८॥

Śrī Suka continued: Thus commanded by the Lord and having (virtually) realized their ambition, the maidens returned to Vraja with great difficulty, contemplating on His lotus feet. (28)

अथ गोपैः परिवृतो भगवान् देवकीसुतः । वृन्दावनाद् गतो दूरं चारयन् गाः सहाग्रजः ॥२९॥
निदाघार्कातपे तिग्मे छायाभिः स्वाभिरात्मनः । आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः ॥३०॥
हे स्तोककृष्ण हे अंशो श्रीदामन् सुबलार्जुन । विशालर्षभ तेजस्विन् देवप्रस्थ वरूथप ॥३१॥
पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् । वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥३२॥
अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् । सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥३३॥
पत्रपुष्पफलच्छायामूलवल्कलदारुभिः । गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ॥३४॥
एतावज्जन्मसाफल्यं देहिनामिह देहिषु । प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥३५॥
इति प्रवालस्तबकफलपुष्पदलोत्करैः । तरूणां नम्रशाखानां मध्येन यमुनां गतः ॥३६॥
तत्र गाः पाययित्वापः सुमृष्टाः शीतलाः शिवाः । ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जलम् ॥३७॥
तस्या उपवने कामं चारयन्तः पशून् नृप । कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन् ॥३८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Accompanied by cowherd boys and pasturing the cows Lord Śrī Kṛṣṇa (the Son of Devakī), one day (during the following hot weather), went far away from Vṛndāvana along with His elder brother (Balarāma). (29) Perceiving the trees, which played the role of umbrellas to Him with their shade in the scorching rays of the summer sun, the Lord addressed the cowherd boys of Vraja (as follows):—(30) O Stokakṛṣṇa, Aṃśu, Śrīdāmā, Subala, Arjuna, Viśāla, Ṛṣabha, Tejasvī, Devaprastha and Varūthapa, look at these highly blessed beings that live solely for others; enduring storm, showers, sunshine and snow (themselves) they ward them off from us! (31-32) Oh! enviable is the birth—serving as a means of subsistence to all animate beings—of these trees, approaching which suppliants never return disappointed any more than those that seek a benevolent man. (33) By means of (their) leaves, flowers, fruits, shade, roots, bark and wood as well as with their fragrance, exudation, ashes, coal and tender leaves they gratify the desires of others. (34) This much is the fruitfulness of the birth of embodied creatures in this world that they should constantly do good alone to (other) embodied souls through their life, wealth, intellect and speech. (35) Saying so the Lord arrived at the Yamunā passing through rows of trees whose boughs were bent low with clusters of young leaves, fruits and blossoms as well as with bunches of (other) leaves. (36) Prompting the cows to drink of the very sweet, cool and wholesome waters (of the Yamunā), the cowherd boys then drank, O protector of men, to their heart's content the tasteful water themselves. (37) Pasturing the cattle at will in the grove on the bank of the Yamunā, O king, they approached Śrī Kṛṣṇa and Balarāma and, pinched with hunger, spoke as follows. (38)

Thus ends the twenty-second discourse, entitled "The Lord steals away the garments of the cowherd maids", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ त्रयोविंशोऽध्यायः

Discourse XXIII

Redemption of the wives of some Brahmans engaged in a sacrifice

गोपा ऊचुः

राम राम महावीर्य कृष्ण दुष्टनिबर्हण । एषा वै बाधते क्षुन्नस्तच्छान्तिं कर्तुमर्हथः ॥ १ ॥

The cowherd boys said: O Balarāma, the delighter of souls and possessed of extraordinary valour, O Kṛṣṇa, the exterminator of the wicked, this hunger is actually pinching us; (therefore) be pleased to appease it. (1)

श्रीशुक उवाच

इति विज्ञापितो गोपैर्भगवान् देवकीसुतः । भक्तायाः विप्रभार्यायाः प्रसीदन्निदमब्रवीत् ॥ २ ॥
प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः । सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया ॥ ३ ॥
तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः । कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम् ॥ ४ ॥
इत्यादिष्टा भगवता गत्वायाचन्त ते तथा । कृताञ्जलिपुटा विप्रान् दण्डवत् पतिता भुवि ॥ ५ ॥
हे भूमिदेवाः शृणुत कृष्णस्यादेशकारिणः । प्राप्ताञ्जानीत भद्रं वो गोपान् नो रामचोदितान् ॥ ६ ॥
गाश्चारयन्ताविदूर ओदनं रामाच्युतौ वो लषतो बुभुक्षितौ ।
तयोर्द्विजा ओदनमर्थिनोर्यदि श्रद्धा च वो यच्छत धर्मवित्तमाः ॥ ७ ॥
दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सत्तमाः । अन्यत्र दीक्षितस्यापि नान्नमश्नन् हि दुष्यति ॥ ८ ॥
इति ते भगवद्याच्ञां शृण्वन्तोऽपि न शुश्रुवुः । क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमानिनः ॥ ९ ॥
देशः कालः पृथग् द्रव्यं मन्त्रतन्त्रर्त्विजोऽग्नयः । देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥१०॥
तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम् । मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मानो न मेनिरे ॥११॥
न ते यदोमिति प्रोचुर्न नेति च परंतप । गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः ॥१२॥
तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः । व्याजहार पुनर्गोपान् दर्शयँल्लौकिकीं गतिम् ॥१३॥
मां ज्ञापयत पत्नीभ्यः ससंकर्षणमागतम् । दास्यन्ति काममन्नं वः स्निग्धा मय्युषिता धिया ॥१४॥

Śrī Śuka resumed: Thus requested by the cowherd boys, Lord Śrī Kṛṣṇa (the Son of Devakī), who sought to shower His grace on certain Brahman matrons devoted to Him, spoke as follows:—(2) "Repair to the sacrificial hall where certain Brahmans, who are expositors of the Vedas, are actually conducting a sacrificial session, known by the name of Āngirasa with a desire to ascend to heaven (after death). (3) Arriving there, O cowherd boys, as despatched by us, and mentioning the name of my venerable brother as well as my own, ask some cooked rice of them." (4) Thus instructed by the Lord, they went and solicited the Brahmans as directed with joined palms and lying prostrate on the ground (in the following words):—(5) "O Brahmans (*lit.*, gods on the earth), listen to us! Know us, cowherd boys, to be the servants of Śrī Kṛṣṇa arrived (here) as directed by Balarāma. May Good betied you! (6) Pasturing their cows not very far (from this place) and stricken with hunger, Balarāma and Śrī Kṛṣṇa (the immortal Lord) long to have boiled rice from you. Give Them rice, O Brahmans, when They (earnestly) ask for it, provided you have it and if you possess (any) reverence for Them, foremost as you are of (all) knowers of Dharma (the principles of righteousness). (7)

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Indeed anyone eating the food cooked in the house even of a householder consecrated for a sacrifice other than the one involving animal slaughter and different from a sacrifice known by the name of Sautrāmaṇi, O most righteous souls, is not defiled (thereby)." (8) Though listening to the aforesaid solicitation of the Lord, the Brahmans paid no heed to it, cherishing as they did petty hopes (of ascending to heaven from which one is sure to fall one day) though engaged in elaborate undertakings, and ignorant as they were, though accounting themselves advanced (in knowledge). (9) The foolish Brahmans, who regarded the mortal body as their own self, took no notice of Śrī Kṛṣṇa,— who was no other than the almighty Lord Viṣṇu, the supreme Reality, constituting as He does the place and time (for the performance of a sacrifice), the diverse substance (for being offered to the sacrificial fire), the mystic formulas (employed in invoking the various deities and recited at the time of pouring oblations), the procedure (laid down for conducting a sacrifice), the priests (officiating at a sacrifice), the (sacrificial) fires, the divinities (intended to be propitiated through a sacrifice), the sacrificer, the act of sacrifice (itself) as well as the religious merit (resulting from the performance of a sacrifice),—looking upon Him as a mere human being. (10-11) When the Brahmans neither said "yes" nor did they say "no", O chastiser of foes, the cowherd boys returned disappointed and informed Śrī Kṛṣṇa and Balarāma accordingly. (12) On hearing of it the almighty Lord of the universe burst into laughter and spoke to the Gopas again (as follows) in order to show (to them) the conduct of the worldly people (who would) not feel humiliated much less relax their effort even when their prayer was turned down once) :—(13) "Communicate to their wives the fact of my having arrived (here) along with Sankarṣaṇa (Balarāma). They will give you food according to your desire, affectionate as they are (by nature) and living as they do in me through their mind." (14)

गत्वाथ पत्नीशालायां दृष्ट्वाऽऽसीनाः स्वलंकृताः । नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन् ॥१५॥
नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः । इतोऽविदूरे चरता कृष्णेनेहेषिता वयम् ॥१६॥
गाश्चारयन् स गोपालैः सरामो दूरमागतः । बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥१७॥
श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनोत्सुकाः । तत्कथाक्षिप्तमनसो बभूवुर्जातसम्भ्रमाः ॥१८॥
चतुर्विधं बहुगुणमन्नमादाय भाजनैः । अभिसस्रुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥१९॥
निषिध्यमानाः पतिभिर्भ्रातृभिर्बन्धुभिः सुतैः । भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः ॥२०॥
यमुनोपवनेऽशोकनवपल्लवमण्डिते । विचरन्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः ॥२१॥
श्यामं हिरण्यपरिधिं वनमाल्यबर्हधातुप्रवालनटवेषमनुव्रतांसे ।
विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम् ॥२२॥
प्रायःश्रुतप्रियतमोदयकर्णपूरैर्यस्मिन् निमग्नमनसस्तमथाक्षिरन्ध्रैः ।
अन्तः प्रवेश्य सुचिरं परिरभ्य तापं प्राज्ञं यथाभिमतयो विजहुर्नरेन्द्र ॥२३॥

Presently the cowherd boys went and found the virtuous wives of the Brahmans seated in the apartment reserved for the wives of the sacrificers, well adorned and, bowing to them, submissively spoke as follows :—(15) "Hail to you, Brahman ladies ! (Pray) listen to our words. We have been sent here by Śrī Kṛṣṇa, who is rambling not very far from this place. (16) Pasturing the cows in the company of (other) cowherd boys and accompanied by Balarāma, he has come far away (from home). Let some food be given to him, hungry as he is

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along with his followers." (17) Hearing of Śrī Kṛṣṇa (the immortal Lord) having come (so) near, the Brahman ladies,—who had been ever anxious to have a look at Him, their mind having been lured by His stories,—were seized with a flurry. (18) Taking (with them) in vessels excellent food of four* kinds, they all marched towards their beloved Lord, like rivers flowing towards the ocean, even though they were being stopped by their husbands, brothers and other relations, as well as by their sons, their mind being set on the illustrious Lord because of their having heard of Him for a long time. (19-20) The ladies (presently) beheld Śrī Kṛṣṇa sauntering in a grove on the bank of the Yamunā,—beautified by fresh leaves of Aśoka trees,—surrounded by (other) cowherd boys and accompanied by His elder brother. (21) Dark-brown of hue He had about His loins a golden piece of silk; adorned with a garland of sylvan flowers, peacock feathers and tender leaves and painted with minerals, He presented the appearance of an actor (on the stage); He rested one hand on the shoulder of a devoted companion and was swinging a lotus with the other; He wore a pair of water-lilies on His ears and a smile on His lotus face, His curly locks hanging on His cheeks. (22) Ushering into their heart by the gates of their eyes Him on whom they had set their mind through the glories of that most loved One,—which they had often heard and which had served as an embellishment for their ears,—and embracing Him (there) for a pretty long time, they shook off their agony (of separation from Him), even as men with an egotistic turn of mind are rid of their anguish on embracing an enlightened soul, O ruler of men ! (23)

तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदृक्षया । विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥२४॥
स्वागतं वो महाभागा आस्यतां करवाम किम् । यन्नो दिदृक्षया प्राप्ता उपपन्नमिदं हि वः ॥२५॥
नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शनाः । अहैतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥२६॥
प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः । यत्सम्पर्कात् प्रिया आसंस्ततः को न्वपरः प्रियः ॥२७॥
तद् यात देवयजनं पतयो वो द्विजातयः । स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः ॥२८॥

Even though He had come to know that they had arrived (there) under the aforesaid circumstances (in the teeth of opposition of all their people) with the (sole) desire to see Him and having given up all hopes (of returning to their home and being welcomed again by their husbands and other relations), Śrī Kṛṣṇa (the Witness of all minds) addressed them as follows with a smiling face:—(24) "Welcome is your visit (to this place), O highly blessed ladies ! Let yourselves be (comfortably) seated. What can We do for you ? It is but proper for you that you have come with a longing to see Me (disregarding all impediments). (25) Surely the wise, who realize their own interests, duly practise disinterested and uninterrupted devotion direct to Me, their own beloved Self. (26) Indeed, who else could be dearer than one's own self, through contact with whom life and intellect, mind and body, kinsfolk, wife, progeny and wealth etc. are dear ? (27) Therefore, return to the sacrificial hall, where your husbands—who are Brahman householders—will successfully conclude their sacrificial session with your help." (28)

* The four kinds of food mentioned in our scriptures are :—
(1) भक्ष्य, that which can be easily gulped, such as porridge;
(2) भोज्य, that which has to be masticated before it can be swallowed;
(3) लेह्य, that which can be licked, *e. g.*, chutney;
and (4) चोष्य, that which is sucked, *e. g.*, an orange or sugarcane.

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पत्न्य ऊचुः

नैवं विभोऽर्हति भवान् गदितुं नृशंसं सत्यं कुरुष्व निगमं तव पादमूलम् ।
प्राप्ता वयं तुलसिदाम पदावसृष्टं केशैर्निवोढुमतिलङ्घ्य समस्तबन्धून् ॥२९॥
गृह्णन्ति नो न पतयः पितरौ सुता वा न भ्रातृबन्धुसुहृदः कुत एव चान्ये ।
तस्माद् भवत्प्रपदयोः पतितात्मनां नो नान्या भवेद् गतिररिंदम तद् विधेहि ॥३०॥

The wives (of the Brahmans) said: It is not becoming of You, O almighty Lord, to utter such cruel words. (Pray) vindicate the Vedic dictum, "One does not return"* (on having attained to Me). Ignoring all our near and dear ones we have sought the soles of Your feet in order to wear on our locks the wreath of Tulasī leaves kicked off (even indifferently at us) by You. (29) Neither our husbands, parents, and sons, nor our brothers, kinsmen and other relations would accept us; how, then, would others receive us ? Therefore, (pray) so ordain, O subduer of foes, that no other asylum may be left to us, whose body has fallen down at the fore part of Your feet. (30)

श्रीभगवानुवाच

पतयो नाभ्यसूयेरन् पितृभ्रातृसुतादयः । लोकाश्च वो मयोपेता देवा अप्यनुमन्वते ॥३१॥
न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह । तन्मनो मयि युञ्जाना अचिरान्मामवाप्स्यथ ॥३२॥

The glorious Lord said: Your husbands, parents, brothers, sons and other people will not be angry with you since you have been favoured by Me; (nay) even the gods (over there) approve of your conduct. (31) Indeed bodily contact (with Me) does not tend to the gratification or to heighten the love of men in this world. Therefore, devoting your mind to Me you will attain to Me before long. (32)

श्रीशुक उवाच

इत्युक्ता मुनिपत्न्यस्ता यज्ञवाटं पुनर्गताः । ते चानसूयवः स्वाभिः स्त्रीभिः सत्रमपारयन् ॥३३॥
तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम् । हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम् ॥३४॥
भगवानपि गोविन्दस्तेनैवान्नेन गोपकान् । चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः ॥३५॥
एवं लीलानरवपुर्नृलोकमनुशीलयन् । रेमे गोगोपगोपीनां रमयन् रूपवाक्कृतैः ॥३६॥

Śrī Śuka continued : Thus addressed (by the Lord), the sages' wives mentioned before returned to the sacrificial grounds. (Nay,) not finding fault with them, the sages too successfully concluded the sacrificial session with the help of their wives. (33) One of those ladies, who was (forcibly) held back by her husband, mentally embraced the Lord even as she had heard of Him, and cast off the body, that had been brought about as a result of her (past) actions. (34) Having fed the cowherd boys with the same food of four kinds, Lord Śrī Kṛṣṇa (the Protector of cows) too, though all powerful Himself, partook of it (in the end). (35) Thus imitating the ways of men and delighting the cows and cowherds as well as the cowherdesses by His personal charm, speech and doings, Lord Śrī Kṛṣṇa (who had assumed a human semblance for the sake of sport) carried on His pastimes (in Vraja). (36)

* न स पुनरावर्तते ।

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अथानुस्मृत्य विप्रास्ते अन्वतप्यन् कृतागसः । यद् विश्वेश्वरयोर्याच्ञामहन्म नृविडम्बयोः ॥३७॥
दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् । आत्मानं च तया हीनमनुतप्ता व्यगर्हयन् ॥३८॥
धिग् जन्म नस्त्रिवृद् विद्यां धिग् व्रतं धिग् बहुज्ञताम् । धिक् कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥३९॥
नूनं भगवतो माया योगिनामपि मोहिनी । यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥४०॥
अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ । दुरन्तभावं योऽविध्यन्मृत्युपाशान् गृहाभिधान् ॥४१॥
नासां द्विजातिसंस्कारो न निवासो गुरावपि । न तपो नात्ममीमांसा न शौचं न क्रियाः शुभाः ॥४२॥
अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे । भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥४३॥
ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया । अहो नः स्मारयामास गोपवाक्यैः सतां गतिः ॥४४॥
अन्यथा पूर्णकामस्य कैवल्याद्याशिषां पतेः । ईशितव्यैः किमस्माभिरीशस्यैतद् विडम्बनम् ॥४५॥
हित्वान्यान् भजते यं श्रीः पादस्पर्शाशयासकृत् । आत्मदोषापवर्गेण तद्याच्ञा जनमोहिनी ॥४६॥
देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रर्त्विजोऽग्नयः । देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥४७॥
स एष भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः । जातो यदुष्वित्यशृण्म ह्यपि मूढा न विद्महे ॥४८॥
अहो वयं धन्यतमा येषां नस्तादृशीः स्त्रियः । भक्त्या यासां मतिर्जाता अस्माकं निश्चला हरौ ॥४९॥
नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे । यन्मायामोहितधियो भ्रमामः कर्मवर्त्मसु ॥५०॥
स वै न आद्यः पुरुषः स्वमायामोहितात्मनाम् । अविज्ञातानुभावानां क्षन्तुमर्हत्यतिक्रमम् ॥५१॥

Presently the aforesaid Brahmans were filled with remorse to realize (through the fellowship of their pious and devoted wives) that they had committed an offence in that they turned down the solicitation of Balarāma and Śrī Kṛṣṇa (the Rulers of the universe), who were behaving as men. (37) Perceiving the transcendent devotion of their womenfolk to Lord Śrī Kṛṣṇa and full of regret to find themselves devoid of it, they severely condemned themselves (as follow):— (38) "Fie upon our threefold birth (in the shape of our being born of Brahman parents, investiture with the sacred thread and consecration for the sacrifice in which we are engaged) and learning (mastery of the Vedas); fie upon our sacred vow (of continence for the period of the sacrifice); fie upon our versatile knowledge; fie upon our pedigree and fie upon our proficiency in rituals when we have actually turned our face away from Lord Śrī Kṛṣṇa (who is above sense-perception). (39) Indeed the Lord's Māyā (deluding potency) is capable of infatuating even those who are adept in Yoga (abstract meditation). That is why we, who are Brahmans and (therefore) teachers of men, are ignorant of our real interest. (40) O look at the devotion even of (our) women to Śrī Kṛṣṇa, the Father of the universe, the depth of which cannot be easily fathomed by us and which has cut asunder the snares of death going by the name of household ties (that bound them)! (41) Neither was the purificatory rite, (*viz*, that of investiture with the sacred thread) which is peculiar to the males of the twice-born classes undergone by them, nor did they reside in the preceptor's house (for learning the Vedas). No austerities were ever performed by them, nor was any enquiry made about the Spirit. Nor is purity (of personal habits) seen in them, nor (again) do any virtuous acts characterize them. (42) Yet there is actually found in them unswerving devotion to Śrī Kṛṣṇa of excellent renown, the Lord of (all) masters of Yoga; while it does not appear in us, who have undergone the aforesaid purificatory rite and are endowed with all the other qualifications (mentioned in the foregoing

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verse). (43) Oh, the Lord (who is the mainstay and the goal of the virtuous) awakened through the words of the cowherd boys us, who were surely deluded in the matter of our (real) self-interest and whose judgment had been vitiated by our household activities ! (44) Otherwise what could He gain through us, who are subject to His control,—He who has all His desires fulfilled and who is capable of bestowing all blessings, the highest of them being final beatitude ? And His begging food of us (too) was a mere imitation. (45) Supplication (for boiled rice) on the part of the Lord—whom Śrī (the goddess of beauty and prosperity) constantly waits upon with the hope of securing the touch of His feet, renouncing all others (Brahmā and so on, who sought Her favour) and giving up Her own faults of fickleness etc.,—deludes the (common) people. (46) We have actually heard that the selfsame Lord Viṣṇu, the Ruler of (all) masters of Yoga,—who constitutes the time and place of performing a sacrifice, the diverse substances (intended for being offered to the sacrificial fire), the mystic formulae (employed for invoking the various deities and recited while pouring oblations into the sacred fire), the procedure of conducting a sacrifice, the priests officiating at a sacrifice, the sacrificial fires, the divinities (sought to be propitiated through a sacrifice), the sacrificer, the act of sacrifice (itself) and the religious merit (flowing from a sacrificial performance)—has Himself appeared in the race of the Yadus; yet we could not recognize Him, fools that we are. (47-48) Oh most blessed are we, in whose lot have fallen such wives as these, through whose devotion our mind (too) has been irrevocably fixed on Śrī Hari. (49) Hail to You, the almighty Lord Śrī Kṛṣṇa, whose intellect knows no obstruction. It is (only) because our judgment has been clouded by Your Māyā (deluding potency) that we are wandering in the alleys of Karma. (50) May that most ancient Person be pleased as a matter of fact to forgive the transgression on our part, who did not know His glory, infatuated as we were by His Māyā." (51)

इति स्वाघमनुस्मृत्य कृष्णे ते कृतहेलनाः । दिदृक्षवोऽप्यच्युतयोः कंसाद् भीता न चाचलन् ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे यज्ञपत्न्युद्धरणं नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

Recalling thus their own offence again and again the aforesaid Brahmans, who had shown disrespect to Śrī Kṛṣṇa (by turning a deaf ear to His request for being supplied with boiled rice), did not stir out, afraid as they were of Kaṃsa, though eager to behold the two immoral Brothers. (52)

Thus ends the twenty-third discourse, entitled "The Redemption of the wives of some Brahmans engaged in a sacrifice", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The Lord stops the sacrifice to Indra.

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः । अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥ १ ॥
तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः । प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥ २ ॥
कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः । किं फलं कस्य चोद्देशः केन वा साध्यते मखः ॥ ३ ॥

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एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः । नहि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह ॥ ४ ॥
अस्त्यस्वपरदृष्टीनाममित्रोदास्तविद्विषाम् । उदासीनोऽरिवद् वर्ज्य आत्मवत् सुहृदुच्यते ॥ ५ ॥
ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति । विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत् ॥ ६ ॥
तत्र तावत् क्रियायोगो भवतां किं विचारितः । अथवा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥ ७ ॥

Śrī Śuka began again : Dwelling in the same land of Vraja accompanied by Baladeva, Śrī Kṛṣṇa too saw the cowherds engaged in preparations for the worship of Indra (the god of rain). (1) Though aware of it, the Lord, who is the Indweller of all (hearts) and all-perceiving and was (yet) bent low with humility, enquired of the elderly people (of Vraja): the leader of whom was Nanda, (as follows):—(2) "It may kindly be pointed out to me, O father, what is this occassion for (unusual) flutter come up before you? What will be the fruit (of it)? For whom is it intended? And by whom and through what materials is this sacrifice going to be performed? (3) (Kindly) tell me this, eager as I am to hear it, O father! Great is my longing (for it). Indeed no undertaking, in this world, of pious souls,—who look upon all as their own self, in whose eyes none is their own or alien and who have no friend, neutral or enemy,—is secret. (Of course, where this is not the case) a neutral (too) ought to be shunned like an enemy, whereas a friend has been declared to be as good as one's own self (and hence nothing should be kept secret from him). (4-5) People perform actions either deliberately (after weighing their consequences) or without deliberation. But success does not attend the actions of a thoughtless man as it crowns those of a thoughtful person. (6) Of such actions, then, has this expedient in the form of ritual been considered by you ? Or, does it follow the course of the world ? (Pray,) explain this fully to me, inquisitive as I am." (7)

नन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः । तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥ ८ ॥
तं तात वयमन्ये च वार्मुचां पतिमीश्वरम् । द्रव्यैस्तद्रेतसा सिद्धैर्यजन्ते क्रतुभिर्नराः ॥ ९ ॥
तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे । पुंसां पुरुषकाराणां पर्जन्यः फलभावनः ॥१०॥
य एवं विसृजेद् धर्मं पारम्पर्यागतं नरः । कामाल्लोभाद् भयाद् द्वेषात् स वै नाप्नोति शोभनम् ॥११॥

Nanda replied: The all-powerful Indra is the god of rain, the clouds being his (so many) manifestations dear as his own self. They pour forth water, which is the delight and life of living beings. (8) We and other men, O darling, worship the aforesaid almighty ruler of the clouds through sacrificial performances conducted by means of substances produced with the water discharged by him, and subsist on the remains of such sacrifices for the attainment of the threefold reward in the shape of religious merit, enjoyment and worldly possessions. (In this way) it is Indra who yields the fruit (in the shape of a bumper crop) of men's efforts (in the form of agriculture). (9-10) The man who relinquishes a religious practice that has come down thus through successive generations from love of enjoyment, greed, fear (of opposition) or prejudice, surely does not achieve good results. (11)

श्रीशुक उवाच

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम् । इन्द्राय मन्युं जनयन् पितरं प्राह केशवः ॥१२॥

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Śrī Śuka continued: Hearing the reply of Nanda and the other inhabitants of Vraja, Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) addressed His father (as follows) in order to rouse the anger of Indra (and thereby crush his pride). (12)

श्रीभगवानुवाच

कर्मणा जायते जन्तुः कर्मणैव विलीयते । सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥१३॥
अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् । कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥१४॥
किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम् । अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥१५॥
स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते । स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥१६॥
देहानुच्चावचाञ्जन्तुः प्राप्योत्सृजति कर्मणा । शत्रुर्मित्रमुदासीनः कर्मैव गुरुरीश्वरः ॥१७॥
तस्मात् सम्पूजयेत् कर्म स्वभावस्थः स्वकर्मकृत् । अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥१८॥
आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति । न तस्माद् विन्दते क्षेमं जारं नार्यसती यथा ॥१९॥
वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः । वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥२०॥
कृषिवाणिज्यगोरक्षा कुसीदं तुर्यमुच्यते । वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम् ॥२१॥
सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः । रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥२२॥
रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः । प्रजास्तैरेव सिद्ध्यन्ति महेन्द्रः किं करिष्यति ॥२३॥

The glorious Lord said: A creature is born by force of Karma (past actions), by force of Karma alone it dies and by force of Karma itself it experiences pleasure and pain, is subjected to fear and enjoys security. (13) If there is any supreme Ruler who dispenses the fruit of others' actions, he too rewards or punishes (only) the doer; indeed he has no authority over him who does nothing. (14) What have created beings—that follow each the course of its own action in this world—to do with Indra, who is incapable of altering the course of actions performed by men according to their individual nature ? (15) Indeed every created being is a slave to its nature and follows its own natural disposition. The whole of this creation including gods, demons and human beings has its being in nature. (16) By force of Karma a souls takes (diverse) corporeal forms, high and low, and quits them. Karma alone appears in the form of an enemy, a friend or a neutral and Karma alone is our preceptor and almighty Lord. (17) Therefore, sticking to the Varṇa (grade of society) and Āśrama (stage in life) determined by one's own nature and performing one's own duty, one should duly worship Karma alone. In fact, that alone is one's deity by which one lives happily (in this world). (18) Depending on a particular deity, he who worships another does not derive happiness from the latter any more than an unchaste woman who loves a paramour. (19) A Brahman should live by (the teaching and exposition of) the Vedas; a Kṣatriya, by protecting the land; a Vaiśya, by (what is known as) Vārtā; while a Śūdra should live by service (rendered) to the (aforesaid) twice-born classes. (20) Vārtā is said to be of four kinds, *viz*, agriculture, commerce and rearing the bovine race, usury being the fourth. Out of these (four) the cow has ever been our (only) means of subsistence. (21) (The qualities of) Sattva, Rajas and Tamas are severally the cause of the continuance, appearance and dissolution (of the universe); it is through (the quality of) Rajas that by mutual union (of the male and female) is brought forth the heterogenous universe. (22) Impelled by Rajas, clouds shower water all round. It is through such water that living beings achieve their purpose (of getting their food etc). What has Mahendra to do with this ? (23)

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न नः पुरो जनपदा न ग्रामा न गृहा वयम् । नित्यं वनौकसस्तात वनशैलनिवासिनः ॥२४॥
तस्माद् गवां ब्राह्मणानामद्रेश्चारभ्यतां मखः । य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥२५॥
पच्यन्तां विविधाः पाकाः सूपान्ताः पायसादयः । संयावापूपशष्कुल्यः सर्वदोहश्च गृह्यताम् ॥२६॥
हूयन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः । अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः ॥२७॥
अन्येभ्यश्चाश्वचाण्डालपतितेभ्यो यथार्हतः । यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥२८॥
स्वलंकृता भुक्तवन्तः स्वनुलिताः सुवाससः । प्रदक्षिणं च कुरुत गोविप्रानलपर्वतान् ॥२९॥
एतन्मम मतं तात क्रियतां यदि रोचते । अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः ॥३०॥

There are neither cities nor territories nor villages nor houses in our possession. We have ever had our abode in the forest, dwelling as we do in woodlands and on mountains. (24) Therefore, let there be instituted a worship of cows, the Brahmans and the mountain (Govardhana). Let this worship be accomplished with those very materials that have been brought together for the worship of Indra. (25) Let different varieties of cooked food from rice boiled in milk with sugar down to boiled pulses including Samyāva (a kind of porridge made of wheat flour with milk and ghee etc.), buns and cakes be prepared and let all the milk be collected. (26) Let fires be properly fed with offerings by Brahmans who are expositors of the Vedas. Let excellent food be offered to them by you as well as cows and sacrificial fees. (27) Food should also be given to (all) others down to the dog, the pariah and the fallen as may be deemed proper. And after supplying grass to the cows let the (aforesaid articles of) food be offered to the mountain. (28) Duly adorned after taking your meals, artistically painted with sandal-paste etc. and decently dressed, go you round the cows, the Brahmans, the sacred fires and the mountain, keeping them to your right (as a mark of respect). (29) Let this view of mine be adopted, O father, if it pleases you. This worship will be dear to the cows, the Brahmans and the mountain as well as to myself. (30)

श्रीशुक उवाच

कालात्मना भगवता शक्रदर्प जिघांसता । प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥३१॥
तथा च व्यदधुः सर्वं यथाऽऽह मधुसूदनः । वाचयित्वा स्वस्त्ययनं तद्द्रव्येण गिरिद्विजान् ॥३२॥
उपहृत्य बलीन् सर्वानादृता यवसं गवाम् । गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥३३॥
अनांस्यनड्युक्तानि ते चारुह्य स्वलंकृताः । गोप्यश्च कृष्णवीर्याणि गायन्त्यः सद्विजाशिषः ॥३४॥
कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः । शैलोऽस्मीति ब्रुवन् भूरि बलिमादद् बृहद्वपुः ॥३५॥
तस्मै नमो व्रजजनैः स चक्रे आत्मनाऽऽत्मने । अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥३६॥
एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः । हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥३७॥
इत्यद्रिगोद्विजमखं वासुदेवप्रणोदिताः । यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥३८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्विंशोऽध्यायः ॥२४॥

Śrī Śuka went on : Hearing the words uttered by the Lord, who in the form of the Time-Spirit sought to crush the pride of Indra, Nanda and others received His advice with approbation and did everything (precisely) as Śrī Kṛṣṇa (the Destroyer of the demon Madhu) had said. After getting benedictory verses recited (by the Brahmans) and respectfully offering all the varieties of food

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out of the oblations meant for Indra to the mountain and the Brahmans and grass to the cows they as well as the cowherd women, who were well-adorned and were celebrating the exploits of Śrī Kṛṣṇa, rode in their bullock-carts and placing their cattle-wealth ahead of them went round the mountain keeping it to their right, the Brahmans pronouncing their benedictions. (31—34) Having assumed another peculiar form, that created confidence in the mind of the cowherds (to whom the mountain was represented as a god), Śrī Kṛṣṇa in that gigantic personality consumed the abundant mass of offerings saying, "I am the mountain (Govardhana)!" (35) Along with the people of Vraja, Śrī Kṛṣṇa Himself offered His greetings to that (other) Self of His, saying, "Oh! look here, appearing in a visible form this mountain has shown his grace to us. (36) Taking any form at will this deity actually kills such mortals as dwelling in the forest show disrespect to him. (Hence) for our own welfare as well as for that of the bovine race we bow to him." (37) Having thus performed with due ceremony the worship of Mount Govardhana, the cows and the Brahmans as particularly directed by Śrī Kṛṣṇa (the Son of Vasudeva), the said cowherds returned to Vraja along with Śrī Kṛṣṇa. (38)

Thus ends the twenty-fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

The Lord lifts up Mount Govardhana.

श्रीशुक उवाच

इन्द्रस्तदाऽऽत्मनः पूजां विज्ञाय विहतां नृप । गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चुकोप सः ॥ १ ॥
गणं सांवर्तकं नाम मेघानां चान्तकारिणाम् । इन्द्रः प्राचोदयत् क्रुद्धो वाक्यं चाहेशमान्युत ॥ २ ॥
अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम् । कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम् ॥ ३ ॥
यथादृढैः कर्ममयैः क्रतुभिर्नामनौनिभैः । विद्यामान्वीक्षिकीं हित्वा तितीर्षन्ति भवार्णवम् ॥ ४ ॥
वाचालं बालिशं स्तब्धमज्ञं पण्डितमानिनम् । कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम् ॥ ५ ॥
एषां श्रियावलिप्तानां कृष्णेनाध्मायितात्मनाम् । धुनुत श्रीमदस्तम्भं पशून् नयत संक्षयम् ॥ ६ ॥
अहं चैरावतं नागमारुह्यानुव्रजे व्रजम् । मरुद्गणैर्महावीर्यैर्नन्दगोष्ठजिघांसया ॥ ७ ॥

Śrī Śuka began again: Then, coming to know of his worship having been stopped, O Protector of men, the aforesaid Indra became angry with Nanda and the other Gopas, who looked upon Śrī Kṛṣṇa as their Protector. (1) The indignant Indra mobilized the host of destructive clouds known as the Sāṃvartaka host (so called because it is ordinarily released only during the period of dissolution of the universe), and issued the following command, regarding himself as he did to be the supreme ruler:—(2) "Oh, the greatness of pride—begotten of wealth—of the cowherds dwelling in the forest, who have despised a divinity (in my person), depending as they do on Kṛṣṇa a (mere) mortal! (3) Even as those devoted to rituals seek to cross the ocean of mundane existence by recourse to sacrificial

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performances consisting of rituals passing for boats in name alone and (wholly) undependable, giving up the signs of self-realization, so having taken shelter under Kṛṣṇa—a garrulous, foolish, arrogant and ignorant mortal, though thinking himself to be a great scholar—the cowherds have given offence to me. (4-5) Get rid of the stiffness—caused by pride of wealth—of these Gopas, who have grown arrogant through affluence and whose mind has been puffed up by Kṛṣṇa; and bring their cattle to destruction. (6) Riding my elephant, Airāvata, I too am following upon your heels to Vraja along with the wind-gods, who are possessed of great prowess, with intent to annihilate to Nanda's Vraja." (7)

श्रीशुक उवाच

इत्थं मघवताऽऽज्ञप्ता मेघा निर्मुक्तबन्धनाः । नन्दगोकुलमासारैः पीडयामासुरोजसा ॥ ८ ॥
विद्योतमाना विद्युद्भिः स्तनन्तः स्तनयित्नुभिः । तीव्रैर्मरुद्गणैर्नुन्ना ववृषुर्जलशर्कराः ॥ ९ ॥
स्थूणास्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः । जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम् ॥१०॥
अत्यासारातिवातेन पशवो जातवेपनाः । गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः ॥११॥
शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः । वेपमाना भगवतः पादमूलमुपाययुः ॥१२॥
कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो । त्रातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल ॥१३॥
शिलावर्षनिपातेन हन्यमानमचेतनम् । निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः ॥१४॥
अपर्त्वत्युल्बणं वर्षमतिवातं शिलामयम् । स्वयागे विहतेऽस्माभिरिन्द्रो नाशाय वर्षति ॥१५॥
तत्र प्रतिविधिं सम्यगात्मयोगेन साधये । लोकेशमानिनां मौढ्याद्धरिष्ये श्रीमदं तमः ॥१६॥
न हि सद्भावयुक्तानां सुराणामीशविस्मयः । मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते ॥१७॥
तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् । गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥१८॥

Śrī Śuka resumed: Thus commanded by Indra and completely freed from their binding chains (which had held them under check till the time of universal destruction), the clouds started tormenting Nanda's Vraja by their sharp driving showers with (great) violence. (8) Shining brightly with flashes of lightning and roaring with (rolling) thunders and driven by tempestuous winds, they showered hail-stones. (9) While the clouds were incessantly pouring forth torrents thick as columns, the earth being flooded by volumes of flowing water could not be seen with its distinction of high and low lands. (10) Seized with a shiver through excessive driving showers and tempestuous gales and afflicted with cold, the cowherds and the cowherdesses sought Śrī Kṛṣṇa (the Protector of cows) as their refuge. (11) Oppressed with the torrential downpour and fully covering their head as well as their children with their trunk, they sought shivering the soles of feet of the Lord (and prayed as follows):—(12) "O Kṛṣṇa, O Enchanter of souls, O highly blessed Lord, be pleased to protect the bovine race, which has its protector in You (alone), as well as ourselves from the angry Indra, O Lover of Your devotees!" (13) Perceiving the animals being beaten by severe hailstorm and getting benumbed, Śrī Hari understood it to be the work of the indignant Indra. (14) (He said to Himself,) "His own worship having been obstructed by us, Indra is sending down this most terrible hailstorm accompanied by a tempestuous gale out of season for our destruction. (15) I shall (presently) employ an effective remedy against this by My own divine power and (thereby) dispel the ignorance—in the form of pride of wealth—of the gods, who through infatuation fancy themselves to be the rulers

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of the world. (16) Surely the pride of being the supreme ruler of the world cannot find place in the gods, who are endowed (in a special degree) with the quality of Sattva; and the humiliation of the vile at My hands conduces to their peace of mind. (17) I shall accordingly by My own divine power protect Vraja, which has sought shelter in Me, looks upon Me as its Protector, nay, which constitutes My own family ! (In fact) this is the famous vow taken by Me." (18)

इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम् । दधार लीलया कृष्णश्छत्राकमिव बालकः ॥१९॥
अथाह भगवान् गोपान् हेऽम्ब तात व्रजौकसः । यथोपजोषं विशत गिरिगर्तं सगोधनाः ॥२०॥
न त्रास इह वः कार्यो मद्धस्ताद्रिनिपातने । वातवर्षभयेनालं तत्त्राणं विहितं हि वः ॥२१॥
तथा निर्विविशुर्गर्तं कृष्णाश्वासितमानसाः । यथावकाशं सधनाः सव्रजाः सोपजीविनः ॥२२॥
क्षुत्तृड्व्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः । वीक्ष्यमाणो दधावद्रिं सप्ताहं नाचलत् पदात् ॥२३॥
कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः । निःस्तम्भो भ्रष्टसंकल्पः स्वान् मेघान् संन्यवारयत् ॥२४॥
खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम् । निशाम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत् ॥२५॥
निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः । उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः ॥२६॥
ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् । शकटोढोपकरणं स्त्रीबालस्थविराः शनैः ॥२७॥
भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः । पश्यतां सर्वभूतानां स्थापयामास लीलया ॥२८॥

Having observed thus, and uprooting with one hand Mount Govardhana even as a child would pull out a mushroom, Śrī Kṛṣṇa sportfully lifted it up. (19) Then the Lord said to the cowherds, "O mother, father, the people of Vraja, comfortably take shelter in the cavity beneath the mountain along with your cattle-wealth. (20) No fear need be entertained by you about the fall of the mountain from My hand on this spot. Away with the fear of storm and rain, since your protection against them has (already) been ensured". (21) Their mind having been reassured in that way by Śrī Kṛṣṇa, they entered the cavity (and made themselves comfortable there) according to the space available along with their cattle-wealth, ring of bullock-carts and dependants (*viz*, servants, priests and so on). (22) Being (constantly) gazed upon by the aforesaid inhabitants of Vraja, who stood disregarding the pangs of hunger and thirst as well as the need for personal comfort, Śrī Kṛṣṇa held up the mountain for a (full) week and did not stir from His position. (23) Much astonished to see that wonderful power of Śrī Kṛṣṇa, shorn of pride, and thwarted in his purpose, Indra totally stopped his clouds (from pouring showers). (24) Seeing the sky clear of clouds, the sun risen and the violent downpour and tempest stopped, Śrī Kṛṣṇa (the Bearer of Govardhana), spoke to the Gopas (as follows):—(25) "Dismiss (all) fear and go out, O cowherds, along with your womenfolk, wealth and children. The storm and rain have ceased and the rivers are almost emptied of their water." (26) Taking each his own cattle-wealth, the aforesaid cowherds as well as the womenfolk, children and the aged thereupon gradually issued forth, their goods loaded on their carts. (27) The almighty Lord too sportfully set down the mountain as before in its own place, all the creatures looking on (with wonder). (28)

तं प्रेमवेगान्निभृता व्रजौकसो यथा समीयुः परिरम्भणादिभिः ।
गोप्यश्च सस्नेहमपूजयन् मुदा दध्यक्षताद्भिर्युयुजुः सदाशिषः ॥ २९ ॥

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यशोदा रोहिणी नन्दो रामश्च बलिनां वरः । कृष्णमालिङ्ग्य युयुजुराशिषः स्नेहकातराः ॥३०॥
दिवि देवगणाः साध्याः सिद्धगन्धर्वचारणाः । तुष्टुवुर्मुमुचुस्तुष्टाः पुष्पवर्षाणि पार्थिव ॥३१॥
शङ्खदुन्दुभयो नेदुर्दिवि देवप्रणोदिताः । जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥३२॥
ततोऽनुरक्तैः पशुपैः परिश्रितो राजन् स गोष्ठं सबलोऽव्रजद्धरिः ।
तथाविधान्यस्य कृतानि गोपिका गायन्त्य ईयुर्मुदिता हृदिस्पृशः ॥३३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पञ्चविंशोऽध्यायः ॥२५॥

Overflowing with an uprush of love, the people of Vraja approached Him with embraces and other appropriate (loving) gestures and the Gopīs joyously exhibited their loving regard for Him by sprinkling Him with curds and unbroken rice and showered their choice blessings (on Him). (29) Overpowered with affection, Yośodā, Rohiṇī, Nanda and Balarāma, the foremost of the powerful, hugged Śrī Kṛṣṇa and pronounced their blessings (on Him). (30) (Highly) gratified, hosts of gods, the Sādhyas as well as the Siddhas, Gandharvas and Chāraṇas in heaven glorified Him and showered volleys of flowers (on Him), O ruler of the earth ! (31) Prompted by the gods conches and kettledrums sounded in the heavens; while Gandharva chiefs,—the foremost of whom was Tumburu,—sang, O protector of men ! (32) Surrounded by loving cowherds and accompanied by Balarāma, O king, the said Śrī Hari went back from that place to Vraja. Full of delight the cowherd women (too) returned (to their respective homes) celebrating such exploits (as the uplifting of Govardhana) of Śrī Kṛṣṇa (who had captivated their heart). (33)

Thus ends the twenty-fifth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā,

अथ षड्विंशोऽध्यायः

Discourse XXVI

Nanda's conversation with the cowherds about Śrī Kṛṣṇa's glory

श्रीशुक उवाच

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते । अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥ १ ॥
बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै । कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥ २ ॥
यः ससहायनो बालः करेणैकेन लीलया । कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ ३ ॥
तोकेनामीलिताक्षेण पूतनाया महौजसः । पीतः स्तनः सह प्राणैः कालेनेव वयस्तनोः ॥ ४ ॥
हिन्वतोऽधः शयानस्य मास्यस्य चरणावुदक् । अनोऽपतद् विपर्यस्तं रुदतः प्रपदाहतम् ॥ ५ ॥
एकहायन आसीनो ह्रियमाणो विहायसा । दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥ ६ ॥
क्वचिद्धैयङ्गवस्तैन्ये मात्रा बद्ध उलूखले । गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् ॥ ७ ॥
वने संचारयन् वत्सान् सरामो बालकैर्वृतः । हन्तुकामं बकं दोर्भ्यां मुखतोऽरिमपाटयत् ॥ ८ ॥
वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया । हत्वा न्यपातयत्तेन कपित्थानि च लीलया ॥ ९ ॥

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हत्वा रासभदैतेयं तद्बन्धूंश्च बलान्वितः । चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥१०॥
प्रलम्बं घातयित्वोग्रं बलेन बलशालिना । अमोचयद् व्रजपशून् गोपांश्चारण्यवह्नितः ॥११॥
आशीविषतमाहीन्द्रं दमित्वा विमदं ह्रदात् । प्रसह्योद्वास्य यमुनां चक्रेऽसौ निर्विषोदकाम् ॥१२॥
दुस्त्यजश्चानुरागोऽस्मिन् सर्वेषां नो व्रजौकसाम् । नन्द ते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम् ॥१३॥
क्व सप्तहायनो बालः क्व महाद्रिविधारणम् । ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥१४॥

Śrī Śuka began again: Much astonished to witness such (superhuman) feats of Śrī Kṛṣṇa, the aforesaid Gopas, who were ignorant of His power, gathered together and talked (as follows):—(1) Since these exploits are most wonderful indeed on the part of a (mere) boy, how could he deserve a birth among rustics, which is (so) unworthy of himself ? (2) A boy of seven, how could he keep on holding (for a week) with one hand a big mountain as sportfully as a lordly elephant would hold a lotus ? (3) By him as a (mere) babe with its eyes half closed was sucked the breast of the mighty Pūtanā along with her life, (even) as the life-span of a living organism is (gradually) swallowed up by Time ! (4) Struck by the fore part of his feet (even) as he—(only three) months old,—lay underneath a cart kicking up his feet and crying, the cart fell topsy-turvy ! (5) Being carried away through the sky by a demon while squatting (on the floor) as an infant of one year, he killed the demon, Tṛṇāvarta (by name), who was feeling oppressed on account of his being caught by the neck ! (6) Tied by the mother to a mortar on the ground of theft of butter, on one occasion, and crawling on all fours between the two Arjuna trees he caused them to fall down ! (7) Duly pasturing calves in the forest, accompanied by Balarāma and surrounded by (other) boys, he tore asunder by the bill, with his arms, his enemy in the form of a heron, that sought to kill him. (8) Having killed another demon, who, in the guise of a calf had found his way into his herd of calves with intent to kill him, he sportfully caused with the carcass a number of Kapittha trees to fall (by dashing it against the Kapittha trees) ! (9) Slaying the demon (Dhenuka), disguised as a donkey, and his kinsfolk while accompanied by Balarāma, he rendered safe the forest of palm trees (the home of Dhenuka); which was rich with ripe fruits. (10) Getting the terrible (demon) Pralamba slain by the powerful Balarāma, he rescued the cattle of Vraja as well as the cowherds from a forest fire. (11) Having subdued the most venomous Kāliya (a ruler of serpents) and rid it of haughtiness, he forcibly expelled it from the pool (inhabited by it) and made the waters of the Yamunā free from poison ! (12) The love of us all, who have our abobe in Vraja, for this boy of yours, O Nanda, is such as cannot be easily given up and his love for us (too) is quite) natural. How is it ? (13) A boy of seven years lifting up a big mountain—how inconceivable is this ! It is for this reason that our suspicion is aroused, O ruler of Vraja, with regard to your son (being God Himself). (14)

नन्द उवाच

श्रूयतां मे वचो गोपा व्येतु शङ्का च वोऽर्भके । एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥१५॥
वर्णास्त्रयः किलास्यासन् गृह्णतोऽनुयुगं तनूः । शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥१६॥
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः । वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१७॥
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१८॥
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१९॥

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पुरानेन व्रजपते साधवो दस्युपीडिताः । अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥२०॥
य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः । नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥२१॥
तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः । श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥२२॥
इत्यद्धा मां समादिश्य गर्गे च स्वगृहं गते । मन्ये नारायणस्यांशं कृष्णमक्लिष्टकारिणम् ॥२३॥

Nanda replied: (Pray,) hear my statement, O Gopas, which is (precisely) what the sage Garga told me concerning this boy; and let your suspicion about the child melt away. (15) (Garga said:) Taking (diverse) forms indeed in each Yuga, this boy has manifested (in his body) three (different) colours, *viz*, white, red and yellow; this time he has assumed a dark complexion. (16) Some time in the past this son of yours was born in the house of Vasudeva; (hence) the wise (who know this truth) will duly designate him as the glorious Vāsudeva (son of Vasudeva). (17) There are numerous names and forms of your son, conforming to his excellences and actions. I (alone) know them, not the commonalty. (18) The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (19) Being protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, (eventually) conquered them. (20) Enemies cannot overpower those highly blessed men who offer love to this boy, any more than demons can prevail over those whose cause has been espoused by Lord Viṣṇu. (21) Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory, so that there is nothing to be wondered at his exploits. (22) Ever since, having directly exhorted me thus, Garga returned to his abode, I have recognized Kṛṣṇa, who has (ever) rid us of affliction, to be (no other than) a part manifestation of Lord Nārāyaṇa. (23)

इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः । दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः ।
मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥२४॥
देवे वर्षति यज्ञविप्लवरुषा वज्राश्मपर्षानिलैः सीदत्पालपशुस्त्रि आत्मशरणं दृष्ट्वानुकम्प्युत्स्मयन् ।
उत्पाट्यैककरेण शैलमबलो लीलोच्छिलीन्ध्रं यथा बिभ्रद् गोष्ठमपान्महेन्द्रमदभित् प्रीयान्न इन्द्रो गवाम् ॥२५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे षड्विंशोऽध्यायः ॥ २६ ॥

Having heard the aforesaid statement of Nanda recapitulating the words of Garga, the inhabitants of Vraja, who had already witnessed and heard of the glory of Śrī Kṛṣṇa, possessed as he was of infinite energy, felt rejoiced and worshipped Nanda as well as Śrī Kṛṣṇa, now that there astonishment was gone. (24) May Śrī Kṛṣṇa (the Ruler of cows) be gracious to us,—Śrī Kṛṣṇa, who, when Indra (the god of rain), enraged at the interruption of his worship, sent down (heavy) showers accompanied by strokes of lightning, hailstorms and tempestuous winds, was moved with pity to see (the whole of) Vraja with its cowherds, cattle and womenfolk in distress and depending (solely) on Himself and, smilingly uprooting with one hand mount Govardhana, even as a child would pull up a mushroom, held it up and (thus) protected Vraja, (thereby) crushing the pride of the mighty Indra! (25)

Thus ends the twenty-sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-samhitā,

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अथ सप्तविंशोऽध्यायः

Discourse XXVII

Indra extols Śrī Kṛṣṇa

श्रीशुक उवाच

गोवर्धने धृते शैल आसाराद् रक्षिते व्रजे । गोलोकादाव्रजत् कृष्णं सुरभिः शक्र एव च ॥ १ ॥
विविक्त उपसंगम्य व्रीडितः कृतहेलनः । पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा ॥ २ ॥
दृष्टश्रुतानुभावोऽस्य कृष्णस्यामिततेजसः । नष्टत्रिलोकेशमद इन्द्र आह कृताञ्जलिः ॥ ३ ॥

Śrī Śuka began again: When Govardhana was held up and Vraja was protected (thereby) from torrential rain, Surabhi (the celestial cow of plenty) sought Śrī Kṛṣṇa from Goloka (the home of cows in heaven) and so did Indra from paradise. (1) Full of shame for his having shown disrespect (to the Lord), he approached the latter in a secluded place and touched His feet with his diadem possessing the splendour of the sun. (2) Indra,—who had not only heard but (actually) witnessed the glory of the aforesaid Śrī Kṛṣṇa of unlimited energy, and whose pride as the ruler of (all) the three worlds had been crushed,—spoke with joined palms (as follows). (3)

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं तपोमयं ध्वस्तरजस्तमस्कम् ।
मायामयोऽयं गुणसम्प्रवाहो न विद्यते तेऽग्रहणानुबन्धः ॥ ४ ॥
कुतो नु तद्धेतव ईश तत्कृता लोभादयो येऽबुधलिङ्गभावाः ।
तथापि दण्डं भगवान् बिभर्ति धर्मस्य गुप्त्यै खलनिग्रहाय ॥ ५ ॥
पिता गुरुस्त्वं जगतामधीशो दुरत्ययः काल उपात्तदण्डः ।
हिताय स्वेच्छातनुभिः समीहसे मानं विधुन्वञ्जगदीशमानिनाम् ॥ ६ ॥
ये मद्विधाज्ञा जगदीशमानिनस्त्वां वीक्ष्य कालेऽभयमाशु तन्मदम् ।
हित्वाऽऽर्यमार्गं प्रभजन्त्यपस्मया ईहा खलानामपि तेऽनुशासनम् ॥ ७ ॥
स त्वं ममैश्वर्यमदप्लुतस्य कृतागसस्तेऽविदुषः प्रभावम् ।
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो मैवं पुनर्भून्मतिरीश मेऽसती ॥ ८ ॥
तवावतारोऽयमधोक्षजेह स्वयम्भराणामुरुभारजन्मनाम् ।
चमूपतीनामभवाय देव भवाय युष्मच्चरणानुवर्तिनाम् ॥ ९ ॥
नमस्तुभ्यं भगवते पुरुषाय महात्मने । वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥१०॥
स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये । सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः ॥११॥
मयेदं भगवन् गोष्ठनाशायासारवायुभिः । चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना ॥१२॥
त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः । ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥१३॥

Indra prayed: Your essential character, consisting as it does of pure Sattva, is uniform, full of wisdom and untouched by Rajas and Tamas. This phenomenal universe, which is a product of Māyā, finds no place in You, persisting as it does through ignorance (alone). (4) How, then, could greed etc.,—which are responsible for rebirth and are born of identification with the body, constituting

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as they do the distinguishing marks of the ignorant,—exist in You ? Yet You wield the rod of punishment for the maintenance of righteousness and for the punishment of the wicked. (5) You are the father, the preceptor and the supreme ruler of (all) the worlds; You are the Time-Spirit that cannot be easily set at naught and that holds the sceptre of sway (over the universe). It is for the good of the world that You carry on Your sport in embodied forms assumed at will, curbing the pride of those who fancy themselves to be the rulers of the world. (6) Fools like me, who regard themselves as rulers of the universe, speedily shake off that pride on seeing You undaunted even in times of danger and, rid of their haughtiness, take the path of Devotion trodden by the righteous. (In fact) Your very activity serves as a punishment for the wicked. (7) Such that You are, be pleased, O almighty Lord, to forgive me—, who, immersed as I am in the pride of wealth and power and ignorant of Your greatness, have sinned against You,—and to ordain that my mind may not be so evilly disposed again hereafter, deluded as my intellect is. (8) Your descent on this earth, O Lord who are above sense-perception, is conducive to the extermination of leaders of (great) armies,—who are not only a burden to the earth themselves but who bring into existence many such scourges,—and to the welfare of those devoted to Your feet. (9) Hail, hail to You, the almighty and infinite Lord, the Inner Controller of all, Śrī Kṛṣṇa, Son of Vasudeva, the Protector of the Yādavas. (10) Salutation to the Lord, who has assumed a form conforming the wish of His devotees, who is an embodiment of pure consciousness, who is all-formed, the Cause of all, the Soul of all living beings ! (11) On my worship having been interfered with, this (mischief) was done, O Lord, for the destruction of Vraja by means of torrential rain and winds by me who was full of pride and seized with violent rage. (12) My pride having been crushed and my efforts having been foiled, I have been favoured by You, O Lord ! I have (accordingly) sought You, the Supreme Ruler and Preceptor, (nay) my very Self, as my refuge. (13)

श्रीशुक उवाच

एवं संकीर्तितः कृष्णो मघोना भगवानमुम् । मेघगम्भीरया वाचा प्रहसन्निदमब्रवीत् ॥१४॥

Śrī Śuka continued: Thus glorified by Indra, Lord Śrī Kṛṣṇa heartily laughed and spoke to him as follows in a voice deep as the rumbling of clouds. (14)

श्रीभगवानुवाच

मया तेऽकारि मघवन् मखभङ्गोऽनुगृह्णता । मदनुस्मृतये नित्यं मत्तस्येन्द्रश्रिया भृशम् ॥१५॥
मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति । तं भ्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्यनुग्रहम् ॥१६॥
गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् । स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः ॥१७॥

The glorious Lord said: It was in order to shower My grace on you and to put you incessantly in mind of Me, highly intoxicated as you were with the fortune of Indra, that the interruption of your worship was brought about by Me, O god of rain. (15) Blinded with the pride of power and wealth, one takes no notice of Me, who wield the rod of punishment. Him (alone) do I cast down from an affluent state, on whom I intend to shower My grace. (16) You may go now, O Indra; may all be well with you ! Let My injunctions be followed. Devoted to your duty and free from egotism, hold on to your offices (as before). (17)

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अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी । स्वसंतानैरुपामन्त्र्य गोपरूपिणमीश्वरम् ॥१८॥

Hailing and accosting Śrī Kṛṣṇa, the supreme Lord disguised as a cowherd boy, along with her progeny, the high-minded cow of plenty now spoke to Him (thus). (18)

सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसम्भव । भवता लोकनाथेन सनाथा वयमच्युत ॥१९॥
त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते । भवाय भव गोविप्रदेवानां ये च साधवः ॥२०॥
इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदिता वयम् । अवतीर्णोऽसि विश्वात्मन् भूमेर्भारापनुत्तये ॥२१॥

Surabhi said: O Kṛṣṇa, the Enchanter of souls, O great Yogī, O Inner Controller and Source of the universe ! we have been favoured by You, the Protector of the worlds, O immortal Lord ! (19) You are our supreme Deity. For the prosperity of the bovine race, the Brahmans and the gods as well as of those who are pious-minded, be You our Ruler (henceforth), O Lord of the universe ! (20) Directed by Brahmā we shall crown You as our king, since You have come down to this earth for relieving the burden of the earth, O Soul of the universe ! (21)

श्रीशुक उवाच

एवं कृष्णमुपामन्त्र्य सुरभिः पयसाऽऽत्मनः । जलैराकाशगङ्गाया ऐरावतकरोद्धृतैः ॥२२॥
इन्द्रः सुरर्षिभिः साकं नोदितो देवमातृभिः । अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥२३॥
तत्रागतास्तुम्बुरुनारदादयो गन्धर्वविद्याधरसिद्धचारणाः ।
जगुर्यशो लोकमलापहं हरेः सुराङ्गनाः संननृतुर्मुदान्विताः ॥२४॥
तं तुष्टुवुर्देवनिकायकेतवो व्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः ।
लोकाः परां निर्वृतिमाप्नुवंस्त्रयो गावस्तदा गामनयन् पयोद्रुताम् ॥२५॥
नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः । अकृष्टपच्यौषधयो गिरयोऽबिभ्रदुन्मणीन् ॥२६॥
कृष्णेऽभिषिक्त एतानि सत्त्वानि कुरुनन्दन । निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः ॥२७॥
इति गोगोकुलपतिं गोविन्दमभिषिच्य सः । अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम् ॥२८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे इन्द्रस्तुतिर्नाम सप्तविंशोऽध्यायः ॥२७॥

Śrī Śuka went on: Having thus prayed to Śrī Kṛṣṇa, born in the line of Daśārha, Surabhi bathed Him with her own milk (flowing from her udders); (even so) urged by Aditi and others (the mothers of the gods) and accompanied by celestial sages, Indra (too) bathed Him with the water of the heavenly Gangā, brought by Airāvata (Indra's elephant) in its own trunks, and designated Him as Govinda (the Ruler of the cows). (22-23) Gandharvas, Vidyādharas, Siddhas and Chāraṇas, headed by Tumburu and Nārada (two Gandharva chiefs noted for their skill in vocal music), who had assembled there, sang the glory of Śrī Hari, which is capable of destroying the sins of the world; while celestial damsels beautifully danced full of joy. (24) The foremost among the gods glorified Him and covered Him with showers of weird flowers. (All) the three worlds derived supreme joy; while the cows drenched the earth with their (overflowing) milk on that occasion. (25) Rivers flowed with delicious fluids of various kinds (such as milk); trees yielded honey in profusion, bumper crops appeared (even) on unploughed lands and mountains exhibited gems on their surface, (26)

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On Śrī Kṛṣṇa having been crowned (thus as the Ruler of the cows), all those (wild) creatures (which are ordinarily met with in a forest), O delight of the Kurus, became free from enmity, O dear Parīkṣit, though savage by nature. (27) Having thus crowned Govinda as the Ruler of the cows as well as of Vraja, and permitted by Him, the celebrated Indra rose to heaven accompanied by the gods. (28)

Thus ends the twenty-seventh discourse, entitled "Indra extols Śrī Kṛṣṇa", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

Śrī Kṛṣṇa rescues His father from the realm of Varuṇa.

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् । स्नातुं नन्दस्तु कालिन्द्या द्वादश्यां जलमाविशत् ॥ १ ॥
तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम् । अविज्ञायासुरीं वेलां प्रविष्टमुदकं निशि ॥ २ ॥
चुक्रुशुस्तमपश्यन्तः कृष्ण रामेति गोपकाः । भगवांस्तदुपश्रुत्य पितरं वरुणाहृतम् ।
तदन्तिकं गतो राजन् स्वानामभयदो विभुः ॥ ३ ॥
प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया । महत्या पूजयित्वाऽऽह तद्दर्शनमहोत्सवः ॥ ४ ॥

Śrī Śuka began again: Having fasted on the (following) Ekādaśi (the eleventh day of a lunar fortnight) and duly worshipped Lord Viṣṇu (who is solicited by His devotees and is the deity presiding over this day), Nanda descended into the water of the Kālindī (during the third watch of the night) in order to take his bath within the hours of the Dwādaśī (the twelfth day). (1) A demon servant of Varuṇa (the god of water) seized and took Nanda to the presence of his master on the plea of his (Nanda's) having entered the water at night, (apparently) not knowing that the hour is reserved for the (activities of) demons. (2) Failing to perceive Nanda, the cowherds cried out, "O Rāma ! O Kṛṣṇa !" Hearing the cry and coming to know of His father having been carried away to Varuṇa, the almighty Lord, who affords protection to His own, sought the presence of Varuṇa, O king ! (3) Finding Śrī Kṛṣṇa (the Ruler of the senses) arrived at his door, Varuṇa (the guardian of a sphere), who was greatly rejoiced at His sight, worshipped Him with grand presents and spoke (as follows). (4)

वरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो । त्वत्पादभाजो भगवन्नवापुः पारमध्वनः ॥ ५ ॥
नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने । न यत्र श्रूयते माया लोकसृष्टिविकल्पना ॥ ६ ॥
अजानता मामकेन मूढेनाकार्यवेदिना । आनीतोऽयं तव पिता तद् भवान् क्षन्तुमर्हति ॥ ७ ॥
ममाप्यनुग्रहं कृष्ण कर्तुमर्हस्यशेषदृक् । गोविन्द नीयतामेष पिता ते पितृवत्सल ॥ ८ ॥

Varuṇa said: It is today that my life has been fulfilled and it is only today that a (real) treasure has been found (by me), (even though I possess all the treasures of the world, being the lord of the ocean, a storehouse of all jewels),

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O my Master. (The end of my worldly existence also seems to be near inasmuch as) those worshipping Your feet have reached to the other end of their life's journey (*viz*, final beatitude). (5) Hail to You, the almighty Lord, the all-perfect Supreme Spirit (the controller of all embodied souls), in whom Māyā, which brings about the creation of the (various) worlds, is not even heard of. (6) This father of Yours was brought (here) by this ignorant and foolish servant of mine, who did not know his duty. May You be pleased to forgive this fault. (7) Be pleased, O Kṛṣṇa, to shower Your grace on me too, O omnicient Lord ! O Govinda, here is Your father, who may be taken (back), fond as You are of Your parents. (8)

श्रीशुक उवाच

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः । आदायागात् स्वपितरं बन्धूनां चावहन्मुदम् ॥ ९ ॥
नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् । कृष्णे च संनतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ॥१०॥
ते त्वौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् । अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः ॥११॥
इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम् । संकल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥१२॥
जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः । उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥१३॥
इति संचिन्त्य भगवान् महाकारुणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥१४॥
सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम् । यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥१५॥
ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः । ददृशुर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात् पुरा ॥१६॥
नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः । कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥१७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽष्टाविंशोऽध्यायः ॥ २८ ॥

Śrī Śuka continued: Thus propitiated (by Varuṇa), Lord Śrī Kṛṣṇa, the Supreme Ruler (of the universe), returned (to Vraja), taking His father (with Him) and bringing joy to His relations. (9) Astonished indeed to witness the immense fortune of Varuṇa, which was something that he had never seen before, as well as the submissiveness of the people of that realm towards Śrī Kṛṣṇa, Nanda spoke about it to his kinsfolk. (10) Believing Him to be God (Himself), they too thought with an eager mind, O Parīkṣit, "Would the supreme Lord were to translate us to His own (divine) realm as well as to His imperceptible (transcendent) state (known by the name of Brahma) !" (11) Having come to know by Himself the aforesaid wish of His own people, the said all-perceiving Lord graciously pondered thus with a view to accomplishing their desire:—(12) "Revolving through (diverse) states of existence, (both) high and low, in this (material) world under the force of ignorance (in the shape of indentification with the body etc.), desire (born of such ignorance) and actions (prompted by such desire), indeed, this embodied soul is unable to realize its essential character." (13) Reflecting thus, the highly merciful Lord Śrī Hari revealed to the cowherds His own (divine) realm (*viz*, Vaikuṇṭha), lying beyond Prakṛti and (before that) His (transcendent) state called Brahma, which is (absolute) truth, (pure) consciousness, infinite, self-effulgent and enternal, and which sages realize only when the three Guṇas are transcended and when they have been fully composed. (14-15) Transported (first) to the all absorbing state of Brahma and steeped in it, and eventually lifted out of it by Śrī Kṛṣṇa (as out of a trance), they beheld the (divine) realm of the same Brahma (crystallized in the form of Lord Viṣṇu) by the grace of the same Kṛṣṇa

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because of whom Akrūra perceived that divine abode (on another occasion) in the past.* (16) Nanda and others were indeed exhilarated with supreme ecstasy to behold the said realm as well as Śrī Kṛṣṇa being panegyrized there by the (four) Vedas (in living forms), and felt greatly amazed (to find Śrī Kṛṣṇa in their midst once again as before). (17)

Thus ends the twenty-eighth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā,

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

A description of the (celebrated) Rāsa Play (of the Lord)

श्रीशुक उवाच

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ १ ॥
तदोडुराजः ककुभः करैर्मुखं प्राच्या विलिम्पन्नरुणेन शंतमैः ।
स चर्षणीनामुदगाच्छुचो मृजन् प्रियः प्रियाया इव दीर्घदर्शनः ॥ २ ॥
दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं रमाननाभं नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोऽभिरञ्जितं जगौ कलं वामदृशां मनोहरम् ॥ ३ ॥
निशम्य गीतं तदनङ्गवर्धनं व्रजस्त्रियः कृष्णगृहीतमानसाः ।
आजग्मुरन्योन्यमलक्षितोद्यमाः स यत्र कान्तो जवलोलकुण्डलाः ॥ ४ ॥

Śrī Śuka began again: Finding those nights† adorned with full-blown jasmines (even) in autumn, the Lord too (who has all His desires fulfilled) made up His mind to play, falling back upon His Yogamāyā (wonderful divine potency that supplies all the requisites for such play). (1) Presently there appeared (on the horizon) the familiar moon (the king of the stars) painting the face of the Orient with a red hue by its most soothing rays,—(even) as a lover appearing (returning home) after a long absence would daub the face of his beloved wife with saffron paste,—and alleviating the sufferings of the people (caused by the hot sun during the daytime). (2) Beholding the moon (*lit.*, the friend of the lilies, so called because a water-lily opens only under the rays of the moon) in full orb,—which shone like the countenance of Goddess Lakṣmī and possessed a scarlet hue like that of fresh saffron,—and the woodland (of Vṛndāvana) illumined with its soft rays, Śrī Kṛṣṇa struck a melodious note on His flute, that enraptured the mind of the fair-eyed Gopīs. (3) Hearing that music, kindling love (in the bosom of the Gopīs), the women of Vraja, whose mind had (already) been captivated by Śrī Kṛṣṇa, sallied forth from all sides (with the help of the note of the flute) to the spot where that beloved One was,—so (hurriedly)

* *Vide* Discourse XXXIX below.

† The above verse should be read with verse 29 of discourse XXII, in which the Lord promised to sport with the damsels of Vraja, who worshipped Goddess Kātyāyanī during the previous winter in order to secure His grace.

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that their endeavour (to reach the Lord) could not be perceived by one another,—their ear-rings swinging due to their swift movement. (4)

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः । पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययुः ॥ ५ ॥
परिवेषयन्त्यस्तद्धित्वा पाययन्त्यः शिशून् पयः । शुश्रूषन्त्यः पतीन् काश्चिदश्नन्त्योऽपास्य भोजनम् ॥ ६ ॥
लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने । व्यत्यस्तवस्त्राभरणाः काश्चित् कृष्णान्तिकं ययुः ॥ ७ ॥
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥ ८ ॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः । कृष्णं तद्भावनायुक्ता दध्युर्मीलितलोचनाः ॥ ९ ॥
दुस्सहप्रेष्ठविरहतीव्रतापधुताशुभाः । ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥ १० ॥
तमेव परमात्मानं जारबुद्ध्यापि संगताः । जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥ ११ ॥

Full of intense longing some, who were milking (their) cows, darted off leaving the milking-vessel (uncared for); (while) others left as soon as they had placed the milk on the oven (without waiting for its being boiled) and still others went out without removing the (dressed) porridge (from the hearth). (5) Some, who were serving food (to their husbands and other relations) went away neglecting that duty; others, who were feeding their infants with milk gave up that work and ran. Still others, who were waiting upon their husbands, turned their back on them and departed; while some (more), who were dining, bolted away leaving their meal. (6) Others, who were bedaubing their person with sandal-paste etc. left that work half-finished; still others, who were rubbing and cleaning their person with oily substances, decamped leaving off that work; and some (more), who were painting their eyes with collyrium, put off that work and ran to meet Śrī Kṛṣṇa. Still others sought the presence of Śrī Kṛṣṇa with their garments and jewels wrongly placed. (7) Though being stopped by their husbands, parents, brothers or other relations, they did not turn back (homeward), infatuated as they were (through love), their mind having been lured away by Śrī Kṛṣṇa (the Protector of cows). (8) Some cowherd women, who were inside their house and could not find their way out for a sally, fixed their mind on Śrī Kṛṣṇa with their eyes closed, seized as they were with an intense longing to meet Him. (9) (All) their sins having been burnt up by the intense agony of separation from Śrī Kṛṣṇa (their most beloved Lord),—which could not be easily endured,—and their (entire) stock of merit depleted through ecstatic joy proceeding from the loving embrace of the immortal Lord secured in contemplation, the cowherd women, whose shackles of Karma (which kept them bound to the world) were (thus) completely sundered, forthwith cast off their material body, united as they were (in thought) with Śrī Kṛṣṇa. (the Supreme Spirit), even though they recognized Him to be a (mere) paramour. (10-11)

राजोवाच

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने । गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥ १२ ॥

The king (Parīkṣit) put in : The (aforesaid) Gopīs knew Śrī Kṛṣṇa to be no more than their darling and in any case did not recognize Him as Brahma (the Infinite), O (holy) sage ! How was the cessation of the stream (cycle) of mundane existences possible in the case of the aforesaid Gopīs, whose mind was swayed by the three Guṇas ? (12)

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श्रीशुक उवाच

उक्तं पुरस्तादेतत् ते चैद्यः सिद्धिं यथा गतः । द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः ॥१३॥
नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप । अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥१४॥
कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च । नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥१५॥
न चैवं विस्मयः कार्यो भवता भगवत्यजे । योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥१६॥
ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचःपेशैर्विमोहयन् ॥१७॥

Śrī Śuka replied : This has already* been explained to you how Śiśupāla (the ruler of Chedi) attained final beatitude (oneness with the Lord) though hating Śrī Kṛṣṇa (the Ruler of the senses). What wonder, then, that the Gopīs who looked upon Śrī Kṛṣṇa (who is above sense-perception) as their beloved Lord should do so. (13) The manifestation of the Lord, who is free from decay and cannot be cognized through the intellect, (nay,) who is beyond the three Guṇas as well as their Controller, O protector of men, is intended (only) for bestowing the boon of final beatitude on human beings. (14) Indeed they who constantly cherish (the feeling of) lascivious passion, wrath, fear, affection, kinship or devotion toward Śrī Hari attain oneness with Him. (15) Hence no feeling of wonder should be entertained by you as you do with regard to Śrī Kṛṣṇa,—the birthless Lord, the Ruler of all masters of Yoga,—by whose grace (the whole of) this (mobile and immobile) creation can be liberated. (16) Finding the aforesaid women of Vraja arrived in His presence, the Lord, who is the foremost of (all) elocutionists, addressed them (as follows), infatuating them by His elegant expressions. (17)

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः । व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ॥१८॥
रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१९॥
मातरः पितरः पुत्रा भ्रातरः पतयश्च वः । विचिन्वन्ति ह्यपश्यन्तो मा कृढ्वं बन्धुसाध्वसम् ॥२०॥
दृष्टं वनं कुसुमितं राकेशकररञ्जितम् । यमुनानिललीलैजत्तरुपल्लवशोभितम् ॥२१॥
तद् यात माचिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः । क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुह्यत ॥२२॥
अथवा मदभिस्नेहाद् भवत्यो यन्त्रिताशयाः । आगता ह्युपपन्नं वः प्रीयन्ते मयि जन्तवः ॥२३॥
भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया । तद्बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥२४॥
दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा । पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी ॥२५॥
अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् । जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः ॥२६॥
श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा संनिकर्षेण प्रतियात ततो गृहान् ॥२७॥

The glorious Lord said : Welcome is your presence (here), O highly blessed ones ! In what way can I oblige you ? Is everything well with Vraja ? (Please) reveal (to Me) the motive of your visit (to this place). (18) Frightful in aspect is this night and characterized by the presence of hideous creatures (too). (Therefore) return to Vraja (forthwith); you should not tarry here, O slender-waisted ones ! (19) Not finding you (at home), mothers and fathers, sons, brothers and husbands must be looking for you. (Pray,) do not cause anxiety to your near and dear ones. (20) The blossoming forest, illumined with the rays of the

* *Vide* VII. i. 22—31

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full moon and adorned with the tender leaves of trees waving before the sport of breezes from the Yamunā, has been seen (by you). (21) Therefore, return without delay to Vraja and serve your husbands, O virtuous ladies ! The calves as well as the children are crying (due to hunger); nourish them with milk and milk the cows. (22) Or (may be) you have come because your mind is bound by ties of attachment for Me. (If so) it is but proper for you; for (all) creatures find delight in Me. (23) Indeed the paramount duty of women is to wait in a guileless manner upon their husband as well as his relations and to nourish the children. (24) A husband should not be abandoned by women aspiring for higher (heavenly) regions, be he depraved, unlucky, decrepit, dull-witted, ailing or even indigent, unless (of course) he is a reprobate. (25) Intercourse with a paramour on the part of a woman of noble pedigree is a bar to heaven, scandalous, mean, a source of trouble, fraught with fear and hateful everywhere. (26) Love for Me is fostered not so much by physical proximity (to Me) as by hearing My praises, looking at Me, meditating on Me or by singing Me glories. Therefore, return home. (27)

श्रीशुक उवाच

इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम् । विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम् ॥२८॥
कृत्वा मुखान्यव शुचः श्वसनेन शुष्यद्बिम्बाधराणि चरणेन भुवं लिखन्त्यः ।
अस्रैरुपात्तमषिभिः कुचकुङ्कुमानि तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम् ॥२९॥
प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं कृष्णं तदर्थविनिवर्तितसर्वकामाः ।
नेत्रे विमृज्य रुदितोपहते स्म किंचित्संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः ॥३०॥

Śrī Śuka continued : Hearing the foregoing speech of Śrī Kṛṣṇa (the Protector of cows), which was so unpleasant (to hear), the Gopīs felt despondent and, finding their designs frustrated, were plunged into deep anxiety (that could not be easily overcome). (28) Casting down their faces with lips, cherry as a ripe Bimba fruit, parched up by their breaths hot with grief, and scratching the ground with their toe, they stood silent under the heavy load of their sorrow, washing the saffron painted on their breasts with tears mixed with the collyrium of their eyes. (29) Wiping their eyes bedimmed by weeping, the Gopīs, who had given up all (other) cravings for the sake of the Lord, full of love as they were (for Him), spoke (thus) to Śrī Kṛṣṇa, their most beloved One,—who was talking like one who had no love for them, as though rejecting their offer of love,—in a voice choked with mild anger. (30)

गोप्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं संत्यज्य सर्वविषयांस्तव पादमूलम् ।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान् देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ॥३१॥
यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।
अस्त्वेवमेतदुपदेशपदे त्वयीशे प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥३२॥
कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् नित्यप्रिये पतिसुतादिभिरार्तिदैः किम् ।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या आशां भृतां त्वयि चिरादरविन्दनेत्र ॥३३॥
चित्तं सुखेन भवतापहृतं गृहेषु यन्निर्विशत्युत करावपि गृह्यकृत्ये ।
पादौ पदं न चलतस्तव पादमूलाद् यामः कथं व्रजमथो करवाम किं वा ॥३४॥
सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण हासावलोककलगीतजहृच्छयाग्निम् ।
नो चेद् वयं विरहजाग्न्युपयुक्तदेहा ध्यानेन याम पदयोः पदवीं सखे ते ॥३५॥

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The Gopīs said: You ought not to speak so cruelly to us. Kindly take in Your service us, that have sought the soles of Your feet renouncing all (other) objects, (even) as Lord Nārāyaṇa (the most ancient Person) accepts (the worship of) those that seek Liberation. (Pray,) do not abandon us, O Lord who are (so) hard to win over! (31) As it has been observed by You, the Knower of Dharma (the principles of righteousness), that the natural duty of women is to render service to their husband and children as well as to the relations of their husband, O beloved One, let such service be done to You, the almighty Lord, the (central) theme of all teachings; for You are the most beloved Friend, (nay) the (very) Self of all embodied souls (so that service rendered to You will redound to the gratification of all, even as by watering the roots of a tree all its limbs get nourished of their own accord). (32) Those well-versed in the sacred lore surely find delight in You (alone), their own eternally beloved Self; what purpose could be gained through a husband, children and others, who are sources of agony? Therefore, be gracious to us, O supreme Lord; (pray,) do not frustrate our hopes centred in You for a long time, O lotus-eyed One? (33) Our mind, which found delight (heretofore) in the home, has been easily lured away by You; and our hands too, that remained engaged in household duties, have been robbed of their capacity for work. Our feet (likewise) do not recede even a step from the soles of Your feet. How, then, can we return to Vraja or (even if we manage somehow to go there) what (useful work) shall we do there (when our mind and other internal organs have ceased functioning altogether)? (34) Quench with the flood of nectar flowing from Your lips the fire of passion kindled (in our breast) by Your (bewitching) smiles, (loving) glances and melodious music. If not, on our bodies being consumed by the fire of separation we shall (like Yogīs) attain to the presence of Your (lotus) feet by force of meditation, O beloved Friend! (35)

यर्ह्यम्बुजाक्ष तव पादतलं रमाया दत्तक्षणं क्वचिदरण्यजनप्रियस्य ।
अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमङ्ग स्थातुं त्वयाभिरमिता बत पारयामः ॥३६॥
श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम् ।
यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयासस्तद्वद् वयं च तव पादरजः प्रपन्नाः ॥३७॥
तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरुषभूषण देहि दास्यम् ॥३८॥
वीक्ष्यालकावृतमुखं तव कुण्डलश्रीगण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य वक्षः श्रियैकरमणं च भवाम दास्यः ॥३९॥
का स्त्यङ्ग ते कलपदायतमूर्च्छितेन सम्मोहिताऽऽर्यचरितान्न चलेत् त्रिलोक्याम् ।
त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं यद् गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ॥४०॥
व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता ।
तन्नो निधेहि करपङ्कजमार्तबन्धो तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥४१॥

From the time, O lotus-eyed One, we touched at some unknown spot (in the forest) the soles of Your (lotus) feet,—that concede the privilege of touching them (even) to Goddess Ramā (only) now and then,—alas! we are not able (even) to stand before anyone else, now that we have been blessed by You, to whom we (the denizens of the forest) are so dear, O Darling! (36) Having secured a place even on Your bosom, Śrī (the goddess of beauty and prosperity) has

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(always) sought in rivalry with Tulasī (the deity presiding over the basil plant, the favourite of the Lord) for the dust of Your lotus feet, actually enjoyed by Your servants,—Śrī, for (drawing) whose (gracious) look (on them) the other gods (strenuously) exert themselves. We too have likewise sought the dust of Your feet. (37) Therefore, be propitious to us, O Soother of (all) suffering, since we have sought the soles of Your feet quitting our homes with the (sole) ambition of waiting upon You. (Pray,) grant us, O jewel among men, the privilege of serving You,—us whose mind is tormented with intense longing awakened by Your piercing glances accompanied by charming smiles. (38) Beholding Your countenance,—overhung by curly locks, with its cheeks illumined by the splendour of ear-rings and lips full of nectar and characterized by smiles and sidelong glances,—and gazing on Your stout arms, that have vouchsafed protection (to Your devotees) as well as on Your bosom, the sole delight of Śrī (the goddess of beauty and prosperity), we would be Your slaves. (39) Bewitched by Your music characterized by protracted rise and fall of voice and consisting of melodious pieces, and having gazed (even once) on this form, most graceful in all the three worlds,—at the sight of which (and hearing which music) cows, birds, trees and beasts (too) wear a thrill of joy,—what woman, O Darling! in the three worlds would not deviate from the conduct of virtuous women? (40) Indeed You have been particularly born as the Dispeller of the fears and distress of Vraja, (even) as Lord Viṣṇu (the most ancient Person) was born (in heaven in the form of the divine Dwarf) as the Protector of the celestial realm. Therefore, place Your lotus hand, O Befriender of the afflicted, on the burning breasts and heads of (us,) Your servant-maids. (41)

श्रीशुक उवाच

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥
ताभिः समेताभिरुदारचेष्टितः प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।
उदारहासद्विजकुन्ददीधितिर्व्यरोचतैणाङ्क इवोडुभिर्वृतः ॥४३॥
उपगीयमान उद्गायन् वनिताशतयूथपः । मालां बिभ्रद् वैजयन्तीं व्यचरन्मण्डयन् वनम् ॥४४॥
नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् । रेमे तत्तरलानन्दकुमुदामोदवायुना ॥४५॥
बाहुप्रसारपरिरम्भकरालकोरुनीवीस्तनालभननर्मनखाग्रपातैः ।
क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणामुत्तम्भयन् रतिपतिं रमयाञ्चकार ॥४६॥
एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥४७॥
तासां तत् सौभगमदं वीक्ष्य मानं च केशवः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥४८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे भगवतो रासक्रीडावर्णनं नामैकोनत्रिंशोऽध्यायः ॥२९॥

Śrī Śuka went on: Laughing heartily to hear the aforesaid pitiful prayer of the Gopīs, Śrī Kṛṣṇa (the Lord of all masters of Yoga), proceeded to delight them out of compassion, though revelling in His own Self. (42) Surrounded by them,—who had (now) gathered together with their faces blooming at the sight of their beloved Lord,—Śrī Kṛṣṇa of noble deeds, whose teeth bore the splendour of jasmine flowers during His charming smile, shone brightly like the full moon (the disk of which is marked with dark spots resembling the spots of an antelope) in the midst of stars. (43) Being praised in song (by the Gopīs) and loudly singing (songs Himself) and wearing a Vaijayantī garland (strung with flowers of five different colours), Śrī Kṛṣṇa (who led hundreds of bevies of lovely

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women) sauntered about gracing the forest (with His bewitching presence). (44) Arriving in company with the Gopīs at the bank of the river (Yamunā)—covered with sands rendered cool by a breeze affording joy through its contact with the waves of that river and charged with the fragrance of water-lilies (growing in the river),—the Lord sported (with the Gopīs there). (45) Inflaming the passion of the charming women of Vraja by stretching His arms (in order to reach them from a distance), embracing them, touching their hands, locks, thighs, skirt and bosom, cutting jokes with them and digging the ends of His nails into their limbs, as well as by His sportful glances accompanied with smiles, Śrī Kṛṣṇa brought delight to them. (46) Having thus received loving attention and regard from the loftyminded Lord Śrī Kṛṣṇa, the Gopīs grew proud and thought themselves superior to all women on earth. (47) Perceiving their vanity produced by such (rare) good luck as well as their pride, Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) disappeared on that very spot with a view to curbing their pride once for all and in order to shower His grace on them. (48)

Thus ends the twenty-ninth discourse entitled "The Lord's Rāsa-Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रिंशोऽध्यायः
Discourse XXX

The Gopīs' Quest for Śrī Kṛṣṇa during the Rāsa-Play

श्रीशुक उवाच

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः । अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥ १ ॥
गत्यानुरागस्मितविभ्रमेक्षितैर्मनोरमालापविहारविभ्रमैः ।
आक्षिप्तचित्ताः प्रमदा रमापतेस्तास्ता विचेष्टा जगृहुस्तदात्मिकाः ॥ २ ॥
गतिस्मितप्रेक्षणभाषणादिषु प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।
असावहं त्वित्यबलास्तदात्मिका न्यवेदिषुः कृष्णविहारविभ्रमाः ॥ ३ ॥
गायन्त्य उच्चैरमुमेव संहता विचिक्युरुन्मत्तकवद् वनाद् वनम् ।
पप्रच्छुराकाशवदन्तरं बहिर्भूतेषु सन्तं पुरुषं वनस्पतीन् ॥ ४ ॥

Śrī Śuka began again: The Lord having disappeared all of a sudden, the (aforesaid) women of Vraja felt agonized not to see Him (even) as she-elephants would when they failed to see the leader of their herd. (1) With their mind captivated by the (charming) gait, loving smiles and sportful glances as well as by the delightful conversation, dalliances and graceful movements of Śrī Kṛṣṇa (the Spouse of Ramā), the young women, getting identified with Him, imitated His various pastimes. (2) Imitating the dalliances and graceful movements of Śrī Kṛṣṇa, the (cowherd) women,—who were His darlings and felt identified with Him, and whose frames had turned into (so many) replicas (as it were) of their beloved Lord in point of gait, smiles, glances and speech etc.,—said (to one another), "Indeed I am Śrī Kṛṣṇa !" (3) Loudly singing His praises in a chorus while going from forest to forest, they searched for Him alone as though they were mad, and enquired of trees about Śrī Kṛṣṇa

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(the Perfect Person) pervading (all) creatures inside as well as outside as ether (in the following words):— (4)

दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः । नन्दसूनुर्गतो ह्रत्वा प्रेमहासावलोकनैः ॥ ५ ॥
कच्चित् कुरबकाशोकनागपुंनागचम्पकाः । रामानुजो मानिनीनामितो दर्पहरस्मितः ॥ ६ ॥
कच्चित् तुलसि कल्याणि गोविन्दचरणप्रिये । सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥ ७ ॥
मालत्यदर्शि वः कच्चिन्मल्लिके जाति यूथिके । प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः ॥ ८ ॥
चूतप्रियालपनसासनकोविदारजम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः ।
येऽन्ये परार्थभवका यमुनोपकूलाः शंसन्तु कृष्णपदवीं रहितात्मनां नः ॥ ९ ॥
किं ते कृतं क्षिति तपो बत केशवाङ्घ्रिस्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा आहो वराहवपुषः परिरम्भणेन ॥ १० ॥
अप्येणपत्न्युपगतः प्रिययेह गात्रैस्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः ।
कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः कुन्दस्रजः कुलपतेरिह वाति गन्धः ॥ ११ ॥
बाहुं प्रियांस उपधाय गृहीतपद्मो रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।
अन्वीयमान इह वस्तरवः प्रणामं किं वाभिनन्दति चरन् प्रणयावलोकैः ॥ १२ ॥
पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः । नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो ॥ १३ ॥

"O Aśwattha (the holy fig tree), O Plakṣa, O Nyagrodha (the banyan tree) ! was the Darling of Nanda—who has gone (this way) captivating our mind by His (sidelong) glances accompanied with endearing smiles—seen by you ? (5) O Kurabaka (a species of amaranth), Aśoka, Nāga, Puṃnāga and Champaka trees ! did Śrī Kṛṣṇa (the younger Brother of Balarāma), whose (very) smile takes away the pride of angry women, go this side ? (6) O blessed Tulasī (holy basil), to whom the feet of Śrī Kṛṣṇa (the Protector of cows) are (so) dear, was that immortal Lord, most beloved of you, seen by you bearing you (on His bosom in a garland) along with swarms of bees ? (7) O Mālatī, O Mallikā, O Jātī, O Yūthikā ! was Śrī Kṛṣṇa (the Spouse of Lakṣmī) seen by you causing delight to you by the touch of His hand while going (this way) ? (8) O Chūta (a particular Variety of mango trees), Priyāla, Panasa (the jack tree), Asana, Kovidāra, Jambu (the rose-apple tree), Arka (the sun-plant), Bilva (the wood-apple tree), Bakula, Āmra (the common mango), Kadamba and Nīpa (a variety of Kadamba) trees and whatever other trees stand on the bank of the Yamunā (and as such are expected to speak the bare truth), (pray) point out to us,—whose mind is no longer with us (having been lured away by Śrī Kṛṣṇa),—the way to reach Śri Kṛṣṇa, born as you are for the good of others. (9) Oh, what austerity, O Earth, was performed by you in that with the blades of grass and sprouts etc. (which look like bristling hair on your body) you appear thrilled with joy at the touch of the feet of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) ? Has this joy been caused by (the touch of) the Lord's feet (just now) or is it due to your having been bestridden by the Lord with wide strides (during His descent as Vāmana or the Divine Dwarf) or (again) by His embrace (even earlier) in the form of Vārāha (the Divine Boar) ? (10) O she-deer, did Śrī Kṛṣṇa (the immortal Lord) come over here in the company of His darling bringing excessive joy to the eyes of you all by His (charming) limbs, O friend ? (For) here comes the fragrance of the garland of jasmine flowers worn on the person of Śrī Kṛṣṇa (the Protector of His race),

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and tinged with the saffron on the bosom of His lady-love at the time of her embrace. (11) Holding a lotus (in His right hand) and resting His (other) arm on the (left) shoulder of His darling and being followed by swarms of black bees attracted by Tulasī flowers (interwoven in His wreath of wild blossoms) and blinded by intoxication (caused by their sweet fragrance), did Śrī Kṛṣṇa (Balarāma's younger Brother) hail your greetings by His glances surcharged with love, while sauntering here ? (12) Make enquiries of these creepers (too, O friends); (for) lo ! even though having encircled the arms (in the shape of boughs) of (their husband in the form of) a tree, they have surely been touched by His nails (while plucking their flowers), as (is evident from the fact that) they exhibit a thrill of joy (in the form of sprouts). (13)

इत्युन्मत्तवचोगोप्यः कृष्णान्वेषणकातराः । लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥१४॥
कस्याश्चित् पूतनायन्त्याः कृष्णायन्त्यपिबत् स्तनम् । तोकायित्वा रुदत्यन्या पदाहन्छकटायतीम् ॥१५॥
दैत्यायित्वा जहारान्यामेका कृष्णार्भभावनाम् । रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः ॥१६॥
कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन । वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम् ॥१७॥
आहूय दूरगा यद्वत् कृष्णस्तमनुवर्ततीम् । वेणुं क्वणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति ॥१८॥
कस्यांचित् स्वभुजं न्यस्य चलन्त्याहापरा ननु । कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः ॥१९॥
मा भैष्ट वातवर्षाभ्यां तत्त्राणं विहितं मया । इत्युक्त्वैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम् ॥२०॥
आरुह्यैका पदाऽऽक्रम्य शिरस्याहापरां नृप । दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक् ॥२१॥
तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् । चक्षूंष्याश्वपिदध्वं वो विधास्ये क्षेममञ्जसा ॥२२॥
बद्धान्यया स्रजा काचित् तन्वी तत्र उलूखले । भीता सुदृक् पिधायास्यं भेजे भीतिविडम्बनम् ॥२३॥

Thus raving like a madman, the cowherd women, who got very distracted in their quest for Śrī Kṛṣṇa and felt identified with Him, actually imitated the various pastimes of the Lord. (14) Personating Śrī Kṛṣṇa, one Gopī sucked the breast of another, who played the part of Pūtanā. Behaving like infant Śrī Kṛṣṇa and crying (like a babe), another kicked a fourth, that rested on all fours over the latter as a cart. (15) Playing the role of Tṛṇāvarta (the demon), a certain Gopī carried away another, who fancied herself to be infant Śrī Kṛṣṇa; while a third crawled on hands and knees (like infant Śrī Kṛṣṇa), dragging her feet accompanied by the jingling sounds of her anklets. (16) Two (of the Gopīs) played the role of Śrī Kṛṣṇa and Balarāma indeed; while some behaved like cowherd boys (and the demons Vatsa and Baka). Of the former two (*viz*, those that behaved like Śrī Kṛṣṇa and Balarāma), again, the latter struck at her friend who personated Vatsāsura*, while the former struck at a fourth that had assumed the role of Bakāsura. (17) Calling to the cows, that had gone far away, in the manner of Śrī Kṛṣṇa, a certain Gopī behaved like Him, playing on the flute and sporting (as He did); while others applauded her saying, "Well done !" (18) With her mind absorbed in Him another Gopī walked (to and fro) resting her arm on some friend and said, "Hullo, I am Kṛṣṇa ! Look at my graceful gait." (19) "Do not be afraid of storm and shower; protection against them has (already) been provided by Me !", observing thus, one held up her scarf with one hand making a show of effort (in doing

* According to popular tradition it was Balarāma, and not Śrī Kṛṣṇa, who killed Vatsāsura—

प्रलम्बो निहतोऽनेन वत्सको धेनुकादयः ।

Evidently this tradition is referred to by the sage Śuka in the above verse.

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so). (20) Treading on another's head and standing on her, O protector of men, a certain Gopī said, "O vile snake, clear away ! Indeed I am born (here) as the chastiser of the wicked." (21) One of those Gopīs said (to others; visualizing them as so many cowherds), "O Gopas, look at the terrible forest fire ! Shut your eyes at once; I shall easily vouchsafe protection to you." (22) Tied to another Gopī, that had been seated in such a way as to pass for a mortar, with a garland by another (who played the role of Śrī Kṛṣṇa's mother) and (consequently) afraid, one delicate lady of that lot with lovely eyes covered her face and put up a show of fear. (23)

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरून् । व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥२४॥
पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः । लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः ॥२५॥
तैस्तैः पदैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः । वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥२६॥
कस्याः पदानि चैतानि यातायां नन्दसूनुना । अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा ॥२७॥
अनयाऽऽराधितो नूनं भगवान् हरिरीश्वरः । यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः ॥२८॥
धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यब्जरेणवः । यान् ब्रह्मेशो रमा देवी दधुर्मूर्ध्न्यघनुत्तये ॥२९॥
तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत् । यैकापहृत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् ॥३०॥
न लक्ष्यन्ते पदान्यत्र तस्या नूनं तृणाङ्कुरैः । खिद्यत्सुजाताङ्घ्रितलामुन्निन्ये प्रेयसीं प्रियः ॥३१॥
इमान्यधिकमग्नानि पदानि वहतो वधूम् । गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ॥३२॥
अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना । अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।
प्रपदाक्रमणे एते पश्यतासकले पदे ॥३३॥
केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम् । तानि चूडयता कान्तामुपविष्टमिह ध्रुवम् ॥३४॥
रेमे तया चात्मरत आत्मारामोऽप्यखण्डितः । कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥३५॥

Thus (imitating the pastimes of the Lord and) enquiring of the creepers and trees of Vṛndāvana (once more) about Śrī Kṛṣṇa, the cowherd women noticed in a certain part of the forest the footprints of the Lord (embodying the Supreme Spirit). (24) (They said to one another,) "Surely these are the footprints of the high-souled Darling of Nanda since they are (easily) distinguished through the marks of a flag, a lotus, a thunderbolt, a goad, a barley seed and so on. (25) Tracking His path with the help of those footprints, the poor women felt sore at heart to find before them the said footprints interspersed with those of a lady and spoke to one another (as follows):—(26) "Whose footprints can these be ? Who is she that has gone (this side) in the company of Śrī Kṛṣṇa (the Darling of Nanda) with His forearm placed on her shoulder, (even) like a she-elephant walking by the side of a male elephant ? (27) The almighty Lord Śrī Hari has surely been propitiated by this lady in that, leaving us (all), Śrī Kṛṣṇa (the Protector of cows) has been pleased to take her apart. (28) Oh, blessed are those particles of dust under the feet of Govinda, O friends, that (even) Brahmā (the creator), Lord Śiva and Goddess Ramā have borne on the crown of their head in order to drive away their agony of separation (from Him). (29) Those footprints, that meet our eyes, of that lady, who having stolen away Śrī Kṛṣṇa enjoys alone in secret the (nectar of) lips of that immortal Lord, the (common) property of the Gopīs are causing great agitation in our mind. (30) (Proceeding further the Gopīs remarked,) her footprints are not to be noticed here. Surely the Darling has lifted up His lady-love, whose delicate soles were being pricked with (sharp)

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blades of grass. (31) O cowherd women, behold these footprints, sunk deeper (into the soil), of the love-stricken Śrī Kṛṣṇa who was (apparently) weighed down by a (heavy) load, carrying His sweetheart (as He did). (32) (Going still further, the Gopīs observed,) on this spot the lady-love has (obviously) been set down by the high-souled Lord for the sake of (gathering) flowers*. (Moving still further they said,) here flowers have been gathered by the Darling for the sake of His beloved, Behold these impressions, which are not entire, indicating that the Lord (evidently) trod on the fore part of His feet (here). (33) (Proceeding still further, they said,) here it seems the hair of that loving lady have been done by the love-stricken Lord, while here the Lord has surely squatted (on the ground) while fastening the flowers to her braid." (34) (Śrī Śuka continued) though (ever) delighted in Himself and sporting with His own self and remaining unaffected (by the charms of lovely women), Śrī Kṛṣṇa toyed with that lady in order to illustrate the wretched plight of the love-stricken as well as the evil-mindedness of women. (35)

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः । यां गोपीमनयत् कृष्णो विहायान्याः स्त्रियो वने ॥३६॥
सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम् । हित्वा गोपीः कामयाना मामसौ भजते प्रियः ॥३७॥
ततो गत्वा वनोद्देशं दृप्ता केशवमब्रवीत् । न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥३८॥
एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति । ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥३९॥
हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज । दास्यास्ते कृपणाया मे सखे दर्शय संनिधिम् ॥४०॥
अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविदूरतः । ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम् ॥४१॥
तया कथितमाकर्ण्य मानप्राप्तिं च माधवात् । अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥४२॥

Thus showing to one another what they saw, the cowherd women wandered in a bewildered state. That Gopī, again, whom Śrī Kṛṣṇa had taken away (with Him), leaving (all) the other women in the forest, thereupon thought herself to be the most lovely of all the women. (She said to herself,) "Abandoning the other Gopīs, that loved Him, the Darling is enjoying my company (alone) !" (36-37) Then, reaching a certain part of the forest, she arrogantly said to Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), "I am unable to walk (any more); carry me wherever it pleases you." (38) Requested thus, the Lord replied to His lady-love, "Mount my shoulder (then) !" After that, (however, as soon as the lady tried to mount His shoulder), Śrī Kṛṣṇa disappeared and the said lady repented (in the following words):— (39) "My most beloved lord, O delighter of my soul, where are you, where are you, O mighty-armed one, pray reveal your presence, O friend, to me, your wretched servant." (40) Tracking the path of the Lord (still further), the cowherd women perceived not very far from them their afflicted female companion confounded due to her separation from her beloved Lord. (41) The Gopīs felt highly astonished to hear the account narrated by her as also how she had received honour from Śrī Kṛṣṇa (the Spouse of Lakṣmi) and how (again) through (her own) wickedness she had met with disregard at His hands. (42)

* The whole of verse 32 and the first line of the following have not been commented upon by Śrīdhara Swāmī, the earliest commentator of *Śrīmad Bhāgavata*, and not even by Śrī Vallabhāchārya, which shows that they were not recognized by them as forming part of the text of *Śrīmad Bhāgavata*.

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ततोऽविशन् वनं चन्द्रज्योत्स्ना यावद् विभाव्यते । तमः प्रविष्टमालक्ष्य ततो निववृतुः स्त्रियः ॥४३॥
तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः । तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः ॥४४॥
पुनः पुलिनमागत्य कालिन्द्याः कृष्णभावनाः । समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां कृष्णान्वेषणं नाम त्रिंशोऽध्यायः ॥३०॥

Again (in her company) the (cowherd) women penetrated the forest (further) so long as moonlight was visible. Perceiving (however) the darkness had set in they returned from that (very) point. (43) With their mind absorded in Him, talking of Him, imitating His various activities, nay, identified with Him and singing His praises alone, the cowherd women did not recollect their own body, much less their homes. (44) Coming back to the sandy bank of the Kālindī, thinking of that Enchanter of souls (alone), and seized with a longing for His return, they sang of Śrī Kṛṣṇa in a chorus. (45)

Thus ends the thirtieth discourse, entitled "The Gopīs' Quest for Śrī Kṛṣṇa during the Rāsa Play", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The Gopīs' Song (at the Lord's disappearance) during the Rāsa-Play

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥ १ ॥
शरदुदाशये साधुजातसत्सरसिजोदरश्रीमुषा दृशा ।
सुरतनाथ तेऽशुल्कदासिका वरद निघ्नतो नेह किं वधः ॥ २ ॥
विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वैद्युतानलात् ।
वृषमयात्मजाद् विश्वतोभयाद्ऋषभ ते वयं रक्षिता मुहुः ॥ ३ ॥
न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥ ४ ॥

The Gopīs sang: Vraja shines all the more brightly by Your descent (in the house of Nanda and Yaśodā); for Lakṣmī (the goddess of beauty and prosperity) constantly dwells here (from that time in order to catch Your glimpse). O beloved Lord ! please (reveal Yourself and) see how Your sweethearts, who have centred their life in You, are searching for You in every quarter. (1) Is it no massacring here on Your part, O Granter of boons, who kill us, Your gratuitous slaves, O Bestower of enjoyment, by Your (shaft-like) eyes, that steal the splendour of the interior of a lovely and full-blown lotus growing in an autumnal pond ? (2) We have been saved by You time and again, O jewel among men, from death through poisonous water, from (the clutches of) a demon disguised as a snake

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(Aghāsura by name), from showers and storm as well as from strokes of lightning, from the demon that appeared in the form of a calf (the young of a bull) as well as from Vyomāsura* (the son of the demon Maya), nay, from every (other) peril. (3) Surely You are no (mere) son of a cowherd woman (Yaśodā), being the witness of the internal sense (*viz*, the mind) of all embodied souls. Solicited by Brahmā, You appeared, O Friend, in the race of the Yadus for the protection of the universe. (4)

विरचिताभयं वृष्णिधुर्य ते चरणमीयुषां संसृतेर्भयात् ।
करसरोरुहं कान्त कामदं शिरसि धेहि नः श्रीकरग्रहम् ॥ ५ ॥
व्रजजनार्तिहन् वीर योषितां निजजनस्मयध्वंसनस्मित ।
भज सखे भवत्किंकरीः स्म नो जलरुहाननं चारु दर्शय ॥ ६ ॥
प्रणतदेहिनां पापकर्शनं तृणचरानुगं श्रीनिकेतनम् ।
फणिफणार्पितं ते पदाम्बुजं कृणु कुचेषु नः कृन्धि हृच्छयम् ॥ ७ ॥
मधुरया गिरा वल्गुवाक्यया बुधमनोज्ञया पुष्करेक्षण ।
विधिकरीरिमा वीर मुह्यतीरधरसीधुनाऽऽप्याययस्व नः ॥ ८ ॥
तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जनाः ॥ ९ ॥
प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमङ्गलम् ।
रहसि संविदो या हृदिस्पृशः कुहक नो मनः क्षोभयन्ति हि ॥१०॥
चलसि यद् व्रजाच्चारयन् पशून् नलिनसुन्दरं नाथ ते पदम् ।
शिलतृणाङ्कुरैः सीदतीति नः कलिलतां मनः कान्त गच्छति ॥११॥
दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं बिभ्रदावृतम् ।
घनरजस्वलं दर्शयन् मुहुर्मनसि नः स्मरं वीर यच्छसि ॥१२॥

Place on our head, O beloved Lord, Your lotus-like palm, that has vouchsafed protection, O Chief of the Vṛṣṇis, to those that have sought Your feet from fear of transmigration, (nay,) which grants (all) desires and has clasped the hand of Śrī (as a part of the marriage ceremony). (5) O Alleviator of the suffering of the people of Vraja, O gallant Lord, whose (very) smile crushes the pride (born of unrequited love) of Your own people, accept (in Your service), O Friend, us, Your (avowed) servants and reveal to us (poor women) Your charming lotus-like countenance. (6) Set on our bosom Your lotus feet,—which dissipate the sins of (all) embodied beings that bow down to You, which follow (out of affection even) animals that live on grass, (nay,) which are the abode of beauty and prosperity and which were (dauntlessly) placed on the hoods of a (terrible) snake (Kāliya),—and thereby soothe the pangs of love pent up in our heart. (7) (Pray,) revive with the nectar of Your lips O valiant One, these women, in the person of ourselves, who are ready to do Your bidding and who are getting charmed, O Lord with lotus eyes, by Your melodious speech, consisting of delightful expressions and pleasing (even) to the learned. (8) Munificent are those men who extensively recite on earth Your nectar-like story, which is life-giving to

* *Vide* Discourse XXXVII below. According to a learned and saintly commentator the incident relating to Vyomāsura took place before the Rāsa-Līlā even though it is described by the sage Śuka later.

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the afflicted, has been celebrated by the wise and eradicates (all) sins, which is auspicious to hear and is most soothing (too). (9) Your hearty laugh, O Darling, loving glances and pastimes which are happy to contemplate on and Your covert jests uttered in secret, that went deep into our heart, really agitate our mind (now that You are away from us), O deceitful Lover ! (10) Our mind, O beloved Lord, grows uneasy to think that Your feet, charming as a lotus, get pricked with spikes of corn, blades of grass and sprouts when You go out of Vraja pasturing the cattle. (11) You kindle love in our heart, O gallant Lord, again and again even as You reveal Yourself (before us) at the close of the day, wearing a countenance overhung by dark curly locks and soiled with the dust raised by cows (that constitute the wealth of the Gopas), and (thus) resembling a lotus* (surrounded by black bees and covered with pollen). (12)

प्रणतकामदं पद्मजार्चितं धरणिमण्डनं ध्येयमापदि ।
चरणपङ्कजं शंतमं च ते रमण नः स्तनेष्वर्पयाधिहन् ॥१३॥
सुरतवर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुम्बितम् ।
इतररागविस्मारणं नृणां वितर वीर नस्तेऽधरामृतम् ॥१४॥
अटति यद् भवानह्नि काननं त्रुटिर्युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखं च ते जड उदीक्षतां पक्ष्मकृद् दृशाम् ॥१५॥
पतिसुतान्वयभ्रातृबान्धवानतिविलङ्घ्य तेऽन्त्यच्युतागताः ।
गतिविदस्तवोद्गीतमोहिताः कितव योषितः कस्त्यजेन्निशि ॥१६॥
रहसि संविदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।
बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहा मुह्यते मनः ॥१७॥
व्रजवनौकसां व्यक्तिरङ्ग ते वृजिनहन्त्र्यलं विश्वमङ्गलम् ।
त्यज मनाक् च नस्त्वत्स्पृहात्मनां स्वजनहृद्रुजां यन्निषूदनम् ॥१८॥
यत् ते सुजातचरणाम्बुरुहं स्तनेष भीताः शनैः प्रिय दधीमहि कर्कशेषु ।
तेनाटवीमटसि तद् व्यथते न किंस्वित् कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥१९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीगीतं नामैकत्रिंशोऽध्यायः ॥३१॥

O Delighter of souls, (pray) set on our bosom, O Reliever of agony, Your most blissful lotus-like feet, which grant the desires of those that bow low to them, and are worshipped by Brahmā (the lotus-born), which are the ornament of the earth and are worth contemplating upon in (times of) adversity. (13) Vouchsafe to us, O heroic Lord, the nectar of Your lips, which heightens our enjoyment and destroys (all) grief, (nay,) which is fully enjoyed by the flute sounded by You and makes people forget all other attachments. (14) When You proceed to the woods during the daytime, (even) half a moment becomes an age to us, who fail to see You. And dull-witted is he (Brahmā) who has created rows of hair on the edge (and thus interrupted the joy) of eyes of us (all), that eagerly behold (without winking Your splendid countenance overhung by curly hair (on Your return from the woods at eventide). (15) Completely neglecting our husband, children, kinsmen, brothers and other relations, O immortal Lord, and enchanted by the shrill note of Your flute, we have sought Your presence, knowing as we did Your (alluring) ways. What man, O Trickster, would

* *Lit.*, sprung out of water.

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abandon (helpless) women at (dead of) night ? (16) Perceiving Your amorous advances made in secret, Your smiling countenance, which kindles love in our heart, Your loving glances and broad chest, the abode of Śrī (the goddess of beauty and prosperity). our mind gets infatuated again and again through intense longing (to meet You). (17) Your manifestation (on earth), O Darling, has put an end to the sorrows of the inhabitants of Vraja as well as of the denizens of the forest, and is extremely auspicious for the whole universe. (Pray) unreservedly administer to us—whose mind is full of longing for You—(at least) a little of that remedy (in the form of Your company) which may relieve the pangs of heart of Your own people. (18) You traverse the forest on those tender lotus-like feet which, O Darling, we have gently and timidly set on our hard bosom (for fear of injuring them). Are they not pained by coming in contact with gravel etc. ? The mind of us (all), whose life is centred in You, reels at the (very) thought of it. (19)

Thus ends the thirty-first discourse, entitled "The Gopīs' Song (at the Lord's disappearance) during the Rāsa Play", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वात्रिंशोऽध्यायः

Discourse XXXII

The Lord comforts the Gopīs during the Rāsa Play

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा । रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः ॥ १ ॥
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥ २ ॥
तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबलाः । उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् ॥ ३ ॥
काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा । काचिद् दधार तद्बाहुमंसे चन्दनरूषितम् ॥ ४ ॥
काचिदञ्जलिनागृह्णात् तन्वी ताम्बूलचर्वितम् । एका तदङ्घ्रिकमलं संतप्ता स्तनयोरधात् ॥ ५ ॥
एका भ्रुकुटिमाबध्य प्रेमसंरम्भविह्वला । ध्नतीवैक्षत् कटाक्षेपैः संदष्टदशनच्छदा ॥ ६ ॥
अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुखाम्बुजम् । आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा ॥ ७ ॥
तं काचिन्नेत्ररन्ध्रेण हृदिकृत्य निमील्य च । पुलकाङ्ग्युपगुह्यास्ते योगीवानन्दसम्प्लुता ॥ ८ ॥
सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः । जहुर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥ ९ ॥
ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः । व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा ॥ १० ॥

Śrī Śuka began again: Thus singing at the pitch of their voice and raving in various ways, the cowherd women loudly wailed, O king, seized as they were with a longing to behold Śrī Kṛṣṇa. (1) In their (very) midst appeared (all of a sudden) Śrī Kṛṣṇa (a scion of Śūra), clad in yellow (silk) and adorned with a garland and wearing a smiling lotus-like countenance, the Enchanter of Cupid himself (who maddens the whole world). (2) Beholding Śrī Kṛṣṇa, their most beloved Lord, come (back), all the women sprang on their feet all at once, their eyes wide open with joy, (even) as the limbs of a body would on finding

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the life-breath returned. (3) One (of them) clasped the lotus-like hands of Śauri with her joined palms with delight, while another placed on her shoulder His arm smeared with sandal-paste. (4) A certain Gopī of delicate limbs took in the hollow of her palms the betel chewed by Him, while another set His lotus feet on her bosom, burning as she was (with the fire of passion). (5) Knitting her brows and closely biting her (lower) lip, another looked at Him as though tormenting Him with volleys of her side-glances, agitated as she was with anger caused by (unrequited) love. (6) Another continued to gaze on His lotus-like countenance with unwinking eyes, even though it had been duly contemplated (for a long time), but did not feel sated any more than saints would while contemplating on His (lotus) feet. (7) A certain Gopī ushered Him into his heart through the hollows of her eyes, shut her eyes (in order to preclude His egress) and, (mentally) embracing Him with the hairs of her body standing on end, stood immersed in bliss like a Yogī (one united in thought with God). (8) Enraptured with the grand feast provided by the sight of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), they all shed the agony caused by separation from Him even as men get rid of their grief on meeting an enlightened soul. (9) Surrounded by those women, who had shaken off their sorrow, Śrī Kṛṣṇa (the immortal Lord) shone very brightly, O dear Parīkṣit, like the Supreme Spirit endowed with His potencies (in the form of Sattva etc). (10)

तां: समादाय कालिन्द्या निर्विश्य पुलिनं विभुः । विकसत्कुन्दमन्दारसुरभ्यनिलषट्पदम् ॥११॥
शरच्चन्द्रांशुसंदोहध्वस्तदोषातमः शिवम् । कृष्णाया हस्ततरलाचितकोमलवालुकम् ॥१२॥
तद्दर्शनाह्लादविधूतहृद्रुजो मनोरथान्तं श्रुतयो यथा ययुः ।
स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितैरचीक्लृपन्नासनमात्मबन्धवे ॥१३॥
तत्रोपविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासनः ।
चकास गोपीपरिषद्गतोऽर्चितस्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत् ॥१४॥
सभाजयित्वा तमनङ्गदीपनं सहासलीलेक्षणविभ्रमभ्रुवा ।
संस्पर्शनेनाङ्ककृताङ्घ्रिहस्तयोः संस्तुत्य ईषत्कुपिता बभाषिरे ॥१५॥

Taking them (with Him) in a body the almighty Lord repaired to the delightful bank of the Kālindī, which was swarmed with black bees drawn by (gentle) winds charged with the fragrance of full-blown jasmines and Mandāras, where the darkness of the night had been dispelled by the flood of rays of the autumnal moon and on which soft sands had been spread by the hands—in the form of waves—of the Kṛṣṇā (Yamunā). (11-12) The Gopīs, whose heartache (caused by their separation from the Lord) had been dissipated by the joy flowing from His sight, attained the end of their desire even as the Śrutis (Vedic texts dealing with rituals performed from some interested motive, and thus failing to perceive God) transcend the realm of desire (when they pass on to the topic of Jñāna or God-Realization and achieve their real purpose). (Now) they prepared a seat for Śrī Kṛṣṇa (the Friend of their soul) with their scarfs spotted with the saffron paint on their bosom. (13) Seated there and honoured by them, the aforesaid almighty Lord, who stands enthroned in the heart of masters of Yoga, shone in the midst of that bevy of the Gopīs, revealing a personality which is the one abode of loveliness spread through (all) the three worlds. (14) Greeting Śrī Kṛṣṇa—who had kindled love in their

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breast—with their eyebrows, whose gracefulness was heightened by their sportful glances accompanied by (bright) smiles, and warmly praising Him while pressing His hands and feet placed in their lap, they spoke (as follows) feeling a bit enraged. (15)

गोप्य ऊचुः

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् । नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः ॥१६॥

The Gopīs said : Some love in return those who love them; while others do (just) the reverse of it (*i. e.*, love even those that do not love them in return). Still others do not love either. Kindly explain this clearly to us, O Lord ! (16)

श्रीभगवानुवाच

मिथो भजन्ति ये सख्यः स्वार्थैकान्तोद्यमा हि ते । न तत्र सौहृदं धर्मः स्वार्थार्थं तद्धि नान्यथा ॥१७॥
भजन्त्यभजतो ये वै करुणाः पितरो यथा । धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥१८॥
भजतोऽपि न वै केचिद् भजन्त्यभजतः कुतः । आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्रुहः ॥१९॥
नाहं तु सख्यो भजतोऽपि जन्तून् भजाम्यमीषामनुवृत्तिवृत्तये ।
यथाधनो लब्धधने विनष्टे तच्चिन्तयान्यन्निभृतो न वेद ॥२०॥
एवं मदर्थोज्झितलोकवेदस्वानां हि वो मय्यनुवृत्तयेऽबलाः ।
मया परोक्षं भजता तिरोहितं मासूयितुं मार्हथ तत् प्रियं प्रियाः ॥२१॥
न पारयेऽहं निरवद्यसंयुजां स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहश्रृङ्खलाः संवृश्च्य तद् वः प्रतियातु साधुना ॥२२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥३२॥

The glorious Lord replied: They who love one another (for mutual benefit), O friends, (really love their own self and none other; for) their endeavour indeed is solely actuated by self-interest. Neither goodwill nor virtue plays any part there; for such love has a (purely) selfish motive and not otherwise. (17) They who actually love even those that do not love them (in return) are compassionate (and loving too) like one's parents. There is blameless virtue as well as goodwill operating here, O charming girls ! (18) Some indeed do not love even those that love them, much less those that do not love them. They are either sages revelling in their own self (and having no knowledge of the external world) or those who have realized their ambition (and are therefore free from all craving for enjoyment, though conscious of external objects) or dullards (who are incapable of appreciating a good turn done to them) or ungrateful people (who bear enmity to their own benefactors that are as good as their father, though conscious of their services). (19) I, for my part, O friends, (do not come under any of these categories, being supremely compassionate and friendly, inasmuch as I) do not (visibly) reciprocate the love (and remain out of sight for some time) of even those individuals who love Me, in order that they could ever think of Me in the same way as a penniless person would, on a treasure found by him being lost, remain engrossed in the thought of that wealth (alone) and would not be sensible to anything else. (20) Indeed in order to ensure thus your constant devotion to Me, O fair ones, I remained out of your sight (for some time), though loving you invisibly (and listening to your

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professions of love with great delight),— you, who have for My sake ignored (all) worldly decorum as well as (the injunctions of) the Vedas and deserted your own people. Therefore, O beloved ones, you ought not to find fault with Me, your darling. (21) (As a matter of fact) I cannot even through the (long) life of a heavenly being (36000 human years) repay My obligation (which is the duty of all virtuous men) to you, whose connection with Me is (absolutely) free from blemish and who have fixed your mind on Me completely cutting asunder the fetters that bound you to your home and which cannot be easily broken. (Therefore,) let your services to Me be repaid by your own goodness. (22)

Thus ends the thirty-second discourse, entitled "The Lord comforts the Gopīs during the Rāsa Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयस्त्रिंशोऽध्यायः

Discourse XXXIII

A Description of the Rāsa Play

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥ १ ॥
तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः । स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥ २ ॥

Śrī Śuka began again: Hearing thus the bewitching words of the Lord, the cowherd women cast off the agony caused by their separation (from Him), their desire having been fulfilled through the (thrilling) touch of His divine personality (the embodiment of Bliss). (1) Accompanied by those jewels among women (so) devoted and affectionate towards Him, who stood (in a circle) with their arms interlocked, Lord Śrī Kṛṣṇa (the Protector of cows) inaugurated His (celebrated) Rāsa Play* on the aforesaid spot (the sandy bank of the Yamunā). (2)

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।
प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ॥ ३ ॥
यं मन्येरन् नभस्तावद् विमानशतसङ्कुलम् । दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम् ॥ ४ ॥
ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः । जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥ ५ ॥
वलयानां नूपुराणां किङ्किणीनां च योषिताम् । सप्रियाणामभूच्छब्दस्तुमुलो रासमण्डले ॥ ६ ॥
तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः । मध्ये मणीनां हैमानां महामरकतो यथा ॥ ७ ॥
पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैर्भज्यन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।
स्विद्यन्मुख्यः कबररशनाग्रन्थयः कृष्णवध्वो गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥ ८ ॥

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* In the Nāṭya-Śāstra (the well-known manual on histrionics attributed to the sage Bharata) we come across the following definition of *Rāsa* :—

नटैर्गृहीतकण्ठानामन्योन्यान्तकरश्रियाम् । नर्तकीनां भवेद् रासो मण्डलीभूय नर्तनम् ॥

"Rāsa is the name of a particular dance carried on by a number of women dancing in a circle with their hands interlocked in the company of men who dance with them with their arms placed round the neck of their female partners.

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The Rasa Dance

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उच्चैर्जगुर्नृत्यमाना रक्तकण्ठयो रतिप्रियाः । कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम् ॥ ९ ॥
काचित् समं मुकुन्देन स्वरजातीरमिश्रिताः । उन्निन्ये पूजिता तेन प्रीयता साधु साध्विति ।
तदेव ध्रुवमुन्निन्ये तस्यै मानं च बह्वदात् ॥१०॥
काचिद् रासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः । जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका ॥११॥
तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम् । चन्दनालिप्तमाघ्राय हृष्टरोमा चुचुम्ब ह ॥१२॥
कस्याश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम् । गण्डं गण्डे संदधत्या अदात्ताम्बूलचर्वितम् ॥१३॥
नृत्यन्ती गायती काचित् कूजन्नूपुरमेखला । पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधात् स्तनयोः शिवम्॥१४॥

(Now) commenced duly the festive dance of Rāsa adorned with the circle of the aforesaid Gopīs standing with their necks encircled by (the arms of) Śrī Kṛṣṇa, the Master of Yoga (inconceivable powers), who (appeared to have) introduced Himself (in so many identical forms) between every two Gopīs, and whom those (cowherd) women imagined to be by their own side. Presently the firmament was thronged with hundreds of aerial cars of heavenly beings, who were accompanied by their consorts and whose mind had been carried away by curiosity (in the form of a longing to behold Śri Kṛṣṇa). (3-4) Then sounded kettle-drums (beaten by heavenly beings), showers of flowers fell, and the chiefs of Gandharvas sang His immaculate glory in chorus with their spouses. (5) There arose a confused din produced by (the jingling of) bangles and anklets and (the tinkling of) tiny bells attached to the girdle of the cowherd women joined with their beloved Lord in that ring of Rāsa dancers. (6) There in the company of those girls Lord Śrī Kṛṣṇa (the Son of Devakī) shone exceedingly bright like a large emerald* strung in the midst of (every two) gold beads. (7) With their (measured) treads, the motions of their hands, the playful movements of their eye-brows, accompanied with (graceful) smiles, bending waists, shaking breasts and fluttering skirts of their garments, ear-rings rocking against their cheeks, perspiring faces, and their braids and girdles loosened (on account of their swift movement) and celebrating the Lord in song, the aforesaid darlings of Śrī Kṛṣṇa shone brightly like flashes of lightning in a mass of clouds. (8) Engaged in dancing and delighted with the touch of Śrī Kṛṣṇa, the Gopīs—whose voice was sweetened with love, (nay,) whose (sole) delight was loving devotion (to Śrī Kṛṣṇa) and whose music filled (the whole of) this universe,—sang at the pitch of their voice. (9) Singing in chorus with Śrī Kṛṣṇa a certain Gopī (Viśākhā) struck at a high pitch notes (altogether) different (from those of Śrī Kṛṣṇa) and was applauded by the latter—who felt (much) delighted (by her performance)—in the words, "Well done!", "Bravo!". Another girl (presumably Lalitā) reproduced the same tune at the top of her voice according to the measure of time technically known by the name of Dhruvapada (Dhrupad) and the Lord showed abundant regard to her (for her excellent performance). (10) Fully tired by the Rāsa dance, another Gopī (probably Śrī Rādhā) clasped with her arm the shoulder of Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, and) who stood by her said, her bangles slipping (from her wrists) and jasmine flowers dropping (from her braid due to langour). (11) Smelling the arm—emitting the fragrance of a Water-lily and smeared with sandal, paste and resting on one of her shoulders—of Śrī Kṛṣṇa, (yet) another of those

* Śrī Kṛṣṇa is said to possess the hue of the sapphire. Here He has been likened to an emerald apparently due to His colour being blended with the golden hue of the Gopīs and thus appearing green rather than cerulean.

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Gopīs (Śyāmalā) kissed it, so it is said, the hair on her body standing on end (due to joy). (12) To a certain Gopī (presumably Śaibyā) who united with His cheek her own lit up with the lustre of her ear-ring tossed by the dance, the Lord gave His half-chewed betel. (13) Fatigued while dancing and singing, with her anklets and girdle jingling (with the movement of her feet), another (Gopī, most probably Bhadrā), pressed to her bosom the soothing lotus-like palm of Śrī Kṛṣṇa (the immortal Lord) standing beside her. (14)

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् । गृहीतकण्ठ्यस्तद्दोर्भ्यां गायन्त्यस्तं विजह्रिरे ॥१५॥
कर्णोत्पलालकविटङ्ककपोलघर्मवक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।
गोप्यः समं भगवता ननृतुः स्वकेशस्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम् ॥१६॥
एवं परिष्वङ्करामिमर्शस्निग्धेक्षणोद्दामविलासहासैः ।
रेमे रमेशो व्रजसुन्दरीभिर्यथार्भकः स्वप्रतिविम्वविभ्रमः ॥१७॥
तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः केशान् दुकूलं कुचपट्टिकां वा ।
नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो विस्रस्तमालाभरणाः कुरूद्वह ॥१८॥
कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः । कामार्दिताः शशाङ्कश्च सगणो विस्मितोऽभवत् ॥१९॥
कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥२०॥
तासामतिविहारेण श्रान्तानां वदनानि सः । प्रामृजत् करुणः प्रेम्णा शंतमेनाङ्ग पाणिना ॥२१॥
गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विडगण्डश्रिया सुधितहासनिरीक्षणेन ।
मानं दधत्य ऋषभस्य जगुः कृतानि पुण्यानि तत्कररुहस्पर्शप्रमोदाः ॥२२॥
ताभिर्युतः श्रममपोहितुमङ्गसङ्गघृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।
गन्धर्वपालिभिरनुद्रुत आविशद् वाः श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥२३॥
सोऽम्भस्यलं युवतिभिः परिषिच्यमानः प्रेम्णेक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।
वैमानिकैः कुसुमवर्षिभिरीड्यमानो रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः ॥२४॥
ततश्च कृष्णोपवने जलस्थलप्रसूनगन्धानिलजुष्टदिक्तटे ।
चचार भृङ्गप्रमदागणावृतो यथा मदच्युद् द्विरदः करेणुभिः ॥२५॥
एवं शशाङ्कांशुविराजिता निशाः स सत्यकामोऽनुरताबलागणः ।
सिषेव आत्मन्यवरुद्धसौरतः सर्वाः शरत्काव्यकथारसाश्रयाः ॥२६॥

Having thus secured Śrī Kṛṣṇa (the immortal Lord), the only Beloved of Śrī (the goddess of beauty and prosperity), as their Darling, and celebrating Him in song, the Gopīs sported (with Him), their necks encircled by His arms. (15) The cowherd women,—the charm of whose face was heightened by the water-lilies adorning their ears, cheeks graced with their (curly) locks and drops of sweat (glistening on their forehead),—danced with the Lord, keeping time by (the jingling of) bangles, anklets and girdle, that served as (so many) musical instruments, the garlands dropping from their braids, in that assembly of Rāsa dancers, where (humming) black bees played the role of songsters (all other music—both vocal and instrumental—having stopped due to the Gopīs being exhausted). (16) Thus by embracing them, touching them with His hands, casting loving glances at them, making unrestrained amorous gestures and laughing heartily, Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, the Spouse of Ramā) sported with those lovely women of Vraja (even) as an infant would play with its own reflections (seen through a set of mirrors). (17) Their senses

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overwhelmed with excessive joy caused by contact with His (Divine) person and their garlands and ornaments loosened, the women of Vraja were not able to adjust as before their (unsettled) locks, scarf or (even) their brassiére, O jewel of the Kurus. (18) Smitten with love to witness the amorous sport of Śrī Kṛṣṇa, the celestial ladies (too) fainted and the moon-god along with his retinue (*viz*, the twenty-seven Nakṣatras or lunar mansions) felt amazed (with the result that his progress in the heavens was arrested along with that of the other planets and the night extended to an inordinate length). (19) Sportfully revealing Himself in as many forms as there were cowherd women, the aforesaid Lord delightfully spent His time with (each of) them (individually in different forms), though revelling in His own Self. (20) With His most blissful hand, O dear Parīkṣit, the compassionate Lord lovingly wiped the faces of those girls, fatigued (as they were) by over-(exertion in) dancing. (21) Offering worship to the Supreme Person with the splendour of their cheeks, heightened by the lustre of their brilliant gold ear-rings and curly locks, as well as with their nectar-like smiles and glances, and enraptured by the (thrilling) touch of His (blessed) nails, the Gopīs celebrated in song His purifying exploits. (22) Accompanied by them and followed by black bees, humming like the leaders of Gandharvas and attracted by His garland squeezed by the embraces of the Gopīs and tinged with the saffron paint on their bosom, the fatigued Lord—who had transgressed all limits (imposed by worldly usage and Vedic injunctions)—entered the water (of the Yamunā) in order to get over His fatigue, (even) as the leader of (a herd of) elephants would do in the company of she-elephants after having broken the dams. (23) Profusely sprinkled all over from every side by the young women—who were heartily laughing—in the water and affectionately regarded by them, O dear Parīkṣit, and being glorified by the gods (borne in their aerial cars and) showering flowers (on Him), the Lord Himself sported in their midst like a leader of elephants, though revelling in His own Self. (24) Surrounded by black bees and the bevies of young women, the Lord then rambled in a grove on the bank of the Yamunā, served on all sides by a breeze wafting the fragrance of flowers (both) on land and in water, (even) like a tusker shedding temporal fluid and accompanied by she-elephants. (25) The aforesaid Lord of unfailing desire, to whom those bevies of delicate women were (so) fondly attached and who (voluntarily) exhibited in Himself the (various) amorous gestures, thus enjoyed all those nights* illumined with the rays of the full moon and embodying all the charms peculiar to the autumn season and depicted in poetical works. (26)

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥२७॥
स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता । प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम् ॥२८॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम् । किमभिप्राय एतं नः संशयं छिन्धि सुव्रत ॥२९॥

The king submitted: It was in fact for establishing Dharma (righteousness) on a sound footing as well as for the suppression of that which is other than Dharma (*viz*, Adharma or unrighteousness) that Lord Śrī Kṛṣṇa, (the Ruler of the

* It has already been indicated in verse 19 above that the night on which the Lord enacted His celebrated Rāsa-Play combined numberless nights, by divine will, although to the Gopīs in their ecstasy of delight they appeared as one single night.

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universe) descended (in the world of matter) along with His part manifestation (Balarāma). (27) How (then) did He, the Promulgator, Institutor and Conservator of ethical standards, commit a transgression in the shape of embracing others' wives, O holy one ? (28) With what intention indeed did that Lord of the Yadus, who had all His desires fulfilled, perpetrate a repelling act ? (Pray,) resolve this doubt of ours, O sage of sacred vows ! (29)

श्रीशुक उवाच

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥३०॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन्मौढ्याद् यथारुद्रोऽब्धिजं विषम् ॥३१॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् । तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत् ॥३२॥
कुशलाचरितेनैषामिह स्वार्थो न विद्यते । विपर्ययेण वानर्थो निरहंकारिणां प्रभो ॥३३॥
किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसाम् । ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः ॥३४॥
यत्पादपङ्कजपरागनिषेवतृप्ता योगप्रभावविधुताखिलकर्मबन्धाः ।
स्वैरं चरन्ति मुनयोऽपि न नह्यमानास्तस्येच्छयाऽऽत्तवपुषः कुत एव बन्धः ॥३५॥
गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम् । योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥३६॥
अनुग्रहाय भूतानां मानुषं देहमास्थितः । भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥३७॥
नासूयन् खलु कृष्णाय मोहितास्तस्य मायया । मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥३८॥
ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः । अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः ॥३९॥

Śrī Śuka replied: Violation of Dharma (the principles of righteousness) and overboldness (too) is (occasionally) witnessed on the part of the mighty. It does not (however) bring (any) sin on those possessed of exceptional glory as in the case of fire, that consumes everything (including even impure substances such as filth and corpses). (30) He (however) who is not (so) powerful (and is bound by his Karma) should never deliberately attempt this even mentally; for he who does so through folly (recognizing himself as powerful) will (surely) meet his ruin even as anyone other than Rudra would if he were to swallow the poison churned out of the ocean. (31) A precept (alone) of the mighty (those possessed of wisdom, dispassion and so on) is authoritative (and therefore worth following, if uttered in right earnest and not as a test of our wisdom). Their conduct (however) is worth imitating on certain occasions only. (Therefore,) an intelligent man should follow only such conduct as is consistent with their own precept. (32) There is no personal gain to be achieved here through such virtuous conduct by egoless people, nor does any harm come to them through the reverse of such actions, O king ! (33) How, then, could any virtue or sin binding those that are subject to His control attach to the (supreme) Ruler of all creatures, *viz*, sub-human creatures, human beings and gods. (34) Whence indeed could there be any bondage for the Lord, who assumed a personality of His own free will, when those who are sated (in the sense that they have no desire left in them) by enjoying the pollen of His lotus feet as also those who have shaken off all their ties of Karma by virtue of their Yoga (mental union with God) and (even so) those who are given to contemplation on their identity with the Universal Spirit conduct themselves freely (in this world) and are never bound (by their actions) ? (35) He (alone) who indwelt (as the Inner Controller) not only the cowherd

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women and their husbands but all embodied souls (as a matter of fact), (nay), who is the Witness (of all minds etc.) sportfully assumed a personality (and manifested Himself as Śrī Kṛṣṇa) in this world (of matter). (36) Having assumed a human semblance in order to shower His grace on (and attract solely towards Him) created beings, the Lord indulges in sports like the Rāsa-Play, hearing of which man may get exclusively devoted to Him. (37) Deluded by His Māyā the men of Vraja did not regard Śrī Kṛṣṇa with jealousy; (for) each of them took his womenkind to be present by his side. (38) When the early hours of the morning approached (at the close of a whole night of Brahmā) the Gopīs, who were (so) beloved of the Lord, returned to their homes, though reluctantly, with the approval of Śrī Kṛṣṇa (Son of Vasudeva). (39)

विक्रीडितं व्रजवधूभिरिदं च विष्णोः श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः ।
भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडावर्णनं नाम त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

He who full of reverence hears in the proper order of sequence or recounts the story of the aforesaid amorous pastime of Śrī Kṛṣṇa (who was no other than the all-pervading Lord Viṣṇu) with the women of Vraja is blessed with supreme devotion to the Lord and, becoming a master of his self before long, speedily overcomes lust (which is a malady of the mind). (40)

Thus ends the thirty-third discourse, entitled "A Description of the (actual) Rāsa-Play", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुस्त्रिंशोऽध्यायः

Discourse XXXIV

The Lord makes short work of Śankhachūḍa

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जातकौतुकाः । अनोभिरनडुद्युक्तैः प्रययुस्तेऽम्बिकावनम् ॥ १ ॥
तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम् । आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् ॥ २ ॥
गावो हिरण्यं वासांसि मधु मध्वन्नमादृताः । ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति ॥ ३ ॥
ऊषुः सरस्वतीतीरे जलं प्राश्य धृतव्रताः । रजनीं तां महाभागा नन्दसुनन्दकादयः ॥ ४ ॥

Śrī Śuka began again: Their interest having been aroused in (undertaking) a pilgrimage for the worship of a god on a certain occasion, the cowherds (of Vraja) rode in their carts drawn by bullocks to (a forest known as) Ambikā. Vana (which was sacred to Goddess Pārvatī, the Mother of the universe). (1) Having bathed in the Saraswatī river there, they worshipped the almighty Lord Śiva as well as Goddess Ambikā (His Consort) with devotion through (various) articles of worship, O protector of men ! (2) Full of reverence they all gifted to the Brahmans cows, gold, clothes, sweets and rice boiled with honey praying, "May the Lord be propitious to us !" (3) Having undertaken sacred vows

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and subsisting on water (alone for the whole day); the highly blessed ones, Nanda, Sunanda (his younger brother) and others. spent that night on the bank of the Saraswatī. (4)

कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः । यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत् ॥ ५ ॥
स चुक्रोशाहिना ग्रस्तः कृष्ण कृष्ण महानयम् । सर्पो मां ग्रसते तात प्रपन्नं परिमोचय ॥ ६ ॥
तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहसोत्थिताः । ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः ॥ ७ ॥
अलातैर्दह्यमानोऽपि नामुञ्चत् तमुरङ्गमः । तमस्पृशत् पदाभ्येत्य भगवान् सात्वतां पतिः ॥ ८ ॥
स वै भगवतः श्रीमत्पादस्पर्शहताशुभः । मेजे सर्पवपुर्हित्वा रूपं विद्याधरार्चितम् ॥ ९ ॥
तमपृच्छद्धृषीकेशः प्रणतं समुपस्थितम् । दीप्यमानेन वपुषा पुरुषं हेममालिनम् ॥ १० ॥
को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः । कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवशः ॥ ११ ॥

Sore pinched with hunger a huge snake arrived in that forest by the will of Providence and crawling, (imperceptibly), proceeded to swallow Nanda, who was lying down (there). (5) Seized by the python, he cried, "Kṛṣṇa, O enchanter of all, this huge serpent is devouring me, O darling! (Pray,) deliver me, who have sought you as my refuge." (6) Hearing his cry as well as his wailing, the cowherds sprang on their feet at once and, bewildered to see him caught (in the coils of a boa constrictor), struck the serpent with fire-brands. (7) Though being scorched with pieces of burning wood, the reptile did not leave Nanda. Approaching the serpent (in the meantime), Lord Śrī Kṛṣṇa (the Protector of the Yadus) touched the animal with His foot. (8) (All) his evil Karma having been wiped out by the touch of the Lord's glorious foot, the animal cast off the body of a serpent and attained a (shining) form honoured by the Vidyādharas. (9) Śrī Kṛṣṇa (the Ruler of the senses) questioned (as follows) the superhuman being, who stood beside Him adorned with a gold necklace and bowing low with a resplendent body:—(10) "Who are you that are shining with great splendour, endowed as you are with a weird form? And how were you helplessly cast into this disgusting species (of a serpent)?" (11)

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः । श्रिया स्वरूपसम्पत्त्या विमानेनाचरं दिशः ॥ १२ ॥
ऋषीन् विरूपानङ्गिरसः प्राहसं रूपदर्पितः । तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ॥ १३ ॥
शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः । यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः ॥ १४ ॥
तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् । आपृच्छे शापनिर्मुक्तः पादस्पर्शादमीवहन् ॥ १५ ॥
प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्पते । अनुजानीहि मां देव सर्वलोकेश्वरेश्वर ॥ १६ ॥
ब्रह्मदण्डाद् विमुक्तोऽहं सद्यस्तेऽच्युत दर्शनात् । यन्नाम गृह्णन्नखिलान् श्रोतॄनात्मानमेव च ।
सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते ॥ १७ ॥
इत्यनुज्ञाप्य दाशार्हं परिक्रम्याभिवन्द्य च । सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः ॥ १८ ॥
निशाम्य कृष्णस्य तदात्मवैभवं व्रजौकसो विस्मितचेतसस्ततः ।
समाप्य तस्मिन् नियमं पुनर्व्रजं नृपाययुस्तत् कथयन्त आदृताः ॥ १९ ॥

The (erstwhile) serpent replied: I am a Vidyādhara known by the name of Sudarśana. Endowed with (extraordinary) splendour and wealth of beauty I used to fly in an aerial car in all directions. (12) Proud of my comeliness I laughed

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at some deformed sages born in the line of the sage Angirā. I was cast into this form (of a python) through my own sin by them, derided as they were by me. (13) (I now feel that) the curse was pronounced by those kind-hearted souls just in order to show their grace to me in that I have been touched with Your foot by You, the Father of the universe, with the result that all my sins have been wiped out. (14) Completely rid of the curse by the touch of Your feet, O Dispeller of sorrows, I ask leave of You, the celebrated Lord, who dissipate the fears of those who are afraid of rebirth and have sought You as their refuge. (15) I have approached You as my protector, O great Yogī, O Supreme Person, O Protector of the righteous! (Pray) grant me leave, O Lord, O Ruler of rulers of all the worlds! (16) I was immediately rid of the Brahmans' curse through Your very sight, O immortal Lord! A man uttering Your name purifies at once all those who hear him (do so) as well as himself. What wonder, then, that I, who was actually touched by the feet of such a Lord, *viz*, Yourself, should get purified (at once)!" (17) Thus taking leave of Śrī Kṛṣṇa (a scion of Daśārha), going round Him (clockwise) and respectfully bowing to Him, Sudarśana ascended to heaven and Nanda was rescued from a perilous situation. (18) With their mind struck with wonder to witness such peculiar glory of Śrī Kṛṣṇa and completing their religious observances there, the people of Vraja returned home from that (holy) place, O protector of men, talking about it with reverence. (19)

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः । विजह्रतुर्वने रात्र्यां मध्यगौ व्रजयोषिताम् ॥२०॥
उपगीयमानौ ललितं स्त्रीजनैर्बद्धसौहृदैः । स्वलंकृतानुलिप्ताङ्गौ स्रग्विणौ विरजोऽम्बरौ ॥२१॥
निशामुखं मानयन्तावुदितोडुपतारकम् । मल्लिकागन्धमत्तालि जुष्टं कुमुदवायुना ॥२२॥
जगतुः सर्वभूतानां मनःश्रवणमङ्गलम् । तौ कल्पयन्तौ युगपत् स्वरमण्डलमूर्च्छितम् ॥२३॥
गोप्यस्तद्गीतमाकर्ण्य मूर्च्छिता नाविदन् नृप । स्रंसद्दुकूलमात्मानं स्रस्तकेशस्रजं ततः ॥२४॥

On a certain occasion later on Śrī Kṛṣṇa (the Protector of cows) and Balarāma of wonderful prowess sported in the forest at night in the midst of women of Vraja. (20) They were being melodiously sung by the womenfolk,—who had fastened their love on Them,—were well-adorned, (nay) had their limbs smeared with sandal-paste, and were decked with garlands and dressed in immaculate garments. (21) Making much of the advent of night,—which was marked by the appearance of the moon and the stars as well as by (the hovering of) black bees intoxicated with the fragrance of jasmines, and was fanned by a breeze charged with the fragrance of water-lilies,—and simultaneously going through the whole scale of musical notes with a regulated rise and fall of sound, the two Brothers sang to the delight of the mind and ears of all created beings. (22-23) Hearing Their song, the cowherd women fell into a trance and did not notice their raiment falling off from their person or their wreaths dropped from their braid due to that trance, O protector of men! (24)

एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत् । शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥२५॥
तयोर्निरीक्षतो राजंस्तन्नाथं प्रमदाजनम् । क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥२६॥
क्रोशन्तं कृष्ण रामेति विलोक्य स्वपरिग्रहम् । यथा गा दस्युना ग्रस्ता भ्रातरावन्वधावताम् ॥२७॥
मा भैष्टेत्यभयारावौ शालहस्तौ तरस्विनौ । आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम् ॥२८॥
स वीक्ष्य तावनुप्राप्तौ कालमृत्यू इवोद्विजन् । विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥२९॥
तमन्वधावद् गोविन्दो यत्र यत्र स धावति । जिहीर्षुस्तच्छिरोरत्नं तस्थौ रक्षन् स्त्रियो बलः ॥३०॥

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अविदूर इवाभ्येत्य शिरस्तस्य दुरात्मनः । जहार मुष्टिनैवाङ्ग सहचूडामणिं विभुः ॥३१॥
शङ्खचूडं निहत्यैवं मणिमादाय भास्वरम् । अग्रजायाददात् प्रीत्या पश्यन्तीनां च योषिताम् ॥३२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे शङ्खचूडवधो नाम चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

While the two Brothers were thus revelling unconstrainedly and singing as though highly intoxicated, an attendant of Kubera (the bestower of riches) known by the name of Śankhachūḍa, arrived there. (25) Nothing daunted, O king, he drove the screaming young women, though protected by Them, towards the north before Their very eyes. (26) Beholding Their own womenfolk crying "O Kṛṣṇa ! O Balarāma !" even like cows seized by a robber, the two Brothers ran in pursuit. (27) Shouting Their assurance of safety in the words "Do not be afraid !" with a sal tree in hand, the two nimble-footed Brothers ran with quick steps and speedily overtook that vile Guhyaka (Yakṣa). (28) Shuddering to perceive the two Brothers, close upon his heels like Kāla (the Time-Spirit) and Death personified, the fool abandoned the womenfolk and ran post-haste with intent to save his life. (29) Intending to snatch the jewel on his head, Śrī Kṛṣṇa (the Protector of cows) chased him whithersoever he ran; while Bala stood guard over the women. (30) Approaching him as though he were not very far off, the almighty Lord severed the head of that evil-minded fellow, including the jewel on his crest with a (stroke of) His fist, O dear Parīkṣit ! (31) Having thus slain Śankhachūḍa and taking his splendid gem, He lovingly presented it to His elder brother in the presence of the women, who stood looking on (with wonder). (32)

Thus ends the thirty-fourth discourse, entitled "The Lord slays Śankhachūḍa", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चत्रिंशोऽध्यायः

Discourse XXXV

The Gopīs' Song in pairs of verses

श्रीशुक उवाच

गोप्यः कृष्णे वनं याते तमनुद्रुतचेतसः । कृष्णलीलाः प्रगायन्त्यो निन्युर्दुःखेन वासरान् ॥ १ ॥

Śrī Śuka began again: On Śrī Kṛṣṇa having proceeded to the forest (for pasturing the cattle), the cowherd women (whose mind accompanied Him to the forest) spent their days in anguish, loudly singing His pastimes. (1)

गोप्य ऊचुः

वामबाहुकृतवामकपोलो वल्गितभ्रुरधरार्पितवेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ईरयति यत्र मुकुन्दः ॥ २ ॥
व्योमयानवनिताः सह सिद्धैर्विस्मितास्तदुपधार्य सलज्जाः ।
काममार्गणसमर्पितचित्ताः कश्मलं ययुरपस्मृतनीव्यः ॥ ३ ॥

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The Gopīs sang: When Śrī Kṛṣṇa (the Bestower of Liberation) plays on the flute, applied to His lips,—the holes of which are (gently) touched by His delicate fingers,—dancing His eyebrows, His left cheek inclined towards (the root of) His left arm, O cowherd women, the consorts of the Siddhas (flying through the air), accompanied by the Siddhas (their spouses), are struck with wonder to hear that music and, blushing to find their mind made a target of the shafts of love, fall into a trance, forgetful of their skirts (that get loosened and unsettled in that helpless state). (2-3)

हन्त चित्रमबलाः शृणुतेदं हारहास उरसि स्थिरविद्युत् ।
नन्दसूनुरयमार्तजनानां नर्मदो यर्हि कूजितवेणुः ॥ ४ ॥
वृन्दशो व्रजवृषा मृगगावो वेणुवाद्यहृतचेतस आरात् ।
दन्तदष्टकवला धृतकर्णा निद्रिता लिखितचित्रमिवासन् ॥ ५ ॥

Oh, hear of this strange phenomenon, O delicate women ! When this Darling of Nanda—on whose bosom smiling with pear-necklaces shines Goddess Lakṣmī (in the form of a golden streak) like a stationary flash of lightning,—sounds His flute, bringing delight to the afflicted people (smitten with the pangs of separation from Him), herds of bulls in Vraja as well as deer and cows (in the forest), stand with erect ears, as though they were asleep or painted, their mind captivated by the music of the flute heard from a distance, and mouthfuls of grass pressed between their teeth (without being swallowed). (4-5)

बर्हिणस्तबकधातुपलाशैर्बद्धमल्लपरिबर्हविडम्बः ।
कर्हिचित् सबल आलि स गोपैर्गाः समाह्वयति यत्र मुकुन्दः ॥ ६ ॥
तर्हि भग्नगतयः सरितो वै तत्पदाम्बुजरजोऽनिलनीतम् ।
स्पृहयतीर्वयमिवाबहुपुण्याः प्रेमवेपितभुजाः स्तिमितापः ॥ ७ ॥

Whenever the aforesaid Śrī Kṛṣṇa (the Bestower of Liberation), accompanied by Bala and putting on the garb of a wrestler decorated with a tuft of peacock-feathers and tender leaves, and painted with minerals (of various colours) O friend, calls the cows by their names (through the notes of His flute) in the company of (other) cowherds, the (inanimate) rivers too find their flow retarded and stand with their arms (in the shape of waves) thrown into motion (as if to fold the Lord in their embrace), and (when foiled in their attempt) yearning for the dust of His lotus feet borne by the breeze but eventually with their waters stilled (as though in despair), possessed as they are of poor merit like ourselves. (6-7)

अनुचरैः समनुवर्णितवीर्य आदिपूरुष इवाचलभूतिः ।
वनचरो गिरितटेषु चरन्तीर्वेणुनाऽऽह्वयति गाः स यदा हि ॥ ८ ॥
वनलतास्तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्पफलाढ्याः ।
प्रणतभारविटपा मधुधाराः प्रेमहृष्टतनवः ससृजुः स्म ॥ ९ ॥

Whenever Śrī Kṛṣṇa, possessed of everlasting fortune like Lord Viṣṇu (the most ancient Person) and with His prowess sung *in extenso* (even as in the case of Lord Viṣṇu) by His followers, calls by their (respective) names the cows grazing on the slopes of the mountain (Govardhana) with the help of His flute, while roaming about in the forest (Himself), the creepers of the forest as well as the trees (their partners in life), laden as they are with flowers and fruits, appear with

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their boughs bent low under their weight and with their frames thrilled through (ecstasy of) love shed streams of honey as though manifesting (the all-pervading) Lord Viṣṇu (indwelling them in the form of rapture). (8-9)

दर्शनीयतिलको वनमालादिव्यगन्धतुलसीमधुमत्तैः ।
अलिकुलैरलघुगीतमभीष्टमाद्रियन् यर्हि संधितवेणुः ॥१०॥
सरसि सारसहंसविहङ्गाश्चारुगीतहृतचेतस एत्य ।
हरिमुपासत ते यतचित्ता हन्त मीलितदृशो धृतमौनाः ॥११॥

When Śrī Kṛṣṇa, wearing (on His forehead) a sacred mark (so) charming to look at, applies the flute to His lips, admiring the high-pitched and agreeable humming of swarms of black bees drunk with the honey of Tulasī (basil) flowers forming part of His wreath of sylvan flowers and emitting an ethereal fragrance, the cranes, swans and other birds (dwelling) in lakes, dear me, approach Śrī Hari, their heart captivated by the dulcet music (of the flute), and flock by His side with their mind (fully) collected and eyes closed and observing (complete) silenc. (10-11)

सहबलः स्रगवतंसविलासः सानुषु क्षितिभृतो व्रजदेव्यः ।
हर्षयन् यर्हि वेणुरवेण जातहर्ष उपरम्भति विश्वम् ॥१२॥
महदतिक्रमणशङ्कितचेता मन्दमन्दमनुगर्जति मेघः ।
सुहृदमभ्यवर्षत् सुमनोभिश्छायया च विदधत् प्रतपत्रम् ॥१३॥

When, accompanied by Bala and gracefully adorned with floral ear-rings, and standing on the summits of the mountain (Govardhana), O beauties of Vraja, Śrī Kṛṣṇa fills the universe with the sound of His flute, enrapturing all and filled with delight (Himself), the cloud rumbles in gentle tones (as if) keeping time with His tune, and afraid at heart (as it were) of showing disrespect to the Great One, and covers his Friend with a shower of flowers (in the form of spray), spreading over Him an umbrella with his shadow. (12-13)

विविधगोपचरणेषु विदग्धो वेणुवाद्य उरुधा निजशिक्षाः ।
तव सुतः सति यदाधरबिम्बे दत्तवेणुरनयत् स्वरजातीः ॥१४॥
सवनशस्तदुपधार्य सुरेशाः शक्रशर्वपरमेष्ठिपुरोगाः ।
कवय आनतकन्धरचित्ताः कश्मलं ययुरनिश्चिततत्त्वाः ॥१५॥

When, placing the flute between His lips, ruddy as a (ripe) Bimba fruit, O Yaśodā (a virtuous lady), your Son, an expert in the various games played by cowherds, evolves varied original tunes in the domain of flute-playing, the chiefs of the gods headed by Indra, Lord Śiva (the god of destruction) and Brahmā (the highest functionary of the universe) listen to that music again and again with their neck and mind inclined (towards the quarter from which the sound comes) and, unable to penetrate into its subtleties, learned as they are, fall into confusion. (14-15)

निजपदाब्जदलैर्ध्वजवज्रनीरजाङ्कुशविचित्रललामैः ।
व्रजभुवः शमयन् खुरतोदं वर्ष्मधुर्यगतिरीरितवेणुः ॥१६॥
व्रजति तेन वयं सविलासवीक्षणार्पितमनोभववेगाः ।
कुजगतिं गमिता न विदामः कश्मलेन कबरं वसनं वा ॥१७॥

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When, playing on His flute, Śrī Kṛṣṇa walks with the gait of an elephant (the foremost of all creatures in point of bulk), soothing the pain of the soil of Vraja caused by the hoofs of the cattle (treading on it) by (the soles of) His own (tender) feet resembling the petals of a lotus and bearing the weird marks of a flag, thunderbolt, lotus and goad, we,—in whom are fire of love is kindled by His amorous glances and who are reduced to the (insensate) state of trees by (the sight of) His (graceful) movements,—are no longer conscious of our braid or (even) of our dress due to infatuation. (16-17)

मणिधरः क्वचिदागणयन् गा मालया दयितगन्धतुलस्याः ।
प्रणयिनोऽनुचरस्य कदांसे प्रक्षिपन् भुजमगायत यत्र ॥१८॥
क्वणितवेणुरववञ्चितचित्ताः कृष्णमन्वसत कृष्णगृहिण्यः ।
गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विसृक्तगृहाशाः ॥१९॥

Whenever, wearing (a string of) beads (of various colours) and counting the (herds of) cows (with the help of those beads) and resting His arm on the shoulder of a loving follower, Śrī Kṛṣṇa, adorned with a wreath of Tulasī flowers, the fragrance of which is (so) dear to Him, sings somewhere (on His flute), the she-deer, the companions of black antelopes, whose mind is carried away by the music of His sounding flute, continue to be with Śrī Kṛṣṇa, the ocean of virtues, once they meet Him, having abandoned like (us,) the cowherd women (all) hopes of returning to their home. (18-19)

कुन्ददामकृतकौतुकवेषो गोपगोधनवृतो यमुनायाम् ।
नन्दसूनुरनघे तव वत्सो नर्मदः प्रणयिनां विजहार ॥२०॥
मन्दवायुरुपवात्यनुकूलं मानयन् मलयजस्पर्शेन ।
वन्दिनस्तमुपदेवगणा ये वाद्यगीतबलिभिः परिवव्रुः ॥२१॥

When, having gaily decorated Himself with wreaths of jasmine flowers, and surrounded by cowherd boys and His cattle-wealth, your Darling, Śrī Kṛṣṇa (Nanda's Son), O sinless Yaśodā, sports on the bank of the Yamunā, giving delight to His loving companions, a gentle breeze fans Him agreeably, welcoming Him by its cool and fragrant touch like that of sandal-paste; and hosts of demigods (Gandharvas and others), who play the role of panegyrists, wait upon Him with their instrumental and vocal music and offerings (of various kinds and thereby delay His return to Vraja). (20-21)

वत्सलो व्रजगवां यदगाग्रो वन्द्यमानचरणः पथि वृद्धैः ।
कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेणुरनुगेडितकीर्तिः ॥२२॥
उत्सवं श्रमरुचापि दृशीनामुन्नयन् खुररजश्छुरितस्रक् ।
दित्सयैति सुहृदाशिष एष देवकीजठरभूरुडुराजः ॥२३॥

With intent to grant the desire of His near and dear ones, here comes Śrī Kṛṣṇa (a veritable moon) born of Devakī's womb,—who is (so) fond of the people of Vraja as well as of the cows, for whose sake He held up the mountain (for full seven days),—collecting all the cattle-wealth at the close of the day, (nay,) playing on His flute and bringing delight to the eyes of all even by the splendour of His fatigued person, His feet being adored on the way by the oldest of the old (Brahmā and others), His glory being sung by His followers and His garland covered all over with the dust raised by the hoofs of the cattle. (22-23)

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मदविघूर्णितलोचन ईषन्मानदः स्वसुहृदां वनमाली ।
बदरपाण्डुवदनो मृदुगण्डं मण्डयन् कनककुण्डललक्ष्म्या ॥२४॥
यदुपतिर्द्विरदराजविहारो यामिनीपतिरिवैष दिनान्ते ।
मुदितवक्त्र उपयाति दुरन्तं मोचयन् व्रजगवां दिनतापम् ॥२५॥

With His eyes somewhat rolling through inebriety and His face turned pale as a (ripening) plum, lighting up as He does His soft cheeks with the splendour of His gold ear-rings, Śrī Kṛṣṇa (the Lord of the Yadus),—who is adorned with a wreath of sylvan flowers, wears a cheerful countenance and bestows honour on His near and dear ones,—is coming over there even as the moon at the close of day, sporting as the leader of a herd of elephants and relieving the daylong and endless agony (of separation) of the women of Vraja (who are as docile and deserving of protection as cows). (24-25)

श्रीशुक उवाच

एवं व्रजस्त्रियो राजन् कृष्णलीला नु गायतीः । रेमिरेऽहस्सु तच्चित्तास्तन्मनस्का महोदयाः ॥२६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे वृन्दावनक्रीडायां गोपिकायुगलगीतं नाम पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

Śrī Śuka continued: In this way, Oh Parīkṣit, the women of Vraja, whose intellect and mind were absorbed in Him and who were therefore full of great rejoicing, delightfully spent their time (even) during the day, celebrating in song the pastimes of Śrī Kṛṣṇa. (26)

Thus ends the thirtyfifth discourse, entitled "The Gopīs' Song in pairs of Verses", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षट्त्रिंशोऽध्यायः

D'scourse XXXVI

Kaṃsa sends Akrūra to Vraja to bring Śrī Kṛṣṇa and Balarāma to Mathurā

श्रीशुक उवाच

अथ तर्ह्यागतो गोष्ठमरिष्टो वृषभासुरः । महीं महाककुत्कायः कम्पयन् खुरविक्षताम् ॥ १ ॥
रम्भमाणः खरतरं पदा च विलिखन् महीम् । उद्यम्य पुच्छं वप्राणि विषाणाग्रेण चोद्धरन् ॥ २ ॥
किंचित् किंचिच्छकृन्मुञ्चन् मूत्रयन् स्तब्धलोचनः । यस्य निर्ह्रादितेनाङ्ग निष्ठुरेण गवां नृणाम् ॥ ३ ॥
पतन्त्यकालतो गर्भाः स्रवन्ति स्म भयेन वै । निर्विशन्ति घना यस्य ककुद्यचलशङ्कया ॥ ४ ॥
तं तीक्ष्णशृङ्गमुद्वीक्ष्य गोप्यो गोपाश्च तत्रसुः । पशवो दुद्रुवुर्भीता राजन् संत्यज्य गोकुलम् ॥ ५ ॥
कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः । भगवानपि तद् वीक्ष्य गोकुलं भयविद्रुतम् ॥ ६ ॥
मा भैष्टेति गिराऽऽश्वास्य वृषासुरमुपाह्वयत् । गोपालैः पशुभिर्मन्द त्रासितैः किमसत्तम ॥ ७ ॥
बलदर्पहाहं दुष्टानां त्वद्विधानां दुरात्मनाम् । इत्यास्फोट्याच्युतोऽरिष्टं तलशब्देन कोपयन् ॥ ८ ॥

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सख्युरंसे भुजाभोगं प्रसार्यावस्थितो हरिः । सोऽप्येवं कोपितोऽरिष्टः खुरेणावनिमुल्लिखन् ।
उद्यत्पुच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत् ॥ ९ ॥
अग्रन्यस्तविषाणाग्रः स्तब्धासृग्लोचनोऽच्युतम् । कटाक्षिप्याद्रवत् तूर्णमिन्द्रमुक्तोऽशनिर्यथा ॥१०॥
गृहीत्वा शृङ्गयोस्तं वा अष्टादश पदानि सः । प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा ॥११॥
सोऽपविद्धो भगवता पुनरुत्थाय सत्वरः । आपतत् स्विन्नसर्वाङ्गो निःश्वसन् क्रोधमूर्च्छितः ॥१२॥
तमापतन्तं स निगृह्य शृङ्गयोः पदा समाक्रम्य निपात्य भूतले ।
निष्पीडयामास यथाऽऽर्द्रमम्बरं कृत्वा विषाणेन जघान सोऽपतत् ॥१३॥
असृग् वमन् मूत्रशकृत् समुत्सृजन् क्षिपंश्च पादाननवस्थितेक्षणः ।
जगाम कृच्छ्रं निर्ऋतेरथ क्षयं पुष्पैः किरन्तो हरिमीडिरे सुराः ॥१४॥
एवं ककुद्मिनं हत्वा स्तूयमानः स्वजातिभिः । विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥१५॥

Śrī Śuka began again: Some time after (Śrī Kṛṣṇa's return from the forest) there came to Vraja Ariṣṭa, a demon disguised as a bull with a huge body and a large hump, shaking the earth (already) torn by his hoofs. (1) He was bellowing very harshly and breaking the earth with his hoofs; (nay,) uplifting his tail he was throwing up the mounds of earth with the ends of his horns and was (at the same time) discharging dung and urine in small quantities (at intervals), and staring with unwinking eyes. At his violent and thunder-like roar, O dear Parīkṣit, cows and women were prematurely delivered of their offspring at an initial or advanced stage of gestation indeed through fear, and clouds settled on his hump mistaking it for a hillock. (2-4) Perceiving that animal with sharp horns the cowherds and cowherdesses felt dismayed and the cattle fled in terror leaving Vraja far behind, O king! (5) Crying "Kṛṣṇa! O Enchanter of all!!" they all sought Govinda as their refuge. Observing this and reassuring the people of Vraja, driven off by fright, in the words "Do not be afraid!" the Lord too challenged the diabolical bull saying, "What will you gain, O fool, through the cattle and the cowherds being terrified thus, O vilest creature? (6-7) Here am I to crush the pride, born of might, of the wicked and evil-minded like you!" Slapping His arms (by way of challenge to a duel) and provoking Ariṣṭa by means of the sound produced thereby, the immortal Śrī Hari stood stretching His serpent-like arm on the shoulder of a boy companion. Thus angered, the aforesaid Ariṣṭa too rushed towards Śrī Kṛṣṇa in fury, furrowing the earth with his hoofs, the clouds dispersing at the touch of his erect tail. (8-9) With the ends of his horns thrust forward and his bloodshot eyes remaining winkless the animal darted forthwith towards Śrī Kṛṣṇa even like the thunderbolt hurled by Indra, threatening Him with his side-glances. (10) Seizing him by the horns, the Lord actually pushed him back, like an elephant driving a rival elephant, to a distance of eighteen steps. (11) Knocked down by the Lord, the bull quickly rose again and, filled with fury, rushed forward sweating all over and breathing hard. (12) Seizing tightly the demon by the horns, even as he came rushing, and throwing him to the ground, the Lord set His foot on him and (pressing him at one end with His feet) wrung him even as a drenched cloth; and (then) pulling his horn struck him with it till he fell prostrate. (13) Vomiting blood, discharging urine and dung profusely and throwing up his feet with his eyes rolling, the demon experienced (great) agony and (eventually) met his end at the hands of Death (himself in the disguise of Śrī Kṛṣṇa, the Destroyer of Death). The gods (in heaven) applauded Śrī Hari, covering Him with flowers. (14) Having thus

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disposed of the (demon in the form of a) bull and being glorified by His own kinsmen (the cowherds), Śrī Kṛṣṇa (the feast of the Gopīs' eyes) accompanied by Bala (who had joined him on hearing of his encounter with the bull) entered Vraja (once more). (15)

अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा । कंसायाथाह भगवान् नारदो देवदर्शनः ॥१६॥
यशोदायाः सुतां कन्यां देवक्याः कृष्णमेव च । रामं च रोहिणीपुत्रं वसुदेवेन बिभ्यता ॥१७॥
न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः । निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः ॥१८॥
निशातमसिमादत्त वसुदेवजिघांसया । निवारितो नारदेन तत्सुतौ मृत्युमात्मनः ॥१९॥
ज्ञात्वा लोहमयैः पाशैर्बबन्ध सह भार्यया । प्रतियाते तु देवर्षौ कंस आभाष्य केशिनम् ॥२०॥
प्रेषयामास हन्येतां भवता रामकेशवौ । ततो मुष्टिकचाणूरशलतोशलकादिकान् ॥२१॥
अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट् । भो भो निशम्यतामेतद् वीरचाणूरमुष्टिकौ ॥२२॥
नन्दव्रजे किलासाते सुतावानकदुन्दुभेः । रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः ॥२३॥
भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया । मञ्चाः क्रियन्तां विविधा मल्लरङ्गपरिश्रिताः ।
पौरा जानपदाः सर्वे पश्यन्तु स्वैरसंयुगम् ॥२४॥
महामात्र त्वया भद्र रङ्गद्वार्युपनीयताम् । द्विपः कुवलयापीडो जहि तेन ममाहितौ ॥२५॥
आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि । विशसन्तु पशून् मेध्यान् भूतराजाय मीढुषे ॥२६॥

The demon Ariṣṭa having been slain by Śrī Kṛṣṇa of miraculous deeds, the holy Nārada, who was gifted with divine vision, presently (called on and) told Kaṃsa of the female child (which was supposed to be the eighth progeny of Devakī and had escaped death* at his hands) being (as a matter of fact) a daughter of Yaśodā, as well as of Śrī Kṛṣṇa being the (eighth) offspring of Devakī, and of Balarāma being a son of Rohiṇī, as also of the two Brothers—by whom Kaṃsa's men (agents) had been actually made short work of—having been placed by the terrified Vasudeva (Their real father) in the charge of his friend, Nanda, Kaṃsa, the chief of the Bhojas, whose mind was agitated through anger to hear this (revelation), snatched a sharp-edged sword with the intention of killing Vasudeva. Stopped (however) by Nārada and coming to know (from the same sage) of the two Sons of Vasudeva to have been ordained (by Providence) to be his Death, he bound Vasudeva along with his wife (Devakī) with iron fetters. The celestial sage having (now) returned (to his abode in the highest heaven), Kaṃsa conferred with Keśī and despatched him (to Vraja) with the order "Let Balarāma and Keśava (Śrī Kṛṣṇa) be disposed of (by you) !" Summoning in his presence Muṣṭika, Chāṇūra, Śala, Tośalaka and others (who were renowned experts in wrestling) as well as his ministers and keepers of elephants, Kaṃsa (the king of the Bhojas) then said, "O ! Let this (command of mine) be listened to (and obeyed forthwith), O heroic Chāṇūra and Muṣṭika ! (16–22) I hear the two sons of Ānakadundubhi (Vasudeva), Balarāma and Kṛṣṇa, are dwelling in Nanda's Vraja; at their hands I am told has my death been decreed. (23) Let the two boys, when arrived here, be killed by you in a game of wrestling. Let galleries of diverse designs be erected (in the form of an amphitheatre) round the arena for the wrestlers, (and) let all the people of the city as well as of the country (the kingdom of Mathurā) witness the voluntary combat. (24) O keeper of (my) elephants, O blessed one, let the (mighty) elephant

* *Vide* verses 7 to 13 of Discourse IV.

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Kuvalayāpīḍa be brought to (and stationed at) the (main) entrance of the amphitheatre (and) kill through it my two (juvenile) enemies. (25) Let a bow-sacrifice (in which Lord Śiva is worshipped in the form of a bow and which is recommended in the works on Śiva-Worship as conducive to victory over enemies) be commenced with due ceremony on the (coming) fourteenth lunar day (which is held particularly sacred to Lord Śiva). Let the priests immolate animals, fit to be sacrificed, to Lord Śiva (the Ruler of the spirits and popularly worshipped even to this day at Mathurā under the name of Śrī Bhūteśwara), the Bestower of (all) boons." (26)

इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपुङ्गवम् । गृहीत्वा पाणिना पाणिं ततोऽक्रूरमुवाच ह ॥२७॥
भो भो दानपते मह्यं क्रियतां मैत्रमादृतः । नान्यस्त्वत्तो हिततमो विद्यते भोजवृष्णिषु ॥२८॥
अतस्त्वामाश्रितः सौम्य कार्यगौरवसाधनम् । यथेन्द्रो विष्णुमाश्रित्य स्वार्थमध्यगमद् विभुः ॥२९॥
गच्छ नन्दव्रजं तत्र सुतावानकदुन्दुभेः । आसाते ताविहानेन रथेनानय मा चिरम् ॥३०॥
निसृष्टः किल मे मृत्युर्देवैर्वैकुण्ठसंश्रयैः । तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः ॥३१॥
घातयिष्य इहानीतौ कालकल्पेन हस्तिना । यदि मुक्तौ ततो मल्लैर्घातये वैद्युतोपमैः ॥३२॥
तयोर्निहतयोस्तप्तान् वसुदेवपुरोगमान् । तद्बन्धून् निहनिष्यामि वृष्णिभोजदशार्हकान् ॥३३॥
उग्रसेनं च पितरं स्थविरं राज्यकामुकम् । तद्भ्रातरं देवकं च ये चान्ये विद्विषो मम ॥३४॥
ततश्चैषा मही मित्र भवित्री नष्टकण्टका । जरासंधो मम गुरुर्द्विविदो दयितः सखा ॥३५॥
शम्बरो नरको बाणो मय्येव कृतसौहृदाः । तैरहं सुरपक्षीयान् हत्वा भोक्ष्ये महीं नृपान् ॥३६॥
एतज् ज्ञात्वाऽऽनय क्षिप्रं रामकृष्णाविहार्भकौ । धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्रियम् ॥३७॥

Having thus commanded his servants, Kaṃsa (who was well-versed in the methods of achieving his personal ends) summoned Akrūra, the foremost of the Yadus (and a kinsman of Vasudeva), and, clasping his hand with his own, addressed him as follows:—(27) "O chief of the charitably disposed, let an act of friendship be done to me. None else is more honoured and more friendly (to me) than you in the race of the Bhojas and the Vṛṣṇis. (28) I therefore depend on you, O gentle one, as the means of accomplishing a great purpose, (even) as the mighty Indra attained his end (in the form of sovereignty of the three worlds, that had been usurped by Bali (the demon king), depending as he did on Lord Viṣṇu (descended in the form of Vāmana*, the Divine Dwarf, his younger Brother). (29) Proceed (at once) two Nanda's Vraja; there reside the two sons of Ānakadundubhi (Vasudeva). (Please) bring them both here in this chariot; let there be no delay. (30) My death, I understand, has been pre-ordained at the hands of the younger one by the gods, who have their (sole) refuge in Viṣṇu. (Therefore) fetch them along with the Gopas headed by Nanda and equipped with tributes of various kinds. (31) ,I shall have them despatched, when brought down here, by my elephant (Kuvalayāpīḍa), who is as good as Death (himself). If (however) they escape it, I shall get them killed by wrestlers (fierce) like thunderbolts. (32) On the two brothers having been killed I shall do away with their afflicted kinsmen,—the Vṛṣṇis, the Bhojas and the Daśārhas,—headed by Vasudeva, as well as my aged father, Ugrasena, who is anxious to regain his sovereignty, his (younger) brother, Devaka, and whoever else are my enemies. (33-34) And then

* For the story of Lord Vāmana see Discourses XVIII to XXIII of Book Eight.

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this earth, O friend, will be rid of (all its) thorns, Jarāsandha is (my father-in-law and therefore as good as) my father; while Dwivida (the monkey-chief) is my beloved friend. (35) (Even so) Śambara, Naraka and Bāṇa have (all) entered into alliance with me. Destroying with their help (all) kings who are siding with the gods, I shall rule over the (entire) globe (myself). (36) Knowing this (but not disclosing my intention to the people of Vraja), fetch the two youngsters, Balarāma and Kṛṣṇa, here at once so as to enable them to witness the bow-sacrifice as well as to behold the splendour of Mathurā (the capital of the Yadus)." (37)

अक्रूर उवाच

राजन् मनीषितं सध्यक् तव स्वावद्यमार्जनम् । सिद्ध्यसिद्ध्योः समं कुर्याद् दैवं हि फलसाधनम् ॥३८॥
मनोरथान् करोत्युच्चैर्जनो दैवहतानपि । युज्यते हर्षशोकाभ्यां तथाप्याज्ञां करोमि ते ॥३९॥

Akrūra replied: Well-thought out is your remedy against the evil that stares you in the face. One should (however) keep one's mind balanced in success and failure; for it is Providence that procures the fruit of our endeavours. (38) Man entertains high aspirations, even though they are thwarted by Providence, and (thus) meets with joy and grief. Nevertheless I shall do your bidding." (39)

श्रीशुक उवाच

एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सः । प्रविवेश गृहं कंसस्तथाक्रूरः स्वमालयम् ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरसम्प्रेषणं नाम षट्त्रिंशोऽध्यायः ॥ ३६ ॥

Śrī Śuka continued: Having thus instructed Akrūra and sent away his counsellors, Kaṃsa retired into the gynaeceum and Akrūra too returned to his house. (40)

Thus ends the thirty-sixth discourse, entitled "Kaṃsa despatches Akrūra (to Vraja)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तत्रिंशोऽध्यायः

Discourse XXXVII

The Demon Vyoma Slain (by the Lord)

श्रीशुक उवाच

केशी तु कंसप्रहितः खुरैर्महीं महाहयो निर्जरयन् मनोजवः ।
सटावधूताभ्रविमानसंकुलं कुर्वन् नभो हेषितभीषिताखिलः ॥ १ ॥
विशालनेत्रो विकटास्यकोटरो बृहद्गलो नीलमहाम्बुदोपमः ।
दुराशयः कंसहितं चिकीर्षुर्व्रजं स नन्दस्य जगाम कम्पयन् ॥ २ ॥
तं त्रासयन्तं भगवान् स्वगोकुलं तद्धेषितैर्वालविधूर्णिताम्बुदम् ।
आत्मानमाजौ मृगयन्तमग्रणीरुपाह्वयत् स व्यनदन्मृगेन्द्रवत् ॥ ३ ॥

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स तं निशाम्याभिमुखो मुखेन खं पिबन्निवाभ्यद्रवदत्यमर्षणः ।
जघान पद्भ्यामरविन्दलोचनं दुरासदश्चण्डजवो दुरत्ययः ॥ ४ ॥
तद् वञ्चयित्वा तमधोक्षजो रुषा प्रगृह्य दोर्भ्यां परिविध्य पादयोः ।
सावज्ञमुत्सृज्य धनुःशतान्तरे यथोरगं तार्क्षसुतो व्यवस्थितः ॥ ५ ॥
स लब्धसंज्ञः पुनरुत्थितो रुषा व्यादाय केशी तरसाऽऽपतद्धरिम् ।
सोऽप्यस्य वक्त्रे भुजमुत्तरं स्मयन् प्रवेशयामास यथोरगं बिले ॥ ६ ॥
दन्ता निपेतुर्भगवद्भुजस्पृशस्ते केशिनस्तप्तमयः स्पृशो यथा ।
बाहुश्च तद्देहगतो महात्मनो यथाऽऽमयः संववृधे उपेक्षितः ॥ ७ ॥
समेधमानेन स कृष्णबाहुना निरुद्धवायुश्चरणांश्च विक्षिपन् ।
प्रस्विन्नगात्रः परिवृत्तलोचनः पपात लेण्डं विसृजन् क्षितौ व्यसुः ॥ ८ ॥
तद्देहतः कर्कटिकाफलोपमाद् व्यसोरपाकृष्य भुजं महाभुजः ।
अविस्मितोऽयत्नहतारिरुत्स्मयैः प्रसूनवर्षैर्दिविषद्भिरीडितः ॥ ९ ॥

Śrī Śuka began again: Despatched by Kaṃsa* and anxious to oblige him, the aforesaid Keśī of evil intent, for his part, went to Nanda's Vraja in the form of a colossal horse,—quick as thought, with big eyes, a fearful cave-like mouth and a huge neck and resembling a large dark could,—pounding and shaking the earth with its hoofs crowding the firmament with clouds and aerial cars dispersed by its manes and terrifying all with its neighs.† (1-2) Placing Himself in the forefront, the Lord challenged the (diabolical) horse, that was frightening (the inhabitants of) His Vraja with its neighs as aforesaid, throwing the clouds into commotion by the hair of its tail and seeking after Him for a duel; and the animal roared loudly like a lion (when thus challenged). (3) Beholding Him, the animal—which was not only difficult to approach and possessed of terrible speed but formidable too—turned round and ran towards Him full of rage and, drinking the heavens as it were with its (wide open) mouth struck the lotus-eyed Lord with its (hind) legs. (4) Dodging the stroke and seizing the horse by its (aforesaid) legs, Śrī Kṛṣṇa (who is above sense-perception) whirled it in a rage with His arms and, flinging it disdainfully to a distance of a hundted bows (four hundred cubits), even as Garuḍa (son of the sage Kaśyapa) would throw a serpent, stood as before (as if nothing had happened). (5) Having recovered its senses and rising up again, the said Keśī rushed towards Śrī Hari with (great) speed, opening its mouth in fury. He too smilingly thrust His left arm into its mouth (as playfully) as a snake-charmer would put a serpent into a hole. (6) Touching the Lord's arm the teeth of Keśī dropped down as they would on touching a heated iron rod. Nay, finding its way into its body, the arm of Śrī Kṛṣṇa (the Supreme Spirit) swelled to an enormous degree, even as (the fluid collected in the body of a man suffering from) the disease of dropsy would if neglected. (7) With its breath choked by the immensely swelling arm of Śrī Kṛṣṇa and its eyes rolling, and profusely sweating all over, the animal dropped dead on the ground throwing up its legs and passing excrement. (8) Drawing out His arm from its dead body, which resembled a (ripe) cucumber (that had burst open at several places), the mighty-armed Lord, who had killed the enemy without any effort and (therefore) stood unelated, was glorified by the highly amazed gods (*lit.*, the denizens of heaven), who showered flowers (on Him). (9)

* *Vide* verses 20-21 of Discourse XXXVI above.
† Verse 2 has not been commented upon by Śrīdhara Swāmī.

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देवर्षिरुपसंगम्य भागवतप्रवरो नृप । कृष्णमक्लिष्टकर्माणं रहस्येतदभाषत ॥१०॥
कृष्ण कृष्णाप्रमेयात्मन् योगेश जगदीश्वर । वासुदेवाखिलावास सात्वतां प्रवर प्रभो ॥११॥
त्वमात्मा सर्वभूतानामेको ज्योतिरिवैधसाम् । गूढो गुहाशयः साक्षी महापुरुष ईश्वरः ॥१२॥
आत्मनाऽऽत्माश्रयः पूर्वं मायया ससृजे गुणान् । तैरिदं सत्यसंकल्पः सृजस्यत्स्यवसीश्वरः ॥१३॥
स त्वं भूधरभूतानां दैत्यप्रमथरक्षसाम् । अवतीर्णो विनाशाय सेतूनां रक्षणाय च ॥१४॥
दिष्टया ते निहतो दैत्यो लीलयायं हयाकृतिः । यस्य हेषितसंत्रस्तास्त्यजन्त्यनिमिषा दिवम् ॥१५॥

Approaching Śrī Kṛṣṇa, who was unwearied in action, Nārada (the celestial sage), the foremost of the Lord's votaries, O protector of men, spoke to Him in secret as follows:—(10) "O Kṛṣṇa of incomprehensible character, O Enchanter of all, O Master of Yoga (possessed of inconceivable powers), O Ruler of the universe, O Vāsudeva (present in all beings), the Abode of all, the foremost of the Yadus, O almighty Lord ! (11) You are the one Spirit, indwelling all created beings and remaining concealed like the fire hidden in logs of wood, nay, enshrined inside the intellect, the Witness (of all), the Supreme Person, the almighty Lord. (12) Depending on Your own Self, You evolved the three Guṇas at the dawn of creation by Your Māyā (creative) energy), which is (no other than) Your own Self; and with their help You create, protect and absorb (into Your own Self) this (visible) universe, unfailing of purpose and almighty as You are. (13) As such You have descended (in the world of matter) for the annihilation of demons, goblins and ogres born as kings (*lit.*, the conservators of the earth) and for the protection of the virtuous (who are the living standards of morality). (14) Luckily enough by You has been sportfully slain this demon (Keśī) in the form of a horse, frightened by whose neighs the gods (whose eyelids never fall) evacuated heaven. (15)

चाणूरं मुष्टिकं चैव मल्लानन्यांश्च हस्तिनम् । कंसं च निहतं द्रक्ष्ये परश्वोऽहनि ते विभो ॥१६॥
तस्यानु शङ्खयवनमुराणां नरकस्य च । पारिजातापहरणमिन्द्रस्य च पराजयम् ॥१७॥
उद्वाहं वीरकन्यानां वीर्यशुल्कादिलक्षणम् । नृगस्य मोक्षणं पापाद् द्वारकायां जगत्पते ॥१८॥
स्यमन्तकस्य च मणेरादानं सह भार्यया । मृतपुत्रप्रदानं च ब्राह्मणस्य स्वधामतः ॥१९॥
पौण्ड्रकस्य वधं पश्चात् काशिपुर्याश्च दीपनम् । दन्तवक्त्रस्य निधनं चैद्यस्य च महाक्रतौ ॥२०॥
यानि चान्यानि वीर्याणि द्वारकामावसन् भवान् । कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥२१॥
अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै । अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथेः ॥२२॥

The day after tomorrow I shall see Chāṇūra and Muṣṭika and other wrestlers as well as the elephant (Kuvalayāpīḍa) and Kaṃsa (himself) slain by You, O almighty Lord ! (16) After that I shall witness the death (at Your hands) of the demon Pañchajana (living in the form of a conch), the Ionian hero (Kālayavana) and the demon Mura as well as of Naraka and (also) the carrying off (from heaven) of the (celestial) Pārijāta tree and the discomfiture of Indra (who will try to thwart Your purpose). (17) I shall also behold the espousal (by You) of the daughters of heroes,—which will be distinguished by the fact that show of valour will be the (only) price paid by You (for the same) and so on, and shall (further) witness the deliverance of King Nṛga at Dwārakā from sin (in the shape of unwittingly giving away a Brahman's cow as his own, for which he was hurled into the womb of a chameleon), O Lord of the universe ! (18) I shall also witness the acceptance (by You) of the (brilliant) gem Syamantaka

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along with Jāmbavatī (for Your wife from the bear chief Jāmbavān) as well as the restoration to a Brahman of his deceased son to be brought by You from Your own divine Abode (the realm of Mahākāla). (19) I shall (further) witness the destruction (by You) of King Pauṇḍraka and later on the setting on fire of the city of Kāśī (the modern Varanasi) and (even so) the death (at Your hands) of Dantavaktra and (earlier) of Śiśupāla (the king of Chedi) in the course of a great sacrifice (*viz*, the Rājasūya sacrifice to be performed by Emperor Yudhiṣṭhira). (20) I shall also witness those feats of valour that You will perform while residing in Dwārakā and which will be celebrated in song by the poets on earth. (21) I shall then behold the extermination of a number of Akṣauhiṇīs (in the course of the great Mahābhārata war) by Yourself as Arjuna's charioteer and assuming the role of Kāla (the Time-Spirit) actually bent on the dissolution of this (visible) universe. (22)

विशुद्धविज्ञानघनं स्वसंस्थया समाप्तसर्वार्थममोघवाञ्छितम् ।
स्वतेजसा नित्यनिवृत्तमायागुणप्रवाहं भगवन्तमीमहि ॥२३॥
त्वामीश्वरं स्वाश्रयमात्ममायया विनिर्मिताशेषविशेषकल्पनम् ।
क्रीडार्थमद्यात्तमनुष्यविग्रहं नतोऽस्मि धुर्यं यदुवृष्णिसात्वताम् ॥२४॥

We approach (for protection) the almighty Lord (in You), who is pure consciousness personified, who has fully achieved all His ends by virtue of His being established in His own (blissful) existence, whose desire never fails to yield its fruit and by whose effulgence (in the form of consciousness) the stream of the three Guṇas (in the shape of the world-process), having its origin in Māyā, is ever shut out from Him. (23) I bow to You, the self-dependent almighty Lord who has evolved this (varied) creation out of all these differentiated categories (the Mahat-tattva etc.) brought forth by His own Māyā (creative energy), and who has now for the sake of sport assumed a human semblance as the foremost of the Yadus, the Vṛṣṇis and the Sāttvatas. (24)

श्रीशुक उवाच

एवं यदुपतिं कृष्णं भागवतप्रवरो मुनिः । प्रणिपत्याभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः ॥२५॥
भगवानपि गोविन्दो हत्वा केशिनमाहवे । पशूनपालयत् पालैः प्रीतैर्व्रजसुखावहः ॥२६॥
एकदा ते पशून् पालाश्चारयन्तोऽद्रिसानुषु । चक्रुर्निलायनक्रीडाश्चोरपालापदेशतः ॥२७॥
तत्रासन् कतिचिच्चोराः पालाश्च कतिचिन्नृप । मेषायिताश्च तत्रैके विजह्रुरकुतोभयाः ॥२८॥
मयपुत्रो महामायो व्योमो गोपालवेषधृक् । मेषायितानपोवाह प्रायश्चोरायितो बहून् ॥२९॥
गिरिदर्यां विनिक्षिप्य नीतं नीतं महासुरः । शिलया पिदधे द्वारं चतुःपञ्चावशेषिताः ॥३०॥
तस्य तत् कर्म विज्ञाय कृष्णः शरणदः सताम् । गोपान् नयन्तं जग्राह वृकं हरिरिवौजसा ॥३१॥
स निजं रूपमास्थाय गिरीन्द्रसदृशं बली । इच्छन् विमोक्तुमात्मानं नाशक्नोद् ग्रहणातुरः ॥३२॥
तं निगृह्याच्युतो दोर्भ्यां पातयित्वा महीतले । पश्यतां दिवि देवानां पशुमारममारयत् ॥३३॥
गुहापिधानं निर्भिद्य गोपान् निस्सार्य कृच्छ्रतः । स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम् ॥३४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे व्योमासुरवधो नाम सप्तत्रिंशोऽध्यायः ॥३७॥

Śrī Śuka continued: Having thus bowed low to Śrī Kṛṣṇa, the Lord of the Yadus, and gladly permitted by Him, the sage Nārada, the foremost of the Lord's devotees, who was filled with ecstatic delight at His sight, departed (for his

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abode in Satyaloka). (25) Having made short work of the demon Keśī in a (personal) combat, Lord Śrī Kṛṣṇa (the Protector of cows) too continued to tend the cattle as usual in the company of the cowherd boys, who were (deeply) attached to Him, bringing delight (thereby) to (the entire) Vraja. (26) Once, while pasturing the cattle on the mountain heights, the cowherd boys played various games of (cleverly) smuggling others' goods under the guise of thieves and guards. (27) Of them some played the part of thieves and others acted as watchmen, O protector of men; while still others of the Gopas played the role of rams. In this way they sported fearlessly. (28) Maya's son Vyoma (a demon), who was adept in great conjuring tricks and who made his appearance there in the guise of a cowherd boy, often playing the part of a thief, carried away many cowherd boys that were playing the role of rams. (29) Laying down each cowherd boy he carried away into a mountain cave, the mighty demon closed its entrance with a (large) slab. (In this way only) four or five (of the Gopas) remained (outside the cave). (30) Perceiving that work of the demon, Śrī Kṛṣṇa, who affords protection to the righteous, forcibly seized Him even as he was carrying away the cowherd boys, just as a lion would seize a wolf. (31) Resuming his natural (demoniac) form, resembling a huge mountain, the powerful demon, who was feeling pained by the grip, sought to extricate himself but could not. (32) Catching hold of the demon by the arms and dashing him to the ground, Śrī Kṛṣṇa (the immortal Lord), made short work of him by gagging him and squeezing his windpipe while the gods in heaven stood looking on. (33) Having broken asunder the rock that blocked the mouth of the cave and rescuing the cowherd boys from their uncomfortable situation, and being glorified by the gods as well as the Gopas, the Lord withdrew to His (realm of) Vraja. (34)

Thus ends the thirty-seventh discourse, entitled "The demon Vyoma slain," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टत्रिंशोऽध्यायः

Discourse XXXVIII

Akrūra's arrival (in Vraja)

श्रीशुक उवाच

अक्रूरोऽपि च तां रात्रिं मधुपुर्यां महामतिः । उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम् ॥ १ ॥
गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणे । भक्तिं परामुपगत एवमेतदचिन्तयत् ॥ २ ॥
किं मयाऽऽचरितं भद्रं किं तप्तं परमं तपः । किं वाथाप्यर्हते दत्तं यद् द्रक्ष्याम्यद्य केशवम् ॥ ३ ॥
ममैतद् दुर्लभं मन्ये उत्तमश्लोकदर्शनम् । विषयात्मनो यथा ब्रह्मकीर्तनं शूद्रजन्मनः ॥ ४ ॥
मैवं ममाधमस्यापि स्यादेवाच्युतदर्शनम् । ह्रियमाणः कालनद्या क्वचित् तरति कश्चन ॥ ५ ॥
ममाद्यामङ्गलं नष्टं फलवांश्चैव मे भवः । यन्नमस्ये भगवतो योगिध्येयाङ्घ्रिपङ्कजम् ॥ ६ ॥
कंसो बताद्याकृत मेऽत्यनुग्रहं द्रक्ष्येऽङ्घ्रिपद्मं प्रहितोऽमुना हरेः ।
कृतावतारस्य दुरत्ययं तमः पूर्वेऽतरन् यन्नखमण्डलत्विषा ॥ ७ ॥

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यदर्चितं ब्रह्मभवादिभिः सुरैः श्रिया च देव्या मुनिभिः ससात्वतैः ।
गोचारणायानुचरैश्चरद् वने यद् गोपिकानां कुचकुङ्कुमाङ्कितम् ॥ ८ ॥
द्रक्ष्यामि नूनं सुकपोलनासिकं स्मितावलोकारुणकञ्जलोचनम् ।
मुखं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं मे प्रचरन्ति वै मृगाः ॥ ९ ॥
अप्यद्य विष्णोर्मनुजत्वमीयुषो भारावताराय भुवो निजेच्छया ।
लावण्यधाम्नो भवितोपलम्भनं मह्यं न न स्यात् फलमञ्जसा दृशः ॥१०॥
य ईक्षिताहंरहितोऽप्यसत्सतोः स्वतेजसापास्ततमोभिदाभ्रमः ।
स्वमायया ऽऽत्मन् रचितैस्तदीक्षया प्राणाक्षधीभिः सदनेष्वभीयते ॥११॥

Śrī Śuka began again: Having spent that night* at Mathurā (the city founded by the demon Madhu), the high-minded Akrūra too mounted a chariot and drove to Nanda's Vraja. (1) Proceeding along the road the highly blessed one developed supreme devotion to the lotus-eyed Lord and thought as follows adopting the following line of reasoning:— (2) "What noble act has been performed, (nay,) what supreme austerity has been gone through or again what gift has been bestowed on a worthy recipient by me, by virtue of which I am going to behold Śrī Kṛṣṇa (the Protector of even Brahmā and Lord Śiva)? (3) I consider it as difficult for me—whose mind is given to sensuous pleasures—to gain the sight of Lord Śrī Kṛṣṇa of excellent renown as a recital of the Vedas is for one born of Śūdra parents. (4) (Rather) I should not think like that. Even to me, a vile creature, the sight of Śrī Kṛṣṇa, (the immortal Lord) must be vouchsafed; (for, though) borne away by the stream of Time, one may get to the shore (the end of mundane existence) some time. (5) (All) my evil has been destroyed today; nay, my birth too has become fruitful in that I shall bow to the lotus feet of the almighty Lord, that are fit to be meditated upon by Yogīs (those given to contemplation). (6) Ah, Kaṃsa has done me a great favour today; (for) despatched by him (to Vraja) I shall behold the lotus feet of Śrī Hari, descended in the world of matter,— feet by the splendour of whose spherical nails people in the past have got over the darkness of ignorance, so difficult to cross over, (nay) which are adored by gods headed by Brahmā and Lord Śiva (the Source of the universe), by the divine Śrī (the goddess of beauty and prosperity) as well as by sages and devotees; which move about in the forest along with their followers for the purpose of pasturing the cows, and which are tinged with the saffron paint on the bosom of cowherd women. (7-8) I shall surely behold the countenance of Śrī Kṛṣṇa (the Bestower of Liberation) with lovely cheeks and a shapely nose and with reddish lotus-like eyes casting smiling glances, and overhung by curly locks; for the deer walk to my right indeed. † (9) If there comes about today a meeting with Lord Viṣṇu, the home of loveliness, who has of His own free will assumed a human semblance for relieving the burden of the earth, there is no denying the fact that my eyes will have easily attained the fruit of their existence. (10) He is the Spectator of the cause as well as of the effect, though (entirely) free from egotism; in Him ignorance (veiling one's

* This has reference to verse 40 of Discourse XXXVI above.

† According to the science of omens this is considered to be a propitious omen as is borne out by the following verse :—

प्रदक्षिणगताः श्रेष्ठा यात्रायां मृगपक्षिणः ।

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real character) as well as the notion of difference (resulting from it) and the misconception arising from such a notion stand eliminated by His own effulgence (in the form of eternal realization of His own essential character) and He is seen (sporting) in arbours (or the dwellings of the Gopīs of Vraja) in the company of Jīvas (embodied souls) endowed with the vital principle, senses and mind and evolved in His own Self by His Māyā (creative energy) under His own supervision. (11)

यस्याखिलामीवहभिः सुमङ्गलैर्वाचो विमिश्रा गुणकर्मजन्मभिः ।
प्राणन्ति शुम्भन्ति पुनन्ति वै जगद् यास्तद्विरक्ताः शवशोभना मताः ॥१२॥
स चावतीर्णः किल सात्वतान्वये स्वसेतुपालामरवर्यशर्मकृत् ।
यशो वितन्वन् व्रज आस्त ईश्वरो गायन्ति देवा यदशेषमङ्गलम् ॥१३॥
तं त्वद्य नूनं महतां गतिं गुरुं त्रैलोक्यकान्तं दृशिमन्महोत्सवम् ।
रूपं दधानं श्रिय ईप्सितास्पदं द्रक्ष्ये ममासन्नुषसः सुदर्शनाः ॥१४॥

(Nay,) utterances connected with His excellences (compassion etc.), exploits and descents that wipe out the sins of all and are attended with (all) excellent blessings actually give (new) life and grace and lend sanctity to the universe while those removed from them are (though adorned with figures of speech and other elegances) considered to be as good as a (finely dressed and well-adorned) corpse. (12) Descended, as I understand in the race of the Sāttvatas (Yadus) in order to bring happiness to the foremost of the immortals maintaining the ethical standards set up by Himself, the same Lord is living (at present) in Vraja, spreading (for and wide) His glory which the gods (ever) celebrate in song as the source of all blessings. (13) I shall surely behold today that very Lord, who is the goal of exalted souls and the preceptor (of the whole universe) and exhibits a form which is loved by (all) the three worlds, provides a grand feast to those that have eyes and is the coveted Abode of Śrī (the goddess of beauty and prosperity); (for) all these mornings have revealed good omens to me. (14)

अथावरूढः सपदीशयो रथात् प्रधानपुंसोश्वरणं स्वलब्धये ।
धिया धृतं योगिभिरप्यहं ध्रुवं नमस्य आभ्यां च सखीन् वनौकसः ॥१५॥
अप्यङ्घ्रिमूले पतितस्य मे विभुः शिरस्यधास्यन्निजहस्तपङ्कजम् ।
दत्ताभयं कालभुजङ्गरंहसा प्रोद्वेजितानां शरणैषिणां नृणाम् ॥१६॥
समर्हणं यत्र निधाय कौशिकस्तथा बलिश्चाप जगत्त्रयेन्द्रताम् ।
यद् वा विहारे व्रजयोषितां श्रमं स्पर्शेन सौगन्धिकगन्ध्यपानुदत् ॥१७॥
न मय्युपैष्यत्यरिबुद्धिमच्युतः कंसस्य दूतः प्रहितोऽपि विश्वदृक् ।
योऽन्तर्बहिश्चेतस एतदीहितं क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा ॥१८॥
अप्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं मामीक्षिता सस्मितमार्द्रया दृशा ।
सपद्यपध्वस्तसमस्तकिल्बिषो वोढा मुदं वीतविशङ्क ऊर्जिताम् ॥१९॥
सुहृत्तमं ज्ञातिमनन्यदैवतं दोर्भ्यां बृहद्भ्यां परिरप्स्यतेऽथ माम् ।
आत्मा हि तीर्थीक्रियते तदैव मे बन्धश्च कर्मात्मक उच्छ्वसित्यतः ॥२०॥
लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं मां वक्ष्यतेऽक्रूर ततेत्युरुश्रवाः ।
तदा वयं जन्मभृतो महीयसा नैवाद्दतो यो धिगमुष्य जन्म तत् ॥२१॥

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न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ॥२२॥
किं चाग्रजो भावनतं यदूत्तमः स्मयन् परिष्वज्य गृहीतमञ्जलौ ।
गृहं प्रवेश्याप्तसमस्तसत्कृतं सम्प्रक्ष्यते कंसकृतं स्वबन्धुषु ॥२३॥

Alighted from the chariot immediately afterwards, I shall certainly bow at the feet of the almighty Lords (of the universe), the foremost Persons (Balarāma and Śrī Kṛṣṇa),—which are (only) cherished in their mind by (great) Yogīs for Self-Realization (but are never seen by them)—and along with Them I shall greet Their friends (the cowherd boys) as well as the (other) inhabitants of Vraja (consisting mainly of a woodland). (15) Will the Lord place on my head, when I am fallen at the soles of His feet, His own lotus-like palm, that has given assurances of safety to men terrified by the speed of the serpent of Time and seeking shelter (at His feet) ? (16) Placing articles of worship in (the hollow of) that palm, Kauśika (a former Indra) attained the rulership of (all) the three worlds and pouring water into it the demon Bali (the celebrated demon king and devotee) secured (a title to) the sovereignty of the three worlds. Nay, it relieved by its (soft and fragrant) touch the fatigue of the women of Vraja during the Rāsa-Play, emitting as it did the fragrance of a Saugandhika (a particular species of lotus, so called because of its remarkable fragrance). (17) Even though I have been sent by Kaṃsa as his messenger, Śrī Kṛṣṇa (the immortal Lord),—who is omniscient and the Knower of all bodies and who witnesses with His unclouded vision the activity of the mind, existing as He does inside as well as outside the latter,—will not (I am sure) harbour a feeling of enmity towards me. (18) If He smilingly looks on me,—fallen at the soles of His feet with a fully controlled mind and joined palms,—with a compassionate eye, I shall forthwith be absolved from all sins and, completely rid of (all) fear (of rebirth etc.), experience supreme bliss. (19) Again, when He folds in His long arms me, his most sincere friend and kinsman exclusively devoted to Him, my body will at once be actually turned into a (veritable) sanctuary and my bonds in the form of Karma will fall off from it. (20) When I have thus enjoyed His (blissful) embrace and stand bowing low (before Him) with joined palms, Śrī Kṛṣṇa (of wide renown) will address me in the words 'Uncle Akrūra !' Then (alone) will my birth be fruitful. Fie upon that birth of him who is not accepted as His own by Śrī Kṛṣṇa (the Supreme Lord). (21) Neither is anyone beloved of Him, much less His dearest friend, nor again is anyone unwelcome, much less hateful or even worthy of being treated with indifference. Nevertheless He loves His devotees (alone) in the same way as they do, just as a wish-yielding tree grants the desire of men (only) when approached (by them). (22) Further His elder Brother (Balarāma), the foremost of the Yadus, would smilingly embrace me,—bowing low (before Him),—and conduct me; caught by my joined palms into the house and will enquire in detail of me, when I have received all attentions, about the conduct of Kaṃsa towards His kinsfolk." (23)

श्रीशुक उवाच

इति संचिन्तयन् कृष्णं श्वफल्कतनयोऽध्वनि । रथेन गोकुलं प्रातः सूर्यश्चास्तगिरिं नृप ॥२४॥
पदानि तस्याखिललोकपालकिरीटजुष्टामलपादरेणोः ।
ददर्श गोष्ठे क्षितिकौतुकानि विलक्षितान्यब्जयवाङ्कुशाद्यैः ॥२५॥

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तद्दर्शनाह्लादविवृद्धसम्भ्रमः प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः ।
रथादवस्कन्द्य स तेष्वचेष्टत प्रभोरमून्यङ्घ्रिरजांस्यहो इति ॥२६॥
देहम्भृतामियानर्थो हित्वा दम्भं भियं शुचम् । संदेशाद् यो हरेर्लिङ्गदर्शनश्रवणादिभिः ॥२७॥

Śrī Śuka continued: Thus contemplating on Śrī Kṛṣṇa all the way, Akrūra (the son of Śwaphalka) arrived in Vraja in the chariot, while the sun reached the western hill (horizon), O protector of men. (24) He beheld in Vraja the footprints of Śrī Kṛṣṇa,—the sacred dust of whose feet is borne on their crown by the guardians of all the worlds,—which served as the ornaments of the earth and were distinguished by the marks of a lotus, a grain of barley, a goad and so on. (25) His impatience having been immensely heightened by the joy derived from their sight, his hair standing on end through love and his eyes bedimmed with tear-drops, he jumped down from the chariot and rolled on the footprints exclaiming, "Oh! these are the particles of dust of the Lord's feet!" (26) This much is the end to be attained by those invested with a body, *viz*, that, giving up hypocrisy, fear and worry, they should cultivate through the sight of Śrī Hari's images, the hearing of His praises and so on that ecstatic mood which was felt by Akrūra from the time he received the mandate (from Kaṃsa). (27)

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥२८॥
किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ । सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥२९॥
ध्वजवज्राङ्कुशाम्भोजैश्चिह्नितैरङ्घ्रिभिर्व्रजम् । शोभयन्तौ महात्मानावनुक्रोशस्मितेक्षणौ ॥३०॥
उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ । पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥३१॥
प्रधानपुरुषावाद्यौ जगद्धेतू जगत्पती । अवतीर्णौ जगत्यर्थे स्वांशेन बलकेशवौ ॥३२॥
दिशो वितिमिरा राजन् कुर्वाणौ प्रभया स्वया । यथा मारकतः शैलो रौप्यश्च कनकाचितौ ॥३३॥
रथात् तूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः । पपात चरणोपान्ते दण्डवद् रामकृष्णयोः ॥३४॥
भगवद्दर्शनाह्लादवाष्पपर्याकुलेक्षणः । पुलकाचिताङ्ग औत्कण्ठ्यात् स्वाख्याने नाशकन्नृप ॥३५॥
भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना । परिरेभेऽभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥३६॥
संकर्षणश्च प्रणतमुपगुह्य महामनाः । गृहीत्वा पाणिना पाणी अनयत् सानुजो गृहम् ॥३७॥

(Presently) he saw in Vraja Śrī Kṛṣṇa and Balarāma with eyes resembling a pair of autumnal lotuses, (severally) wearing yellow and blue garments and present in the yard where cows were milked. (28) They were (mere) lads, dark-brown and fair (in complexion respectively), the abodes of grace, with long arms and a lovely countenance, the foremost among the charming and having the prowess of young elephants. (29) The two high-souled Brothers were gracing (the soil of) Vraja by Their feet distinguished with the marks of a flag, the thunderbolt, a goad and a lotus and were casting (all round) glances accompanied with smiles full of compassion. (30) Having bathed, they had put on immaculate clothes, were besmeared all over with sandal-paste which emitted a delightful odour and adorned with necklaces of jewels and garlands of sylvan flowers and were engaged in noble and charming pastimes. (31) They were the two foremost and most ancient Persons, the Causes as well as the Rulers of the universe, descended for the sake of the world in Their all-blissful essence as Balarāma and Keśava (Śrī Kṛṣṇa). (32) (Shining) like a rock of emerald and another of silver, covered with gold, the two (divine) Brothers were ridding the quarters of their darkness with Their own effulgence,

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O Parīkṣit ! (33) Hastily jumping down from the chariot and overwhelmed with affection, the aforesaid Akrūra fell prostrate at the feet of Balarāma and Śrī Kṛṣṇa. (34) With his eyes blinded by tears of joy brought by the sight of the Lord and his frame covered with bristling hair, he was unable even to introduce himself (by uttering his name) due to his throat being choked (with emotion), O protector of men ! (35) Coming to know him (as well as of his intention through inference), the Lord (who is so fond of those who are bent low before Him), drew Akrūra towards and near Him with His hand characterized by the mark of a discus and, full of delight, embraced him. (36) The high-minded Sankarṣaṇa (Balarāma) too hugged Akrūra bowing low (before him) and, clasping his (joined) palms with His own took him to His house in the company of His younger Brother (Śrī Kṛṣṇa). (37)

पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम् । प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हणमाहरत् ॥३८॥
निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः । अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥३९॥
तस्मै भुक्तवते प्रीत्या रामः परमधर्मवित् । मुखवासैर्गन्धमाल्यैः परां प्रीतिं व्यधात् पुनः ॥४०॥
पप्रच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे । कंसे जीवति दाशार्ह सौनपाला इवावयः ॥४१॥
योऽवधीत् स्वस्वसुस्तोकान् क्रोशन्त्या असुतृप् खलः । किं नु स्वित् तत्प्रजानां वः कुशलं विमृशामहे ॥४२॥
इत्थं सूनृतया वाचा नन्देन सुसभाजितः । अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरागमनं नामाष्टत्रिंशोऽध्यायः ॥ ३८ ॥

Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched (for him) an offering called Madhuparka (consisting of honey, clarified butter and curds). (38) Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with (great) reverence brought (for him) pure food endowed with manifold excellences. (39) When he had finished his meals, Balarāma, who knew the highest Dharma (in the shape of hospitality shown to a newcomer and so on), gave him supreme joy again by (lovingly) offering him articles (such as betel and cardamoms) intended to scent his mouth (after meals) as well as perfumes and garlands. (40) When he had thus been shown (the customary) hospitality, Nanda enquired of him:— "Like the sheep having a butcher for their keeper, how are you getting on while the ruthless Kaṃsa is alive, O Akrūra (a scion of Daśārha) ? (41) We wonder what safety, in truth could there be to you, the subjects of him who killed the babes of his screaming cousin (Devakī) a wicked fellow given to the gratification of His own self that he is." (42) Duly greeted thus with polite words by Nanda, who had (already) been subjected to (similar) polite enquiries, Akrūra forgot the fatigue of his journey. (43)

Thus ends the thirty-eighth discourse, entitled "Akrūra's arrival (in Vraja)" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथैकोनचत्वारिंशोऽध्यायः

Discourse XXXIX

Departure of Śrī Kṛṣṇa and Balarāma for Mathurā

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥ १ ॥
किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने । तथापि तत्परा राजन् न हि वाञ्छन्ति किंचन ॥ २ ॥
सायंतनाशनं कृत्वा भगवान् देवकीसुतः । सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम् ॥ ३ ॥

Śrī Śuka began again: Having been comfortably seated on a couch and greatly honoured by Balarāma and Śrī Kṛṣṇa, Akrūra actually realized all the aspirations that he had entertained on his way (to Vraja). (1) What remains unattainable when the Lord, who is the Abode of Śrī (the goddess of beauty and prosperity) is pleased? Nevertheless those exclusively devoted to Him, O king, seek nothing as a matter of fact. (2) Having finished His supper, Lord Śrī Kṛṣṇa (the Son of Devakī) enquired (of Akrūra) about the conduct of Kaṃsa towards His kinsmen and what else was sought to be done by Him. (3)

श्रीभगवानुवाच

तात सौम्यागतः कच्चित् स्वागतं भद्रमस्तु वः । अपि स्वज्ञातिबन्धूनामनमीवमनामयम् ॥ ४ ॥
किं नु नः कुशलं पृच्छे एधमाने कुलामये । कंसे मातुलनाम्न्यङ्ग स्वानां नस्तत्प्रजासु च ॥ ५ ॥
अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययोः । यद्धेतोः पुत्रमरणं यद्धेतोर्बन्धनं तयोः ॥ ६ ॥
दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्य काङ्क्षितम् । संजातं वर्ण्यतां तात तवागमनकारणम् ॥ ७ ॥

The glorious Lord said: O dear uncle, O gentle one, I hope you came safely (all the way). May all be well with you! I believe no outrage has been perpetrated (by the tyrant Kaṃsa) against your friends, your kinsmen and other relations and good health is enjoyed by them all. (4) So long as Kaṃsa—who, though passing by the name of my maternal uncle, is a (veritable) pestilence to my family—is thriving, O dear uncle, what good indeed is our asking about the welfare of our kinsmen and their progeny? (5) Oh, (how) great has been the suffering of our noble parents for our sake; (for) it was due to us that the death of their (other) sons took place and it was on account of us that bondage was accepted by them. (6) Luckily (enough) has the sight of our kinsmen in yourself, O gentle one, been vouchsafed today to us, by whom it was (long) coveted. (Now) the motive of your visit (to Vraja), O dear uncle! may (kindly) be communicated (to us). (7)

श्रीशुक उवाच

पृष्टो भगवता सर्वं वर्णयामास माधवः । वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥ ८ ॥
यत्संदेशो यदर्थं वा दूतः सम्प्रेषितः स्वयम् । यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥ ९ ॥
श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा । प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥ १० ॥
गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः । उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च ॥ ११ ॥
यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् । द्रक्ष्यामः सुमहत् पर्व यान्ति जानपदाः किल ।
एवमाघोषयत् क्षत्रा नन्दगोपः स्वगोकुले ॥ १२ ॥

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Śrī Śuka continued: Questioned by the Lord (as aforesaid), Akrūra (a scion of Madhu) related (to Him) everything, *viz*, the inveteracy of Kaṃsa's enmity to the Yadus and his attempt to kill Vasudeva, (also) with what message and for what purpose Akrūra himself had been sent by Kaṃsa as his emissary and what was communicated to him by Nārada regarding His having been born of Ānakadundubhi (Vasudeva). (8-9) Śrī Kṛṣṇa and Bala, the slayer of hostile warriors heartily laughed to hear the message of Akrūra and apprised Their father, Nanda, of the king's command. (10) Nanda too duly instructed the Gopas (as follows):—"Let all the yield of the cows (in the shape of milk, curds and clarified butter) be collected. (Also) take (with you) presents (of various kinds) and let bullock-carts be got ready. (11) We shall proceed tomorrow to Mathurā (the city founded by the demon Madhu) and (on arriving there) shall present to the king delicious substances (such as milk, curds and ghee) and witness the grand festival (of a bow-sacrifice). I hear the people of the (entire) kingdom (of Mathurā) are going (there)." Nanda, the chief of the Gopas, caused this to be proclaimed by the watchman all over his Vraja. (12)

गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् । रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥१३॥
काश्चित् तत्कृतहृत्तापश्वासम्लानमुखश्रियः । स्रंसद्दुकूलवलयकेशग्रन्थ्यश्च काश्चन ॥१४॥
अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः । नाभ्यजानन्निमं लोकमात्मलोकं गता इव ॥१५॥
स्मरन्त्यश्चापराः शौरेरनुरागस्मितेरिताः । हृदिस्पृशश्चित्रपदा गिरः सम्मुमुहुः स्त्रियः ॥१६॥
गतिं सुललितां चेष्टां स्निग्धहासावलोकनम् । शोकापहानि नर्माणि प्रोद्दामचरितानि च ॥१७॥
चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः । समेताः सङ्घशः प्रोचुरश्रुमुख्योऽच्युताशयाः ॥१८॥

The cowherd women, of whom so much has been said before, were sore distressed to hear at that time of Akrūra having arrived in Vraja to take Balarāma and Śrī Kṛṣṇa to the capital. (13) Some had the splendour of their countenance marred by the hot breaths proceeding from the agony caused by that news; others found their scarfs and bangles slipping off and their (braid-knots) loosened. (14) (Still) others, who had the functions of all their senses suspended by concentrated thought of Śrī Kṛṣṇa, had no consciousness left of their physical body, as though they had risen to the realm of the Spirit. (15) Other (cowherd) women fainted as they recalled the talks of Śrī Kṛṣṇa (a scion of Śūra), which touched (the very chords of) their heart and consisted of wonderful expressions and were uttered with smiles full of love. (16) Thinking of the most graceful gait and movements, glances accompanied by loving smiles, jokes that dissipated grief and the extraordinary exploits of Śrī Kṛṣṇa (the Bestower of Liberation), the Gopīs—who were terror-stricken and agitated by the (very) thought of the (impending) separation (from Śrī Kṛṣṇa), met together in groups and feelingly talked to one another the whole night (as follows) with tears on their faces and their mind absorbed in Śrī Kṛṣṇa (the immortal Lord). (17-18)

गोप्य ऊचुः

अहो विधातस्तव न क्वचिद् दया संयोज्य मैत्र्या प्रणयेन देहिनः ।
तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं विक्रीडितं तेऽर्भकचेष्टितं यथा ॥१९॥
यस्त्वं प्रदर्श्यासितकुन्तलावृतं मुकुन्दवक्त्रं सुकपोलमुन्नसम् ।
शोकापनोदस्मितलेशसुन्दरं करोषि पारोक्ष्यमसाधु ते कृतम् ॥२०॥

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क्रूरस्त्वमक्रूरसमाख्यया स्म नश्चक्षुर्हि दत्तं हरसे बताशवत् ।
येनैकदेशेऽखिलसर्गसौष्ठवं त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥२१॥

The Gopīs said: O creator, there is no (trace of) compassion anywhere in you since, having united embodied souls through friendly behaviour and affection, you disunite them even when they have not yet (fully) realized their ambition. Your capricious acts are as aimless as the movements of a babe. (19) Having (once) revealed (to us) the face of Śrī Kṛṣṇa (the Bestower of Liberation) with lovely cheeks and a prominent nose, (nay,) overhung by dark curly locks and charming with a gentle smile that dispels (all) grief, you are screening it from our view. This act of yours is far from good. (20) You are cruel indeed in that under the appellation of Akrūra (not cruel) you are like an ignorant person taking away (from us) the eye, given by yourself, with which we witnessed all your creative skill (concentrated) in a single limb of Śrī Kṛṣṇa (the Slayer of the demon Madhu) ! (21)

न नन्दसूनुः क्षणभङ्गसौहृदः समीक्षते नः स्वकृतातुरा बत ।
विहाय गेहान् स्वजनान् सुतान् पतींस्तदास्यमद्धोपगता नवप्रियः ॥२२॥
सुखं प्रभाता रजनीयमाशिषः सत्या बभूवुः पुरयोषितां ध्रुवम् ।
याः सम्प्रविष्टस्य मुखं व्रजस्पतेः पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥२३॥
तासां मुकुन्दो मधुमञ्जुभाषितैर्गृहीतचित्तः परवान् मनस्व्यपि ।
कथं पुनर्नः प्रतियास्यतेऽबला ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन् ॥२४॥
अद्य ध्रुवं तत्र दृशो भविष्यते दाशार्हभोजान्धकवृष्णिसात्वताम् ।
महोत्सवः श्रीरमणं गुणास्पदं द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥२५॥

Alas ! the Darling of Nanda (Himself) whose friendship is (but) momentary, and who is fond of the new, does not even gaze on us, who have been enslaved by the spell cast by Himself and who directly sought His service renouncing our homes, relations, sons and husbands ! (22) Happy will be the dawn following this night for the ladies of the city (of Mathurā); (nay,) their aspirations have been surely realized; (for) they will fondly gaze on the countenance—full of nectarean smiles exhibited by the corners of eyes—of Śrī Kṛṣṇa (the Lord of Vraja), even as He fearlessly enters the city. (23) How, then, will Śrī Kṛṣṇa (the Bestower of Liberation) return to us, helpless rustic women,—even though He has got other relations (too in Vraja), and although He is self-possessed,—when His mind is captivated by the utterances, sweet as honey, of those ladies (of Mathurā), and remains deluded by their bashful smiles and amorous glances ? (24) Today surely a grand feast awaits (in Mathurā) the eyes of the Daśārhas, the Bhojas, the Andhakas, the Vṛṣṇis and the Sātvatas,—who will behold Śrī Kṛṣṇa (the Son of Yaśodā, nicknamed as Devakī), the Spouse of Śrī (the goddess of beauty and prosperity) and the (one) Abode of (all) excellences,—as well as to the eyes of those that will see Him (driving) on the road (to Mathurā). (25)

मैतद्विधस्याकरुणस्य नाम भूदक्रूर इत्येतदतीव दारुणः ।
योऽसावनाश्वास्य सुदुःखितं जनं प्रियाप्रियं नेष्यति पारमध्वनः ॥२६॥

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अनार्द्रधीरेष समास्थितो रथं तमन्वमी च त्वरयन्ति दुर्मदाः ।
गोपा अनोभिः स्थविरैरुपेक्षितं दैवं च नोऽद्य प्रतिकूलमीहते ॥२७॥
निवारयामः समुपेत्य माधवं किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।
मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद् दैवेन विध्वंसितदीनचेतसाम् ॥२८॥
यस्यानुरागललितस्मितवल्गुमन्त्रलीलावलोकपरिरम्भणरासगोष्ठ्याम् ।
नीताः स्म नः क्षणमिव क्षणदा विना तं गोप्यः कथं न्वतितरेम तमो दुरन्तम् ॥२९॥
योऽह्नः क्षये व्रजमनन्तसखः परीतो गोपैर्विशन् खुररजश्छुरितालकस्रक् ।
वेणुं क्वणन् स्मितकटाक्षनिरीक्षणेन चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥३०॥

'Akrūra' (one who is not cruel) should not have been the name of such a ruthless fellow who is extremely hard-hearted in that he is going to take Śrī Kṛṣṇa (who is dearer than life) beyond the familiar path, not caring to comfort us (the womenfolk), sore distressed as we are. (26) Śrī Kṛṣṇa (whose mind is altogether devoid of the moisture of love) is (already) comfortably seated in the chariot and, following Him, these arrogant Gopas in their bullock-carts are urging Akrūra to make haste. (On top of it) the aged ones have grown indifferent (do not interfere). And Fate too is working against us today! (27) Let us politely approach Śrī Kṛṣṇa (a scion of Madhu) and stop Him. What harm can the elders of the race or our relations do to us, who stand deprived by Providence of Śrī Kṛṣṇa's company,—which could not be easily forgone even for half a second,—and are (so) distressed in mind? (28) How shall we, O cowherd women, be able in fact to get over the anguish of separation,—which is so difficult to overcome,—without Him in whose company a number of nights were spent by us as an instant in the Rāsa assembly enlivened by His winsome smiles, charming whispers, playful glances and embraces, all of which were inspired by His love? (29) How can we really survive without Him who,—while entering Vraja at the close of the day, accompanied by Balarāma (who is possessed of infinite strength) and surrounded by cowherd boys and playing on the flute, His curly locks and wreaths of flowers covered all over with the dust raised by the hoofs of the cows,—used to captivate our mind with His sidelong glances full of smiles? (30)

श्रीशुक उवाच

एवं ब्रुवाणा विरहातुरा भृशं व्रजस्त्रियः कृष्णविषक्तमानसाः ।
विसृज्य लज्जां रुरुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति ॥३१॥
स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ । अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥३२॥
गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः । आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ॥३३॥
गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः । प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ॥३४॥
तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः । सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥३५॥
यावदालक्ष्यते केतुर्यावद् रेणू रथस्य च । अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥३६॥
ता निराशा निवव्रतुर्गोविन्दविनिवर्तने । विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम् ॥३७॥

Śrī Śuka went on: Talking (to one another) in this strain and sore afflicted at the thought of separation, the women of Vraja,—whose mind was deeply attached to Śrī Kṛṣṇa,—cried loudly, casting all bashfulness to the winds, "O Protector of cows, O Kṛṣṇa (who was tied at the waist with a string by mother

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Yaśodā), O Scion of Madhu !" (31) In spite of the womenfolk (of Vraja) wailing as aforesaid, now that the sun had risen, Akrūra,—who had (just) finished his (Sandhyā) prayers to the sun-god and other devotions,—presently drove his chariot (in the direction of Mathurā). (32) The Gopas headed by Nanda thereupon closely followed him in their bullock-carts taking (with them) abundant presents including pitchers full of the yield of cows (in the shape of milk, curds and ghee). (33) The cow-herd women too followed their beloved Śrī Kṛṣṇa (to a short distance) and delighted (to some extent by His turning round and casting loving glances at them) they paused (awhile) awaiting the Lord's message in reply to theirs (which had evidently been sent by them through some special messenger). (34) Observing them suffering agony as aforesaid at His departure, Śrī Kṛṣṇa (the foremost of the Yadus) comforted them with messages full of love, sent through a messenger, saying "I shall come (back) !" (35) As long as the flag (of Śrī Kṛṣṇa's chariot) was visible and so long as the dust raised by the chariot continued to be seen, the Gopīs,—who had sent their mind after the Lord,—were seen (standing) like so many painted figures. (36) Hopeless of Govinda's return, they (all) retraced their steps and, rid of grief (by His loving assurances) passed their days and nights celebrating in songs the pastimes of their beloved Lord. (37)

भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप । रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥३८॥
तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम् । वृक्षषण्डमुपव्रज्य सरामो रथमाविशत् ॥३९॥
अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि । कालिन्द्या ह्रदमागत्य स्नानं विधिवदाचरत् ॥४०॥
निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् । तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥४१॥
तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः । तर्हि स्वित् स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ॥४२॥
तत्रापि च यथापूर्वमासीनौ पुनरेव सः । न्यमज्जद् दर्शनं यन्मे मृषा किं सलिले तयोः ॥४३॥
भूयस्तत्रापि सोऽद्राक्षीत् स्तूयमानमहीश्वरम् । सिद्धचारणगन्धर्वैरसुरैर्नतकन्धरैः ॥४४॥
सहस्रशिरसं देवं सहस्रफणमौलिनम् । नीलाम्बरं बिसश्वेतं शृङ्गैः श्वेतमिव स्थितम् ॥४५॥
तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् । पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥४६॥
चारुप्रसन्नवदनं चारुहासनिरीक्षणम् । सुभ्रून्नसं चारुकर्ण सुकपोलारुणाधरम् ॥४७॥
प्रलम्बपीवरभुजं तुङ्गांसोरःस्थलश्रियम् । कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम् ॥४८॥
बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् । चारुजानुयुगं चारुजङ्घायुगलसंयुतम् ॥४९॥
तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् । नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्पादपङ्कजम् ॥५०॥
सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः । कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥५१॥
भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥५२॥
सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः । सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥५३॥
प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः । स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः ॥५४॥
श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर्जया । विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥५५॥

(On this side) the Lord, for His part, safely reached (about noon) with Balarāma and Akrūra, O protector of men, (the bank of) the Kālindī, that washes off (all) sin, in His chariot, swift as wind. (38) Washing there His hands and feet etc. and drinking of its sweet water green as an emerald, He went near a cluster of trees (where the chariot was made to stand) and got into

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the chariot along with Balarāma. (39) Helping the two Brothers to get into the chariot and taking leave of Them, Akrūra returned (for his midday devotions) to the pool (known by the name of Ananta-Tīrtha or Brahmahrada) in the Yamunā and performed his ablutions with due ceremony. (40) Plunging in that water and muttering the (holy) Gāyatrī-Mantra (the essence of the eternal Veda), Akrūra beheld (in the water) the same Balarāma and Śri Kṛṣṇa seated together. (41) (He said to Himself), "How can the two Sons of Ānakadundubhi, who are seated in the chariot, be here ? In that case (if they are really here), they should not be in the chariot." Saying so he emerged from the water and perceived the two Brothers seated even there (in the chariot) as heretofore. He (therefore) took a plunge again saying (to himself), "Is my having seen Them in the water false ?" (42-43) This time he saw in that very water, being glorified by Siddhas, Chāraṇas, Gandharvas and Asuras with bent heads, the thousand-headed god Śeṣa (the lord of serpents), —with his thousand hoods protected by (the same number of) diadems—,clad in blue (Silk), (himself) white as a lotus fibre and rooted (there) like Mount Kailāsa (the silvery mountain) with its (golden) peaks (corresponding to the diadems of Śeṣa). (44-45) He (further) beheld on the coils of the serpent-god Lord Viṣṇu (the Supreme Person), dark-brown as a cloud, clad in yellow silk, possessed of four arms and eyes reddish like lotus petals, and looking (very) serene. (46) He wore a lovely and cheerful countenance with winsome smiles and glances, shapely eyebrows, a prominent nose, beautiful ears, charming cheeks and ruddy lips. (47) He had pretty long and plump arms, high shoulders, a breast which is the abode of Śrī, a conch-shaped neck, a deep navel and a belly shaped like a leaf (of the Indian fig tree) and marked with folds. (48) He had bulky buttocks and hips and a pair of thighs, tapering like the outer edge of the hand from the wrist to the root of the little finger, a pair of well-formed knees as well as a pair of shapely shanks. (49) He had prominent ankles and was enveloped with rays of light radiating from the ruddy nails (of His toes) and had lotus-like feet charming with toes and a pair of big toes tender as petals. (50) He shone resplendent with a diadem, bracelets and armlets set with most valuable gems, as well as with a girdle, a sacred thread, necklaces and pairs of anklets and ear-rings, and held a lotus (in one of His hands) and a conch, a discus and a mace (in the others). His breast was distinguished with a white curl of hair, the Kaustubha gem shining at His neck, and was adorned with a garland of sylvan flowers. (51-52) He was being glorified through praises expressive of divergent sentiments by attendants, the foremost of whom were Sunanda and Nanda (and who severally occupied the four quarters and the four intermediate points), the sage Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra, all of whom including Sanaka, were standing behind the Lord), the chiefs of gods, headed by Brahmā and Lord Śiva (all of whom occupied a position to His right), the nine foremost Brahmans (Marīchi and others, who stood to His left), as well as by the foremost of the Lord's devotees of pure mind, such as Prahrāda, Nārada and the Vasu (Uparichara by name, all of whom stood in front of the Lord). (53-54) He was (also) waited upon (in living forms) by Śrī (the goddess of beauty and good fortune), Puṣṭi (the goddess presiding over nutrition), Saraswatī (the goddess presiding over speech), Kānti (the goddess presiding over splendour), Kīrti (the goddess presiding over glory), Tuṣṭi (the goddess presiding over contentment), Ilā (Goddess Earth), Ūrjā (the goddess presiding over omnipotence), Vidyā (the goddess presiding over spiritual enlightenment conducive to Liberation), Avidyā (the

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goddess presidlng over nescience, which binds the Jīva to mundane existence), Śaktī (the foremost of all divine energies, going by the name of Hlādinī or the delighting potency) and Māyā (the Cause of Vidyā and Avidyā both). (55)

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः । हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥५६॥
गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः । प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥५७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरप्रतियाने एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

Extremely rejoiced to perceive the Lord and summoning his presence of mind, Akrūra (who belonged to the Sātvata clan) and was full of supreme devotion, greeted the Lord with his head (bent low), and with joined palms and a concentrated mind slowly proceeded to extol the Lord in a voice choked with emotion, his hair standing on end and his mind and eyes moistened with love. (56-57)

Thus ends the thirty-ninth discourse, forming part of the story of Akrūrā's withdrawal (to Mathurā), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चत्वारिंशोऽध्यायः

Akrūra's Eulogy (of the Lord)

अक्रूर उवाच

नतोऽस्म्यहं त्वाखिलहेतुहेतुं नारायणं पूरुषमाद्यमव्ययम् ।
यन्नाभिजातादरविन्दकोशाद् ब्रह्माऽऽविरासीद् यत एष लोकः ॥ १ ॥
भूस्तोयमग्निः पवनः खमादिर्महानजादिर्मन इन्द्रियाणि ।
सर्वेन्द्रियार्था विबुधाश्च सर्वे ये हेतवस्ते जगतोऽङ्गभूताः ॥ २ ॥
नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोऽनात्मतया गृहीताः ।
अजोऽनुबद्धः स गुणैरजाया गुणात् परं वेद न ते स्वरूपम् ॥ ३ ॥
त्वां योगिनो यजन्त्यद्धा महापुरुषमीश्वरम् । साध्यात्मं साधिभूतं च साधिदैवं च साधवः ॥ ४ ॥
त्रय्या च विद्यया केचित् त्वां वै वैतानिका द्विजाः । यजन्ते विततैर्यज्ञैर्नानारूपामराख्यया ॥ ५ ॥
एके त्वाखिलकर्माणि संन्यस्योपशमं गताः । ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥ ६ ॥
अन्ये च संस्कृतात्मानो विधिनाभिहितेन ते । यजन्ति त्वन्मयास्त्वां वै बहुमूर्त्येकमूर्तिकम् ॥ ७ ॥
त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम् । बह्वाचार्यविभेदेन भगवन् समुपासते ॥ ८ ॥
सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम् । येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो ॥ ९ ॥
यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो । विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः ॥१०॥

Akrūra prayed : I bow to You, Lord Nārāyaṇa, the most ancient and undecaying Person, the Cause of all causes (the Mahat-tattva and so on), from the lotus bud sprung from whose navel emerged Brahmā, from whom evolved this creation (both animate and inanimate) ! (1) Whatever causes there are, *viz*, the earth, water, fire, the air, ether and its cause (Ahankāra), the Mahat-tattva (the principle of cosmic

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intelligence), Prakṛti (primordial Matter) as well as its Cause (the Spirit), the mind, the Indriyas (the five senses of perception and the five organs of action), the objects of all the (five) senses as well as the deities (presiding over them) have all evolved from Your (divine) Person. (2) (All) these (causes), Prakṛti and so on, which are (objectively) perceived, fail to know Your essential character because of their being material (other than the Spirit); while You are the Spirit. The celebrated Brahmā (too) who is conditioned by the modes of Prakṛti, is unable to know Your reality, which lies beyond the three Guṇas. (3) (Yet) pious Yogīs (those given to contemplation) directly worship (and thereby seek to attain) You as indwelling the (diverse) limbs of the body (the eye, the heart and so on), (nay,) informing all material bodies and presiding over the bodies of the (various) gods, the Inner Controller and Ruler of the universe. (4) Some Brahmans given to sacrificial performance worship You alone under the name of gods invested with different forms, through extensive sacrifices as revealed by the three Vedas (Ṛk, Yajus and Sāma). (5) Some men of wisdom, who have developed dispassion, worship You, the embodiment of (pure) consciousness, through sacrifice in the form of spiritual enlightenment (consisting of absorption into the Self), renouncing all actions (in the form of worldly as well as religious duties). (6) And, having consecrated themselves (through initiation in the various forms of worship), and (fully) absorbed in You, others worship You in a plurality of forms (*viz*, Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha) or in one form (that of Nārāyaṇa) according to the procedure taught by Yourself (in Tantric works such as the Pāñcharātra). (7) Others (the votaries of Lord Śiva) duly worship You alone in the form of Śiva along the lines recommended by Śiva (Himself), (of course,) differing in detail according to the teachings of a plurality of teachers, O almighty Lord ! (8) Even those who are devoted to other (minor) deities, although they look upon those gods as other than You, O Lord, all worship You alone, the almighty God representing all the gods (in Your Person). (9) (Just) as rivers having their source in a mountain and made full by the god of rain (and branching forth into so many streams), O Lord, find their way into the ocean from all sides, so do all paths ultimately lead to You alone. (10)

सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणाः । तेषु हि प्राकृताः प्रोता आब्रह्मस्थावरादयः ॥११॥
तुभ्यं नमस्तेऽस्त्वविषक्तदृष्टये सर्वात्मने सर्वधियां च साक्षिणे ।
गुणप्रवाहोऽयमविद्यया कृतः प्रवर्तते देवनृतिर्यगात्मसु ॥१२॥
अग्निर्मुखं तेऽवनिरङ्घ्रिरीक्षणं सूर्यो नभो नाभिरथो दिशः श्रुतिः ।
द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः कुक्षिर्मरुत् प्राणबलं प्रकल्पितम् ॥१३॥
रोमाणि वृक्षौषधयः शिरोरुहा मेघाः परस्यास्थिनखानि तेऽद्रयः ।
निमेषणं रात्र्यहनी प्रजापतिर्मेढ्रस्तु वृष्टिस्तव वीर्यमिष्यते ॥१४॥
त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः सपाला बहुजीवसंकुलाः ।
यथा जले संजिहते जलौकसोऽप्युदुम्बरे वा मशका मनोमये ॥१५॥
यानि यानीह रूपाणि क्रीडनार्थं बिभर्षि हि । तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः ॥१६॥
नमः कारणमत्स्याय प्रलयाब्धिचराय च । हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥१७॥
अकूपाराय बृहते नमो मन्दरधारिणे । क्षित्युद्धारविहाराय नमः सूकरमूर्त्तये ॥१८॥
नमस्तेऽद्भुतसिंहाय साधुलोकभयापह । वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥१९॥

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नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे । नमस्ते रघुवर्याय रावणान्तकराय च ॥२०॥
नमस्ते वासुदेवाय नमः संकर्षणाय च । प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥२१॥
नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने । म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥२२॥

Sattva, Rajas and Tamas are the (three) modes of Your (own) Prakṛti (energy). Hence those endowed with a material body,—from inanimate creatures (trees etc.) to Brahmā (the creator),—(ultimately) enter into them (and they into Prakṛti, the latter merging in You. In this way all the gods finally enter into You.) (11) (My) salutation be to You, whose mind is unattached, identified as You are with all and the witness of all minds! This stream of the (three) Guṇas (in the form of the cycle of birth and death), brought about by Avidyā (an energy of Yours that veils one's essential character), operates (only) on those that are identified with a celestial, human or sub-human form. (12) Fire has been conceived (by Your worshippers for the purpose of meditation) to be Your mouth, the earth as Your feet, the sun as Your eye, the sky as Your navel, and the quarters as Your ears, the highest heaven (the abode of Brahmā) as the top part of Your head, the chiefs of gods (Indra and others) as Your arms, the oceans as Your abdomen and the air as Your life-breath and strength. (13) Trees and annual plants are looked upon as the hair on Your body, clouds as Your locks, the mountains as the bones and nails of Your transcendent Self, day and night as the twinkling of Your eyes, Brahmā (the lord of creation) as Your *membrum virile* and rainfall as Your semen. (14) Conceived in You, the perfect and imperishable person, who can (only) be hinted at by the mind, the (numberless) universes—teeming with innumerable Jīvas (embodied beings)—with their guardians move about like the eggs of tiny aquatic creatures in water or even like the (tiny) insects in (the interior of) an Udumbara fruit. (15) With their grief dispelled by the thought of the several forms You assume (from time to time) for the sake of sport, people sing Your glory with delight. (16) Hail to You, who appeared as the divine Fish from a definite motive and roamed through the ocean that deluged the world at the time of universal dissolution. Salutation to You, the Slayer of (the demons) Madhu and Kaiṭabha in the person of Hayagrīva (the Lord manifested with the head and neck of a horse). (17) Hail to You as the gigantic Tortoise that supported Mount Mandara (on His back). Salutation to You in the form of the divine Boar that sported (in the ocean) for lifting up the earth. (18) Hail to You in the form of a weird lion (half man and half lion), O Dispeller of the fears of the righteous! Salutation to You, again, as the divine Dwarf, who covered (all) the three worlds in one stride. (19) Hail to You in the form of Paraśurāma (the Lord of the Bhṛgus), who cut down the forest of haughty Kṣatriyas! Salutation to You as Śrī Rāma (the Chief of the Raghus), who put an end to Rāvaṇa! (20) Hail, hail to You, manifested in the (four divine) forms of Vāsudeva (Śrī Kṛṣṇa), Sankarṣaṇa (Balarāma), Pradyumna* (Śrī Kṛṣṇa's Son) and Aniruddha (Pradyumna's Son)! Salutation to You, the Protector of the Sātvatas. (21) Hail to You as Lord Buddha, who was (altogether) faultless (though His gospel ran counter to the teachings of the Vedas) and who deluded the Daityas and the Dānavas (by preaching an anti-Vedic doctrine)!

* Even though Pradyumna and Aniruddha were not yet born, Akrūra refers here to Their eternal forms which are only brought to light during Their descent in the world of matter.

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Salutation to You in the form of Lord Kalki, (who is going to appear towards the end of Kaliyuga as) the Destroyer of Kṣatriyas, who will have well-nigh been reduced to the position of Mlechchhas !* (22)

भगवञ्जीवलोकोऽयं मोहितस्तव मायया । अहंममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु ॥२३॥
अहं चात्मात्मजागारदारार्थस्वजनादिषु । भ्रमामि स्वप्नकल्पेषु मूढः सत्यधिया विभो ॥२४॥
अनित्यानात्मदुःखेषु विपर्ययमतिर्ह्यहम् । द्वन्द्वारामस्तमोविष्टो न जाने त्वाऽऽत्मनः प्रियम् ॥२५॥
यथाबुधो जलं हित्वा प्रतिच्छन्नं तदुद्भवैः । अभ्येति मृगतृष्णां वै तद्वत् त्वाहं पराङ्मुखः ॥२६॥
नोत्सहेऽहं कृपणधीः कामकर्महतं मनः । रोद्धुं प्रमाथिभिश्चाक्षैर्ह्रियमाणमितस्ततः ॥२७॥
सोऽहं तवाङ्घ्र्युपगतोऽस्म्यसतां दुरापं तच्चाप्यहं भवदनुग्रह ईश मन्ये ।
पुंसो भवेद् यर्हि संसरणापवर्गस्त्वय्यब्जनाभ सदुपासनया मतिः स्यात् ॥२८॥
नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे । पुरुषेशप्रधानाय ब्रह्मणेऽनन्तशक्तये ॥२९॥
नमस्ते वासुदेवाय सर्वभूतक्षयाय च । हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥३०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धेऽक्रूरस्तुतिर्नाम चत्वारिंशोऽध्यायः ॥ ४० ॥

O Lord, infatuated by Your Māyā (deluding potency) and (consequently) clinging to the body and those connected with it (which are all devoid of reality) as the very self and as one's own (respectively), this (entire) world of living beings is made to revolve in the maze of Karma. (23) I too revolve in the domain of the body, offspring, homestead, wife, wealth, relations and so on,—which are all (false) like a dream,—thinking them to be real, a fool that I am, O almighty Lord ! (24) Holding as a matter of fact a contrary view with regard to the transient and to that which is not the Self as well as about that which is rooted in sorrow (or in other words mistaking that which is transient to be eternal, that which is not the self as one's own self and that which is full of sorrow as an embodiment of joy) and taking delight in pairs of opposites I am unable to know You, who are dear to me, enveloped as I am in (the darkness of) ignorance. (25) (Even) as an ignorant person would actually run after a mirage, abandoning water screened by its own products (*viz*, duck-weeds and other aquatic plants), so have I turned my face towards the body etc., leaving You. (26) Possessed of a poor understanding (clouded by an appetite for sensuous pleasures), I am not able to restrain my mind, agitated as it is by cravings and activities (of various kinds) and dragged here and there by the turbulent senses. (27) As such I have sought as my refuge Your feet, which are (so) difficult of access to the unrighteous. This too I think is possible (only) with Your grace; (for) devotion to You comes through the service of holy men (only) when the end of (the cycle of) birth and death for a man draws near, O Lord with a lotus sprung from Your navel ! (28) Hail to You who are all perfect and possessed of endless potencies, are invested with a body consisting of (pure) consciousness, the Source of all knowledge and the Ruler of all those (*viz*, the Time-Spirit Karma, nature and so on) that control (the destiny of) the Jīva !

* A Mlechchha has been characterized by Baudhāyana, a Hindu law-giver, as follows:—

गोमांसखादको यस्तु विरुद्धं बहु भाषते । धर्माचारविहीनश्च म्लेच्छ इत्यभिधीयते ॥

"He who eats beef and indulges in self-contradictory statements, and is devoid of righteousness and purity of conduct is called a Mlechchha."

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(29) Salutation to You, the Deity presiding over the intellect (in the form of Vāsudeva), the Abode of all created beings (in the form of Lord Sankarṣaṇa, the Deity presiding over the ego-sense, which is the sustainer of all living creation)! Hail to You, O Ruler of the senses in the forms of Pradyumna and Aniruddha (the deities presiding over reason and the mind respectively)! (Pray,) protect me, fallen at Your feet, O Lord! (30)

Thus ends the fortieth discourse, entitled "Akrūra's Eulogy (of the Lord)" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकचत्वारिंशोऽध्यायः

Discourse XLI

Entry into Mathurā (of Śrī Kṛṣṇa and Balarāma)

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः । भूयः समाहरत् कृष्णो नटो नाट्यमिवात्मनः ॥ १ ॥
सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्ज्य सत्वरः । कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत् ॥ २ ॥
तमपृच्छद्धृषीकेशः किं ते दृष्टमिहाद्भुतम् । भूमौ वियति तोये वा तथा त्वां लक्षयामहे ॥ ३ ॥

Śrī Śuka began again: Having shown (to Akrūra) His (Nārāyaṇa's) form under water, Lord Śrī Kṛṣṇa withdrew it again, (even) while he was eulogizing Him, (just) as an actor would wind up his part. (1) Perceiving the vision withdrawn and emerging from the water, Akrūra also hurriedly finished all his unavoidable routine of devotions, and returned wonder-struck to the chariot. (2) Śrī Kṛṣṇa (the Ruler of the senses) asked him, "What wonder did you see (just) now on earth, in the heavens or in the water (of the Yamunā)? (From your moist and blooming eyes and cheerful countenance etc.) we conclude you to have witnessed some thing unusual. (3)

अक्रूर उवाच

अद्भुतानीह यावन्ति भूमौ वियति वा जले । त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः ॥ ४ ॥
यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले । तं त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् ॥ ५ ॥
इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः । मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥ ६ ॥
मार्गे ग्रामजना राजंस्तत्र तत्रोपसंगताः । वसुदेववसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः ॥ ७ ॥
तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः । पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ॥ ८ ॥
तान् समेत्याह भगवानक्रूरं जगदीश्वरः । गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव ॥ ९ ॥
भवान् प्रविशतामग्रे सहयानः पुरीं गृहम् । वयं त्विहावमुच्याथ ततो द्रक्ष्यामहे पुरीम् ॥ १० ॥

Akrūra replied: "Whatever wonders there are on this earth, in the firmament or in water exist in You (alone), who ensoul the universe. What wonder can, therefore, remain unseen by me, when I am directly looking at You? (4) When I am gazing on Yourself, in whom all marvels exist, O infinite Lord, what miracle could have been seen by me (elsewhere, *viz*,) on this earth, in the sky

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or in water ?" (5) Observing thus, Akrūra (the son of Gāndinī*) drove his chariot and brought Balarāma and Śrī Kṛṣṇa to Mathurā at the decline of day. (6) People from the country, O king, who flocked at every stage on the road, felt delighted to behold the two Sons of Vasudeva and could not withdraw their eyes (from Them). (7) Meanwhile the people of Vraja, headed by Nanda, the chief of the cowherds, (who had left the main road when they found Akrūra tarrying on the bank of the Yamunā, and taken a shorter route) reached a garden in the precincts of the city in advance and stood waiting (there for Balarāma and Śrī Kṛṣṇa). (8) Having joined them, Lord Śrī Kṛṣṇa (the Ruler of the universe) clasped with His own hand the hand of Akrura, who stood bent low with reverence, and spoke to him as though laughing heartily :—(9) "Enter you the city in advance with the chariot and return home. We, however, shall presently take down our things here and having rested awhile shall then visit the city." (10)

अक्रूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो । त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥११॥
आगच्छ याम गेहान् नः सनाथान् कुर्वधोक्षज । सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम ॥१२॥
पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् । यच्छौचेनानुतृप्यन्ति पितरः साग्नयः सुराः ॥१३॥
अवनिज्याङ्घ्रियुगलमासीच्छ्लोक्यो बलिर्महान् । ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु या ॥१४॥
आपस्तेऽङ्घ्र्यवनेजन्यस्त्रींल्लोकान्छुचयोऽपुनन् । शिरसाधत्त याः शर्वः स्वर्याताः सगरात्मजाः ॥१५॥
देवदेव जगन्नाथ पुण्यश्रवणकीर्तन । यदूत्तमोत्तमश्लोक नारायण नमोऽस्तु ते ॥१६॥

Akrūra submitted: Bereft of You both I shall not enter Mathurā, O Lord ! You ought not to abandon me, Your devotee, my master, (so) fond of Your votaries. (11) Come, let us (all) go (together). (Pray,) grace our house, O Lord who are above sense-perception, with the presence of its master (in You), visiting it along with Balarāma (Your elder Brother) as well as with Your near and dear ones and (other) cowherds, O best Friend ! (12) (Please) sanctify our house, householders as we are, with the dust of Your feet. With the water washing Your feet (and collected in a basin in one's house or flowing in the form of the holy Gangā) the manes as well as the gods including the fire-god get eternally propitiated (if it is offered to them by way of Tarpaṇa). (13) (Nay,) by washing both Your feet (the celebrated demon king) Bali not only became worthy of (sacred) renown and great (in point of merits) but (also) attained incomparable affluence and power as well as the goal which is reached by those exclusively devoted to You. (14) The waters that washed Your feet (when You measured the earth and heaven in a couple of strides, and which flowed in the form of the holy Gangā) and were (thus) hallowed (beyond all measure) sanctified all the three worlds (through which the Gangā flows), the (great) Lord Śiva (the Destroyer of the universe) bore† them on His head and the (famous) sons of Sagara ascended to heaven (by contact of their remains with those sacred waters). (15) (My) salutation be to You, O Lord of the universe, adored (even) by the gods, the hearing and recital of whose praises brings (supreme) merit, O jewel among the Yadus, O Nārāyaṇa of excellent renown ! (16)

* The name of Akrūra's mother.

† *Vide* IX. ix. 9.

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श्रीभगवानुवाच

आयास्ये भवतो गेहमहमार्यसमन्वितः । यदुचक्रद्रुहं हत्वा वितरिष्ये सुहृत्प्रियम् ॥१७॥

The glorious Lord said: Accompanied by My elder brother, I shall visit your house (only) when I have slain Kaṃsa (the enemy of Yadu's race), and bring delight to My (other) relations (as well). (17)

श्रीशुक उवाच

एवमुक्तो भगवता सोऽक्रूरो विमना इव । पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ ॥१८॥
अथापराह्णे भगवान् कृष्णः संकर्षणान्वितः । मथुरां प्राविशद् गोपैर्दिदृक्षुः परिवारितः ॥१९॥
ददर्श तां स्फाटिकतुङ्गगोपुरद्वारां बृहद्धेमकपाटतोरणाम् ।
ताम्रारकोष्ठां परिखादुरासदामुद्यानरम्योपवनोपशोभिताम् ॥२०॥
सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः श्रेणीसभाभिर्भवनैरुपस्कृताम् ।
वैदूर्यवज्रामलनीलविद्रुमैर्मुक्ताहरिद्भिर्वलभीषु वेदिषु ॥२१॥
जुष्टेषु जालामुखरन्ध्रकुट्टिमेष्वाविष्टपारावतबर्हिनादिताम् ।
संसिक्तरथ्यापणमार्गचत्वरां प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् ॥२२॥
आपूर्णकुम्भैर्दधिचन्दनोक्षितैः प्रसूनदीपावलिभिः सपल्लवैः ।
सवृन्दरम्भाक्रमुकैः सकेतुभिः स्वलंकृतद्वारगृहां सपट्टिकैः ॥२३॥

Śrī Śuka continued: Thus spoken to by the Lord, the aforesaid Akrūra entered the city like one sad at heart and, having apprised Kaṃsa of what he had done, returned home. (18) Accompanied by Sankarṣaṇa (Balarāma) and surrounded by the (other) cowherds, Lord Śrī Kṛṣṇa, who was eager to have a look at the city, fearlessly entered Mathurā the next afternoon. (19) (Presently) He saw the city with high gateways (in its fortification wall) and portals (of its houses), made of crystal and fitted with huge doors of gold and embellished with ornamental arches—also of gold—over them. It had granaries etc. of copper and brass, had been rendered difficult of access by a moat and was adorned with gardens and delightful parks. (20) It was (further) graced with sheds of gold erected on the cross roads, mansions and rest-houses also of gold, halls for the meeting together of individuals following a particular trade and other (public) buildings, and was resonant with the noise of pigeons and peacocks perched on small wooden sheds erected in front of houses, platforms under them air-holes and pavements, (all) inlaid with cat's-eyes, diamonds, crystals, sapphires, corals, pearls and emeralds. Its roads, market-places, streets and quadrangles were profusely sprinkled with water and it was strewn with flowers, sprouts (of barley), parched paddy and rice-grains. (21-22) The entrances of its houses were artistically adorned (on both sides) with a pitcher full of water and sprinkled with curds and sandal-paste, (nay,) surrounded with rows of flowers and crowned with rows of lights, with (bunches of) leaves thrust into their mouth and strips of silk tied round their necks and with (trunks of) plantain, and areca-nut trees along with bunches of fruits fixed beside them and (festive) flags hoisted near them. (23)

तां सम्प्रविष्टौ वसुदेवनन्दनौ वृतौ वयस्यैर्नरदेववर्त्मना ।
द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो हर्म्याणि चैवारुरुहुर्नृपोत्सुकाः ॥२४॥

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काश्चिद् विपर्यग्धृतवस्त्रभूषणा विस्मृत्य चैकं युगलेष्वथापराः ।
कृतैकपत्रश्रवणैकनूपुरा नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम् ॥२५॥
अश्नन्त्य एकास्तदपास्य सोत्सवा अभ्यज्यमाना अकृतोपमज्जनाः ।
स्वपन्त्य उत्थाय निशम्य निःस्वनं प्रपाययन्त्योऽर्भमपोह्य मातरः ॥२६॥
मनांसि तासामरविन्दलोचनः प्रगल्भलीलाहसितावलोकनैः ।
जहार मत्तद्विरदेन्द्रविक्रमो दृशां ददच्छ्रीरमणात्मनोत्सवम् ॥२७॥
दृष्ट्वा मुहुःश्रुतमनुद्रुतचेतसस्तं तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः ।
आनन्दमूर्तिमुपगुह्य दृशाऽऽत्मलब्धं हृष्यत्त्वचो जहुरनन्तमरिंदमाधिम् ॥२८॥
प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः । अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ ॥२९॥
दध्यक्षतैः सोदपात्रैः स्रग्गन्धैरभ्युपायनैः । तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥३०॥
ऊचुः पौरा अहो गोप्यस्तपः किमचरन् महत् । या ह्येतावनुपश्यन्ति नरलोकमहोत्सवौ ॥३१॥

Eager to have a look at the two Sons of Vasudeva,—who had duly entered the city by the main road and were surrounded by Their companions,—the women of the city hurriedly came together (at every stage) and climbed up the mansions (lining the road), O protector of men ! (24) Some ran with their garments and jewels wrongly placed, while others came out forgetting one of the ornaments worn in pairs. Some left with ornaments (only) on one ear and with anklet only on one ankle, while others painted only one of their eyes (with collyrium), omitting (in their hurry) to paint the other. (25) Full of joy some, who were taking their meal, went away leaving it; others, who were being smeared with oil, came away without taking their bath. Some, who were lying asleep, sprang on their feet as soon as they heard the noise (of the spectators at Their arrival); while mothers, who were fondly suckling their babe, sallied forth leaving the child (crying). (26) Possessed of the gait of a lordly elephant in rut, Śrī Kṛṣṇa (of lotus-like eyes) captivated their mind by His smiles and glances full of charming sport, providing a feast to their eyes by (the sight of) His (divine) personality, the delight of Śrī (the goddess of beauty and prosperity). (27) Beholding Him, who had already been heard of (by them) many a time (before), and feeling honoured by being sprinkled with the nectar of His penetrating glances and unreserved smiles, the women of Mathurā, whose mind had already taken wings after Him, (mentally) embraced that Embodiment of Bliss, —now that He had been ushered into their mind through (the gateway of) their eyes,—thrilling all over (with joy), and shed their agony (of separation from Him), which knew no bounds, O queller of your foes (in the shape of lust and so on) ! (28) Standing on the top of mansions, their lotus-like faces blooming with delight, the women covered Bala and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) with showers of flowers (which embodied as it were their affectionate feelings towards the two Brothers). (29) At every step overjoyed Brahmans worshipped the two Brothers with curds and unbroken grains of rice (with which they adorned Their foreheads as a mark of auspiciousness), garlands and perfumes (of various kinds), offerings (in the shape of sweets, fruits etc.) as well as with vessels full of water (for washing Their hands and feet with). (30) The women of the city said (to one another), "Oh, what great austerities did the cowherd women (of Vraja) perform, by virtue of which they

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actually behold without interruption the two Brothers who afford great delight to the human world ?" (31)

रजकं कंचिदायान्तं रङ्गकारं गदाग्रजः । दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च ॥३२॥
देह्यावयोः समुचितान्यङ्ग वासांसि चार्हतोः । भविष्यति परं श्रेयो दातुस्ते नात्र संशयः ॥३३॥
स याचितो भगवता परिपूर्णेन सर्वतः । साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः ॥३४॥
ईदृशान्येव वासांसि नित्यं गिरिवनेचराः । परिधत्त किमुद्वृत्ता राजद्रव्याण्यभीप्सथ ॥३५॥
यात शु बालिशा मैवं प्रार्थ्यं यदि जिजीविषा । बध्नन्ति घ्नन्ति लुम्पन्ति दृप्तं राजकुलानि वै ॥३६॥
एवं विकत्थमानस्य कुपितो देवकीसुतः । रजकस्य कराग्रेण शिरः कायादपातयत् ॥३७॥
तस्यानुजीविनः सर्वे वासःकोशान् विसृज्य वै । दुद्रुवुः सर्वतो मार्गं वासांसि जगृहेऽच्युतः ॥३८॥
वसित्वाऽऽत्मप्रिये वस्त्रे कृष्णः संकर्षणस्तथा । शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित् ॥३९॥

Seeing a certain washerman, who was (also) a dyer (of clothes), coming (that way), Śrī Kṛṣṇa (the elder Brother of Gada*) asked of him the very best and well-washed clothes (in the following words):—(32) "(Please) give Us both—who deserve the gift (from you)—eminently suitable clothes, O dear one ! The highest blessing will be yours if you make the gift: there is no doubt about it." (33) Solicited (thus) by the Lord, who was most perfect in every way, that extremely arrogant servant of Kaṃsa (the king of Mathurā), angrily and tauntingly replied (as follows):—(34) "Do you always wear such (excellent) clothes alone, roaming as you do on the mountain and in the woods, that, transcending all bounds of propriety, you dare seek to have royal goods ? (35) Get away soon, O foolish ones ! You should never make such requests if you wish to survive. The king's men actually put in bonds, slay and strip the insolent of their possessions." (36) While he was thus bragging, Śrī Kṛṣṇa (the Son of Devakī) got angry and severed the head of the washerman from his body with His finger-tips (alone). (37) Leaving the bundles of clothes, all his servants ran away in every direction and Śrī Kṛṣṇa (the immortal Lord) seized the clothes. (38) Putting on two pieces of cloth (each) of Their choice (one about the loins and the other across the shoulder baldricwise), Śrī Kṛṣṇa and Saṅkarṣaṇa distributed the rest among the (other) cowherds according to their liking, casting some to the ground. (39)

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् । विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः ॥४०॥
नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः । स्वलंकृतौ बालगजौ पर्वणीव सितेतरौ ॥४१॥
तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् ॥४२॥

Then, again, a weaver full of love adorned the two Brothers with ornaments of cloth of various colours in a befitting manner. (40) With Their decorations of divergent patterns Śrī Kṛṣṇa and Balarāma shone brightly like a pair of young elephants, one dark and the other white, tastefully adorned on a festive occasion. (41) Pleased with the weaver, the Lord conferred on him (a title to final beatitude in the shape of) similarity of form with Himself as well as great prosperity, (physical) strength, authority, God-consciousness and acuteness of the senses in the world. (42)

* The foremost of Śrī Kṛṣṇa's half-brothers (next to Balarāma), who was born of Devarakṣitā,—one of the thirteen wives of Vasudeva and a sister of Devakī,—who gave birth to nine sons, the eldest of whom was Gada. (*Vide* IX. xxiv. 52)

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ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥४३॥
तयोरासनमानीय पाद्यं चार्घ्यार्हणादिभिः । पूजां सानुगयोश्चक्रे स्वक्ताम्बूलानुलेपनैः ॥४४॥
प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो । पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् ॥४५॥
भवन्तौ किल विश्वस्य जगतः कारणं परम् । अवतीर्णाविहांशेन क्षेमाय च भवाय च ॥४६॥
नहि वां विषमा दृष्टिः सुहृदोर्जगदात्मनोः । समयोः सर्वभूतेषु भजन्तं भजतोरपि ॥४७॥
तावाज्ञापयतं भृत्यं किमहं करवाणि वाम् । पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥४८॥
इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः । शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥४९॥
ताभिः स्वलंकृतौ प्रीतौ कृष्णरामौ सहानुगौ । प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥५०॥
सोऽपि वव्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥५१॥
इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् । बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पुरप्रवेशो नाम एकचत्वारिंशोऽध्यायः ॥४१॥

Next the two Brothers went to the house of the florist Sudāmā. Seeing Them he respectfully rose and bowed (to Them) with his head placed on the ground. (43) Fetching a seat as well as water to wash Their feet with, he offered worship to Them along with Their followers with water to wash Their hands with and other articles of worship including garlands, betel-leaves seasoned with catechu, lime and areca-nut parings, and sandal-paste. (44) He submitted, "Thanks to Your advent, O Lord, fruitful is our birth and hallowed is our race (today)! Indeed the manes, the gods and the Ṛṣis (too) are pleased with me (for the same reason). (45) The ultimate Cause of the whole universe, You two, I understand, have appeared on this earth by Your own will for the protection as well as for the growth of the world. (46) Even though You love him (alone) who worships You, Your eye is never dicriminating inasmuch as You are the disinterested friends, (nay,) the (very) Self of the universe and the same to all created beings. (47) As such be pleased to command me (Your servant) both of You what service can I render to You. Indeed this constitutes a great boon to a man that he is entrusted by You with some service." (48) Saying so and divining the wishes of the Lord, O king of kings, Sudāmā, whose mind was full of joy, presented (to the two Brothers) garlands made of excellent flowers of superb fragrance. (49) Charmingly adorned with them along with Their followers and full of delight, Śrī Kṛṣṇa and Balarāma, the Bestowers of boons, conferred boons on the florist, who stood bent low (with reverence) and sought Their protection. (50) He too asked for (the gift of) unflinching devotion to Śrī Kṛṣṇa alone, the Self of all, as well as friendship with His devotees and supreme (disinterested) compassion for (all) created beings. (51) Having thus conferred his desired boon as well as a fortune that would grow in the hands of his posterity, (physical) strength, longevity, glory and splendour, the Lord departed (from that place) along with Balarāma (His elder Brother). (52)

Thus ends the forty-first discourse, entitled "Entry (of Śrī Kṛṣṇa and Balarāma) into Mathurā", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

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अथ द्विचत्वारिंशोऽध्यायः

Discourse XLII

A Description of the Amphitheatre for Wrestlers (set up by Kaṃsa)

श्रीशुक उवाच

अथ व्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपभाजनाम् ।
विलोक्य कुब्जां युवतीं वरानना पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ १ ॥
का त्वं वरोर्वेतदु हानुलेपनं कस्याङ्गने वा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति ॥ २ ॥

Śrī Śuka began again: Proceeding further along the main road, Śrī Kṛṣṇa (a scion of Madhu), who affords delight liberally to all, saw a hunchbacked young woman of comely appearance passing (that way) with a vessel full of sandal-paste (used for smearing one's body with) and laughingly questioned her (as follows):— (1) "Hallo ! who are you, O handsome woman ? And for whom is this sandal-paste intended ? (Please) tell us the truth. (Pray,) give us both the excellent paste; good will betide you not long afterwards through this (piece of service)." (2)

सैरन्ध्र्युवाच

दास्यस्म्यहं सुन्दर कंससम्मता त्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भावितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥ ३ ॥
रूपपेशलमाधुर्यहसितालापवीक्षितैः । धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥ ४ ॥
ततस्तावङ्गरागेण स्ववर्णेतरशोभिना । सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥ ५ ॥
प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननाम् । ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ ६ ॥
पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना । प्रगृह्य चुबुकेऽध्यात्ममुदनीनमदच्युतः ॥ ७ ॥
सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा । मुकुन्दस्पर्शनात् सद्यो बभूव प्रमदोत्तमा ॥ ८ ॥

The maid-servant replied: I am a maid-servant, Trivakrā* by name, esteemed by Kaṃsa for my art of preparing sandal-pastes, O pretty youth ! Sandal-paste prepared by me is much to the taste of Kaṃsa (the ruler of the Bhojas). Who else other than you two deserves (to have) it ? (3) Her mind bewitched by the comeliness and delicacy of form, loving disposition, laughter, conversation and penetrating glances of the two Brothers, the hunchback gave Them both the thick sandal-paste. (4) Painted (severally) with the pigment which shone in contrast with Their complexion and adorned the upper part of Their body, They then looked (most) charming. (5) The propitious Lord made up His mind to straighten the hunchback,—who was curved at three places, though possessed of a charming countenance,—(thereby) showing (to the world) the (immediate) reward of His sight. (6) Pressing the fore part of her feet with His own feet and supporting her chin on the two (*viz*, the index and middle) fingers, raised upwards, of His open (right) hand, Śrī Kṛṣṇa (the infallible Lord) straightened up her body. (7) By the (magic) touch of Śrī Kṛṣṇa (the Bestower of Liberation) she then turned at once into a most beautiful woman with a straight and symmetrical body, bulky hips and full breasts. (8)

* She was curved at three places, *viz*, the neck, the breast and the waist, Hence the name.

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ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् । उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया ॥ ९ ॥
एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे । त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ ॥१०॥
एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः । मुखं वीक्ष्यानुगानां च प्रहसंस्तामुवाच ह ॥११॥
एष्यामि ते गृहं सुभ्रूः पुंसामाधिविकर्शनम् । साधितार्थोऽगृहाणां नः पान्थानां त्वं परायणम् ॥१२॥
विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिक्पथैः । नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽर्चितः ॥१३॥
तद्दर्शनस्मरक्षोभादात्मानं नाविदन् स्त्रियः । विस्रस्तवासःकबरवलयालेख्यमूर्तयः ॥१४॥

Endowed with the wealth of beauty and good qualities, Trivakrā, who had the fire of love kindled in her heart, then smilingly submitted (as follows) to Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), pulling the end of His upper garment:—(9) "Come, O gallant youth, let us go home. I am unable to leave you here; (hence,) be gracious to me, whose mind has been robbed of its patience by you, O jewel among men!" (10) Being solicited by the woman thus, while Balarāma stood looking on, Śrī Kṛṣṇa gazed on the latter's face as well as on that of His followers and laughingly replied to her as follows:—(11) "Having accomplished my errand I shall call at your house, which assuages the agony of men, O pretty girl; (for) you are the last refuge of us shelterless wayfarers." (12) Dismissing her with honeyed words and proceeding (further) along the road, Śrī Kṛṣṇa along with Balarāma (His elder brother) was honoured by those following the trade of a merchant with various presents, betel-leaves seasoned with catechu, lime and areca-nut parings, garlands and sandal-paste. (13) Due to agitation (of mind) caused by love at His sight, the women (of Mathurā) forgot (all about) themselves. (Standing spell-bound) with their garments unsettled, bangles slipped off and braids loosened, they looked like painted figures. (14)

ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः । तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम् ॥१५॥
पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् । वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥१६॥
करेण वामेन सलीलमुद्धृतं सज्यं च कृत्वा निमिषेण पश्यताम् ।
नृणां विकृष्य प्रबभञ्ज मध्यतो यथेक्षुदण्डं मदकर्युरुक्रमः ॥१७॥
धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः । पूरयामास यं श्रुत्वा कंससन्त्रासमुपागमत् ॥१८॥
तद्रक्षिणः सानुचराः कुपिता आततायिनः । गृहीतुकामा आवव्रुर्गृह्यतां बध्यतामिति ॥१९॥
अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ । क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥२०॥
बलं च कंसप्रहितं हत्वा शालामुखात् ततः । निष्क्रम्य चेरतुर्हृष्टौ निरीक्ष्य पुरसम्पदः ॥२१॥
तयोस्तदद्भुतं वीर्यं निशाम्य पुरवासिनः । तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ ॥२२॥
तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान् । कृष्णरामौ वृतौ गोपैः पुराच्छकटमीयतुः ॥२३॥
गोप्यो मुकुन्दविगमे विरहातुरा या आशासताशिष ऋता मधुपुर्यभूवन् ।
सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं हित्वेतरान् नु भजतश्चकमेऽयनं श्रीः ॥२४॥
अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम् । ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥२५॥

Enquiring of the citizens about the place where the bow had been kept (for the purpose of a bow-sacrifice), Śrī Kṛṣṇa (the immortal Lord) then entered the sacrificial hall and beheld (there) the wonderful bow,—which resembled the rainbow (in point of size and picturesqueness, studded as it was with jewels of various colours), was guarded by many men, had been (duly) worshipped and was attended with a large fortune (in the shape of valuable gold ornaments),

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—and, even though being stopped by the men, He forcibly seized it. (15-16) Having strung the bow, which had (already) been playfully lifted (by Him) with His left hand, and pulling the string to its utmost capacity, Lord Śrī Kṛṣṇa (of immeasurable prowess) broke it in two in the middle in the twinkling of an eye,—while the men (guarding the bow) stood looking on,—(even) as an elephant in rut would snap a sugar-cane. (17) The crash of the bow, while it was being broken, filled heaven and earth and the intermediate region as well as the (four) quarters. Hearing it Kaṃsa was seized with consternation. (18) Full of wrath and eager to apprehend the Lord, the custodians of the bow along with their followers surrounded Him with their bows drawn (in order to kill Him), exclaiming: "Let the intruder be seized, let him be bound !" (19) Immediately perceiving them to be of wicked intent, Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) grew angry and, seizing the two pieces of the (broken) bow, made short work of them. (20) Having also destroyed a detachment sent by Kaṃsa the two Brothers came away through the entrance of the amphitheatre and roamed about delighted to witness the wealth of the city. (21) Perceiving such wonderful prowess, indomitable spirit, intrepidity and comeliness of the two Brothers, the citizens thought them to be two foremost gods. (22) While They were (yet) roving at will, the sun set on Them. Surrounded by the cowherds, Śrī Kṛṣṇa and Balarāma (now) returned to Their carts outside the city. (23) In the case of those who gazed in Mathurā (the city founded by the demon Madhu) on the elegance of the personality of Śrī Kṛṣṇa (the Jewel among men),—which lo ! Śrī (the goddess of beauty and prosperity) coveted as Her abode, leaving (all) others who sought Her,—the predictions that the cowherd women, afflicted at the thought of their separation (from Śrī Kṛṣṇa), had made at the time of departure (from Vraja) of Śrī Kṛṣṇa came to be (literally) true. (24) With Their feet duly washed and partaking of rice cooked in milk (with sugar), and having come to know what Kaṃsa intended to do (the next day), the two Brothers passed that night happily. (25)

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च । वधं निशम्य गोविन्दरामविक्रीडितं परम् ॥२६॥
दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः । बहून्यचष्टोभयथा मृत्योर्दौत्यकराणि च ॥२७॥
अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि । असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा ॥२८॥
छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः । स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥२९॥
स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम् । यायान्नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः ॥३०॥
अन्यानि चेत्थम्भूतानि स्वप्नजागरितानि च । पश्यन् मरणसंत्रस्तो निद्रां लेभे न चिन्तया ॥३१॥

Kaṃsa, on the other hand, felt dismayed to hear of the breaking of the (huge) bow and the destruction of its keepers as well as of his own detachment,—which was a mere child's play on the part of Śrī Kṛṣṇa (the Protector of cows) and Balarāma. Getting no sleep for a long time, the evil-minded fellow saw both in dream and while awake many an evil portent foreboding death and foreshadowing infamy. (26-27) Even though his reflection could be seen (in a mirror etc.) the head was not visible. Nay, the luminaries likewise appeared duplicated although no other object (such as a finger etc.) intervened (between his eye and the luminary). (28) Holes were seen by him in his shadow and the (whizzing) sound which is heard inside the ears on closing them was not heard by him. Trees appeared (to him) golden (in hue) and he failed to see his footprints (on

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sands, mud etc.). (29) In dreams he was embraced by his deceased relations, rode on a donkey, swallowed poison and went about all alone adorned with a wreath of china roses, smeared with oil and having no covering on his body except the quarters. (30) Beholding similar other scenes both in dreams and in waking life and terribly afraid of death, Kaṃsa did not have a wink of sleep in his anxiety. (31)

व्युष्टायां निशि कौरव्य सूर्ये चाद्भ्यः समुत्थिते । कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥३२॥
आनर्चुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे । मञ्चाश्चालंकृताः स्रग्भिः पताकाचैलतोरणैः ॥३३॥
तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः । यथोपजोषं विविशू राजानश्च कृतासनाः ॥३४॥
कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत् । मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥३५॥
वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च । मल्लाः स्वलंकृता दृप्ताः सोपाध्यायाः समाविशन् ॥३६॥
चाणूरो मुष्टिकः कूटः शलस्तोशल एव च । त आसेदुरुपस्थानं वल्गुवाद्यप्रहर्षिताः ॥३७॥
नन्दगोपादयो गोपा भोजराजसमाहुताः । निवेदितोपायनास्ते एकस्मिन् मञ्च आविशन् ॥३८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे मल्लरङ्गोपवर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥४२॥

When the night passed and the sun rose from the (eastern) waters, O scion of Kuru, Kaṃsa actually had a grand festival of wrestling bouts to be celebrated. (32) The men (of Kaṃsa) swept the arena, sprinkled it with water and decorated it with flowers and garlands etc.; trumpets and tabors were sounded and the galleries (for the spectators) were adorned with garlands, flags, tapestries and temporary arches. (33) On them were comfortably seated the people of the city and the country, headed by Brahmans and Kṣatriyas, as well as chiefs and princes on their (respective) thrones. (34) Surrounded by (his) ministers, Kaṃsa took his seat on the royal dais in the midst of feudal lords and with a sore aching heart. (35) Amidst a flourish of trumpets, which was drowned (at intervals) by the clapping of the wrestlers' arms, proud wrestling champions picturesquely adorned majestically entered the arena along with their masters. (36) Feeling greatly cheered by the stirring (music of the) trumpets and other instruments,—Chāṇūra, Muṣṭika, Kūṭa, Śala and Tośala too, (all) eminent wrestlers, found their way into the arena. (37) Specially invited by Kaṃsa (the ruler of the Bhojas), the aforementioned cowherds headed by Nanda, the chief of the Gopas, who had (just) offered their presents, took their seats on a (separate) dais. (38)

Thus ends the forty-second discourse, entitled "A description of the amphitheatre for wrestlers (set up by Kaṃsa)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रिचत्वारिंशोऽध्यायः

Discourse XLIII

The elephant Kuvalayāpiḍa killed (by the Lord)

श्रीशुक उवाच

अथ कृष्णश्च रामश्च कृतशौचौ परंतप । मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः ॥ १ ॥
रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम् । अपश्यत् कुवलयापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥ २ ॥

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बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान् । उवाच हस्तिपं वाचा मेघनादगभीरया ॥ ३ ॥
अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्राम माचिरम् । नो चेत् सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥ ४ ॥
एवं निर्भर्त्सितोऽम्बष्ठः कुपितः कोपितं गजम् । चोदयामास कृष्णाय कालान्तकयमोपमम् ॥ ५ ॥
करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत् । कराद् विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत ॥ ६ ॥
संक्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम् । परामृशत् पुष्करेण स प्रसह्य विनिर्गतः ॥ ७ ॥
पुच्छे प्रगृह्यातिबलं धनुषः पञ्चविंशतिम् । विचकर्ष यथा नागं सुपर्ण इव लीलया ॥ ८ ॥
स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः । बभ्राम भ्राम्यमाणेन गोवत्सेनेव बालकः ॥ ९ ॥
ततोऽभिमुखमभ्येत्य पाणिनाऽऽहत्य वारणम् । प्राद्रवन् पातयामास स्पृश्यमानः पदे पदे ॥ १० ॥
स धावन् क्रीडया भूमौ पतित्वा सहसोत्थितः । तं मत्वा पतितं क्रुद्धो दन्ताभ्यां सोऽहनत् क्षितिम् ॥ ११ ॥
स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षितः । चोद्यमानो महामात्रैः कृष्णमभ्यद्रवद् रुषा ॥ १२ ॥
तमापतन्तमासाद्य भगवान् मधुसूदनः । निगृह्य पाणिना हस्तं पातयामास भूतले ॥ १३ ॥
पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया । दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः ॥ १४ ॥

Śrī Śuka began again : Having finished Their bath etc. the next day, and hearing the loud noise of the wrestlers and the din of kettledrums, O chastiser of foes, Śrī Kṛṣṇa and Balarāma went to see the tournament. (1) Having duly reached the entrance of the amphitheatre, Śrī Kṛṣṇa saw stationed there the elephant Kuvalayāpīḍa as directed by its driver. (2) Tightening the cloth round His waist (by way of preparation for an encounter) and tying up His curly locks, Śrī Kṛṣṇa (a scion of Śūra) challenged the keeper (as follows) in a voice deep as the rumbling of clouds :— (3) "O driver, O driver ! allow us passage; clear out without delay. If not, I shall presently despatch you along with the elephant to the abode of Death." (4) Threatened thus, the driver full of rage goaded the elephant,—which had (already) been enraged and which looked like Yama (the chastiser of beings subject to the ravages of Time);—towards Śrī Kṛṣṇa. (5) Running towards Him, the lordly elephant quickly seized Śrī Kṛṣṇa with its trunk. He (however) slipped off from (the coils of) the trunk and, striking it (with His fist), disappeared in the midst of its legs. (6) Failing to perceive Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), the infuriated animal, which could discover things through scent, caught hold of the Lord with the end of its trunk. He (however) forcibly escaped from its hold. (7) Tightly seizing the mighty elephant by the tail, He (then) violently pulled it by way of sport to a distance of twenty-five bows (or a hundred cubits) without pausing even as Garuḍa (possessed of beautiful wings) would drag a cobra. (8) (Keeping hold of its tail all the while) the immortal Lord whirled with the elephant, which was being caused to revolve contrariwise when it turned either to the left or to the right (in order to catch hold of Śrī Kṛṣṇa), even as a boy would with a calf that was (similarly) made to revolve (by him). (9) Then, advancing in front of the elephant and striking it with His hand, the Lord in His attempt to throw it down ran swiftly (before it) so close that He looked as though being touched by it at every step. (10) While running, the Lord sportfully toppled down on the ground and immediately got up (and stood aside). Taking Him to be fallen (yet) the angry elephant struck the ground with its tusks. (11) Infuriated at its prowess having been frustrated and being urged by its keepers, the lordly elephant ran towards Śrī Kṛṣṇa in rage. (12) Approaching the elephant (even) as it came rushing, Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu), caught hold of its trunk with His hand and hurled it down to the

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ground. (13) Treading on the fallen tusks Śrī Hari killed with it the elephant as well as its keepers. anima! like a lion (the king of beasts), and sportfully extracting its (14)

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् । असन्यस्तविषाणोऽसृङ्मदबिन्दुभिरङ्कितः ।
विरूढस्वेदकणिकावदनाम्बुरुहो बभौ ॥ १५ ॥
वृतौ गोपैः कतिपयैर्बलदेवजनार्दनौ । रङ्गं विविशतू राजन् गजदन्तवरायुधौ ॥१६॥
मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥१७॥
हतं कुवलयापीडं दृष्ट्वा तावपि दुर्जयौ । कंसो मनस्व्यपि तदा भृशमुद्विविजे नृप ॥१८॥
तौ रेजतू रङ्गगतौ महाभुजौ विचित्रवेषाभरणस्रगम्बरौ ।
यथा नटावुत्तमवेषधारिणौ मनः क्षिपन्तौ प्रभया निरीक्षताम् ॥१९॥
निरीक्ष्य तावुत्तमपूरुषौ जना मञ्चस्थिता नागरराष्ट्रका नृप ।
प्रहर्षवेगोत्कलितेक्षणाननाः पपुर्न तृप्ता नयनैस्तदाननम् ॥२०॥
पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया । जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥२१॥
ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् । तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥२२॥
एतौ भगवतः साक्षाद्धरेर्नारायणस्य हि । अवतीर्णाविहांशेन वसुदेवस्य वेश्मनि ॥२३॥
एष वै किल देवक्यां जातो नीतश्च गोकुलम् । कालमेतं वसन् गूढो वव्रृधे नन्दवेश्मनि ॥२४॥
पूतनानेन नीतान्तं चक्रवातश्च दानवः । अर्जुनौ गुह्यकः केशी धेनुकोऽन्ये च तद्विधाः ॥२५॥
गावः सपाला एतेन दावाग्नेः परिमोचिताः । कालियो दमितः सर्प इन्द्रश्च विमदः कृतः ॥२६॥
सप्ताहमेकहस्तेन धृतोऽद्रिप्रवरोऽमुना । वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् ॥२७॥
गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम् । पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा ॥२८॥
वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः । श्रियं यशो महत्त्वं च लप्स्यते परिरक्षितः ॥२९॥
अयं चास्याग्रजः श्रीमान् रामः कमललोचनः । प्रलम्बो निहतो येन वत्सको ये बकादयः ॥३०॥

Leaving the dead elephant (where it was), the Lord duly entered the amphitheatre, tusk in hand. Stained with drops of blood as well as with those of ichor and with a tusk resting against one of His shoulders and His lotus-like face bedecked with drops of sweat appearing on it, He looked (most) charming. (15) Surrounded by a few Gopas and with the tusks of the elephant for Their excellent weapons, Baladeva and Śrī Kṛṣṇa (who is solicited by the people) entered the amphitheatre, O king ! (16) Present in the amphitheatre by the side of Balarāma (His elder brother), the Lord appeared as a thunderbolt to the wrestlers, a jewel among men to the male persons, love incarnate to the ladies (other than the elderly ones), a kinsman to the cowherds (of Vraja), a chastiser to the vile princes, a (mere) child to His parents, death (personified) to Kaṃsa (the ruler of the Bhojas), as deficient in strength and immature of body to the ignorant, the supreme Reality to the Yogīs and the highest Divinity to the Vṛṣṇis. (17) Finding (the elephant) Kuvalayāpīḍa killed and also perceiving the two Brothers difficult to conquer, Kaṃsa, though self-possessed, felt much terrified at that time, O protector of men ! (18) Decorated in a queer fashion, decked with quaint jewels and garlands and clad in weird garments and captivating the mind

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of the lookers-on with Their brilliance, the two mighty-armed Brothers shone in the amphitheatre like a pair of actors dressed in an excellent garb. (19) Gazing on the aforesaid foremost Persons, the people of the city as well as of the country, who were seated on the galleries, O protector of men, and whose eyes and faces were blooming with an outburst of ecstatic joy, drank in the beauty of Their countenance with (the cup of) their eyes, but did not feel sated. (20) They seemed to drink off (the beauty of) the two Brothers with their eyes, to lick Them with their tongue, to inhale Them with their nostrils and to clasp Them with their arms. (21) As though put in mind of Their story by (the sight of) Their comeliness of form, excellences, loving disposition and intrepidity, the onlookers spoke to one another (as follows) in the light of whatever they had actually seen and whatever they had heard (of the two Brothers):—(22) "Actually descended through a part of Lord Śrī Hari Himself, who has His abode in water (in the form of Nārāyaṇa), these two Brothers have appeared on this earth in the house of Vasudeva. (23) This (younger) One (Śrī Kṛṣṇa) was, it is understood, born as a matter of fact of Devakī and taken to Gokula (for fear of being killed by Kaṃsa). Dwelling all this time incognito he grew up (to this age) at the residence of Nanda. (24) By Him was put to an end Pūtanā as well as the demon (Tṛṇāvarta,) who appeared in the form of a whirlwind, the demigod (Śankhachūḍa), the demons Keśi (who came in the form of a horse) and Dhenuka* (who lived in the guise of a donkey) and others of that class, and the two Arjuna trees uprooted. (25) By this Boy were the cows along with their keepers rescued from a forest fire, the snake Kāliya subdued and Indra (the ruler of the gods) rid of his pride when Govardhana (the chief of the mountains) was borne by Him on one hand for a week and (the land of) Vraja protected from rain, storm and strokes of lightning. (26-27) Beholding with joy His ever-cheerful and smiling face enlivened with penetrating glances the cowherd women overcame agonies of various kinds without any effort. (28) The wise declare that, protected in every way by the yonder Boy, this race of Yadu will become very well known and attain prosperity, renown and glory. (29) And here is His elder brother, the glorious Balarāma of lotus-like eyes, by whom was slain Pralamba as well as the demon who came disguised as a calf* and others of whom Baka was the foremost. (30)

जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च । कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥३१॥
हे नन्दसूनो हे राम भवन्तौ वीरसम्मतौ । नियुद्धकुशलौ श्रुत्वा राज्ञाऽऽहूतौ दिदृक्षुणा ॥३२॥
प्रियं राज्ञः प्रकुर्वन्त्यः श्रेयो विन्दन्ति वै प्रजाः । मनसा कर्मणा वाचा विपरीतमतोऽन्यथा ॥३३॥
नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम् । वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः ॥३४॥
तस्माद् राज्ञः प्रियं यूयं वयं च करवाम हे । भूतानि नः प्रसीदन्ति सर्वभूतमयो नृपः ॥३५॥

While the people were talking thus and trumpets were loudly sounding, Chāṇūra (the foremost of the king's wrestlers) accosted Śrī Kṛṣṇa and Balarāma and spoke (to Them) as follows:—(31) "O Kṛṣṇa (Nanda's darling), O Balarāma, both of you are esteemed (by the people) as heroes ! On hearing of you as skilled in wrestling, you have been invited (to participate in the tournament) by the king, who has been eager to see you.

* Although the demons Vatsa and Baka were slain by Śrī Kṛṣṇa and Dhenuka by Bala, the people of Mathurā were evidently misinformed that the former two had been killed by Bala and the last-named by Śrī Kṛṣṇa.

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(32) Subjects doing precisely by thought, word and deed what is agreeable to their king attain to prosperity indeed; while those acting otherwise than this meet with contrary results. (33) It is well-known how cowherds, from the time they begin to tend calves, daily pasture their cows with great joy in woodlands. diverting themselves with wrestling. (34) Therefore, let yourselves as well as ourselves, O boys, do what is liked by the king. (If the king is pleased, all) beings will be pleased with us; (for) the king is an embodiment of all creatures." (35)

तन्निशम्याब्रवीत् कृष्णो देशकालोचितं वचः । नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥३६॥
प्रजा भोजपतेरस्य वयं चापि वनेचराः । करवाम प्रियं नित्यं तन्नः परमनुग्रहः ॥३७॥
बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् । भवेन्नियुद्धं मायर्मः स्पृशेन्मल्ल सभासदः ॥३८॥

Hearing the aforesaid speech (of Chāṇūra) and welcoming it, Śrī Kṛṣṇa, who regarded wrestling (with him) as something to His liking, gave the following reply, which was appropriate to the occasion and place (of the dialogue):— (36) "We too, who dwell in the woods, as well as yourselves are the subjects of this king of the Bhojas. Let us (all therefore) always do what would please him; through such behaviour his infinite grace will descend on us. (37) Youngsters as we are, we shall (however) sport with those who are our equals in strength. Let there be a well-matched wrestling bout, so that no sin (of allowing an unequal match) may attach to those present in the assembly, O (great) wrestler ! (38)

चाणूर उवाच

न बालो न किशोरस्त्वं बलश्च बलिनां वरः । लीलयेभो हतो येन सहस्राद्विपसत्त्वभृत् ॥३९॥
तस्माद् भवद्भ्यां बलिभिर्योद्धव्यं नानयोऽत्र वै । मयि विक्रम वार्ष्णेय बलेन सह मुष्टिकः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कुवलयापीडवधो नाम त्रिचत्वारिंशोऽध्यायः ॥४३॥

Chāṇūra replied: You are neither a youngster nor a lad; nor is Bala, the foremost of the mighty, of such description, by both of whom the elephant (Kuvalayāpīḍa), that possessed the strength of a thousand elephants, was disposed of in (mere) sport. (39) Therefore, you both should (unhesitatingly) contend with powerful rivals; there will be no unrighteousness involved in your doing so. Show your prowess against me, O scion of Vṛṣṇi, and Let Muṣṭika try his strength with Bala. (40)

Thus ends the forty-third discourse, entitled "The elephant Kuvalayāpīḍa killed (by Śrī Kṛṣṇa)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ चतुश्चत्वारिंशोऽध्यायः

Discourse XLIV

Kaṃsa slain (by the Lord)

श्रीशुक उवाच

एवं चर्चितसंकल्पो भगवान् मधुसूदनः । आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥ १ ॥
हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः । विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया ॥ २ ॥

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अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी । शिरः शीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः ॥ ३ ॥
परिभ्रामणविक्षेपपरिरम्भावपातनैः । उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥ ४ ॥
उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि । परस्परं जिगीषन्तावपचक्रतुरात्मनः ॥ ५ ॥

Śrī Śuka began again: Challenged thus, Lord Madhusūdana of unflinching resolution immediately closed with Chāṇūra, and Balarāma (son of Rohiṇī) with Muṣṭika. (1) Interlacing their hands with the hands and their feet with the feet of their rival, Śrī Kṛṣṇa and Chāṇūra (and even so Balarāma and Muṣṭika) tugged at one another vehemently with intent to overthrow their opponent. (2) They struck with their elbows the two elbows, with their knees the knees, with their head the head and with their chest the chest of each other. (3) They tried to frustrate each other by revolving, pushing, squeezing in their arms, throwing down, and slipping to the front or to the rear of their opponent. (4) Eager to score a victory over each other, they hurt the body of their adversary by lifting up, carrying, throwing back and even fixing him to a spot. (5)

तद् बलाबलवद् युद्धं समेताः सर्वयोषितः । ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥ ६ ॥
महानयं बताधर्म एषां राजसभासदाम् । ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः ॥ ७ ॥
क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसंनिभौ । क्व चातिसुकुमाराङ्गौ किशोरौ नातयौवनौ ॥ ८ ॥
धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत् । यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥ ९ ॥
न सभां प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन् । अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्नुते ॥१०॥
वल्गतः शत्रुमभितः कृष्णस्य वदनाम्बुजम् । वीक्ष्यतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः ॥११॥
किं न पश्यत रामस्य मुखमाताम्रलोचनम् । मुष्टिकं प्रति सामर्षं हाससंरम्भशोभितम् ॥१२॥
पुण्या बत व्रजभुवो यदयं नृलिङ्गगूढः पुराणपुरुषो वनचित्रमाल्यः ।
गाः पालयन् सहबलः क्वणयंश्च वेणुं विक्रीडयाञ्चति गिरित्ररमार्चिताङ्घ्रिः ॥१३॥
गोप्यस्तपः किमचरन् यदमुष्य रूपं लावण्यसारमसमोर्ध्वमनन्यसिद्धम् ।
दृग्भिः पिबन्त्यनुसवाभिनवं दुरापमेकान्तधाम यशसः श्रिय ऐश्वरस्य ॥१४॥
या दोहनेऽवहनने मथनोपलेपप्रेङ्खेङ्खनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥१५॥
प्रातर्व्रजाद् व्रजत आविशतश्च सायं गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः पश्यन्ति सस्मितमुखं सदयावलोकम् ॥१६॥

Full of compassion all the ladies (present there) collected in batches and spoke to one another about the contest being ill-matched (as going on between strong and feeble rivals), O king! (6) "It is gross unrighteousness on the part of the king's courtiers, who countenance such a contest alas! between the strong and the weak while the king sits looking on! (7) What comparison can there be between the two wrestlers (Chāṇūra and Muṣṭika) of adamantine frame and closely resembling a pair of two large mountains (on the one hand) and the two lads (Balarāma and Śrī Kṛṣṇa) of extremely delicate limbs, who have not yet attained their youth (on the other)? (8) Forfeiture of religious merit (earned in the past) will surely fall to the lot of this assembly. As a matter of fact one should never stay there where unrighteousness fully rears its head. (9) Recognizing the faults of those present in an assembly a wise man should not (even) enter that assembly; (for) a man keeping silent (even though knowing a fact), making a false statement (in order to please those assembled) or pleading

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ignorance (surely) incurs sin. (10) Mark the lotus face—dripping all over with perspiration even like a lotus bud sprinkled with water—of Śrī Kṛṣṇa quickly shifting His position about His adversary. (11) Don't you see the face of Balarāma with reddish eyes, full of wrath as it is for Muṣṭika and enlivened by a bellicose spirit accompanied with risibility ? (12) Ah, blessed is the soil of Vraja on which treads in a merrily sportful spirit this Most Ancient Person,—whose feet are adored (even) by Lord Śiva (the Guardian of Mount Kailāsa) and Ramā (the goddess of beauty and prosperity),—disguised in a human semblance and adorned with sylvan flowers of various kinds, tending cows in the company of Balarāma and playing on His flute. (13) What austerities did the cowherd women (of Vraja) perform, by virtue of which they imbibe with (the cup of) their eyes (the beauty) of His bewitching form,—the (very) essence of elegance,—which is not only unsurpassed but unequalled (too), is not embellished by anything external, is eternally new and hard to attain and which is the unfailing abode of renown, splendour and divine glory ? (14) Blessed are the women of Vraja, who celebrate Him in song while milking their cows, pounding the corn, churning their curds, plastering their floor (with cowdung etc.), rocking the cradles, lulling their crying babes, sprinkling and sweeping their houses and attending to other such duties with a mind full of love and their throat choked with tears, (nay, all) whose movements are inspired by the thought of Śrī Kṛṣṇa (who is no other than Lord Viṣṇu, who took wide strides while measuring the three worlds during His descent as the divine Dwarf). (15) Possessed of endless merit are those women who,—having heard His music (even) as He sallies forth from Vraja in the morning and returns in the evening along with the cows playing on the flute,—come out hastily on the road and behold His smiling countenance enlivened with kind glances." (16)

एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः । शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥१७॥
सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽतुरौ । पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥१८॥
तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ । युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥१९॥
भगवद्गात्रनिष्पातैर्वज्रनिष्पेषनिष्ठुरैः । चाणूरो भज्यमानाङ्गो मुहुर्ग्लानिमवाप ह ॥२०॥
स श्येनवेग उत्पत्य मुष्टीकृत्य करावुभौ । भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥२१॥
नाचलत् तत्प्रहारेण मालाहत इव द्विपः । बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः ॥२२॥
भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् । विस्रस्ताकल्पकेशस्रगिन्द्रध्वज इवापतत् ॥२३॥
तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै । बलभद्रेण बलिना तलेनाभिहतो भृशम् ॥२४॥
प्रवेपितः स रुधिरमुद्वमन् मुखतोऽर्दितः । व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः ॥२५॥
ततः कूटमनुप्राप्तं रामः प्रहरतां वरः । अवधील्लीलया राजन् सावज्ञं वाममुष्टिना ॥२६॥
तर्ह्येव हि शलः कृष्णपदापहतशीर्षकः । द्विधा विदीर्णस्तोशलक उभावपि निपेततुः ॥२७॥
चाणूरे मुष्टिके कूटे शले तोशलके हते । शेषाः प्रदुद्रुवुर्मल्लाः सर्वे प्राणपरीप्सवः ॥२८॥
गोपान् वयस्यानाकृत्य तैः संसृज्य विजह्रतुः । वाद्यमानेषु तूर्येषु वल्गन्तौ रुतनूपुरौ ॥२९॥

While the women (of Mathurā) were thus talking (with one another) in anxious tones as aforesaid, Lord Śrī Hari, the Master of Yoga (and therefore able to read others' thoughts), made up His mind to get rid of His opponent (Chāṇūra), O jewel among the Bharatas ! (17) Hearing the aforesaid remarks,—full of apprehension,—of those women, His parents (Vasudeva and Devakī),

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who were unaware of their Sons' strength and (consequently) overwhelmed with anxiety out of affection for Them, were filled with remorse (at their not having asked Akrūra to desist from bringing Balarāma and Śrī Kṛṣṇa to Mathurā). (18) (Even) as Śrī Kṛṣṇa (the immortal Lord) and His antagonist (Chāṇūra) contended with each other according to the various popular modes of wrestling, in that very manner did Balarāma and Muṣṭika struggle with each other. (19) His limbs being shattered by the hits of the Lord's limbs, which were as hard as strokes of lightning, Chāṇūra,—so the tradition goes,—fainted again and again. (20) Springing with the swiftness of a hawk and clenching the fingers of both his hands into fists, the latter, full of anger, struck Lord Śrī Kṛṣṇa (Son of Vasudeva) on the chest. (21) The Lord (however) did not stir (even on inch from His position) under his blow, any more than an elephant would when struck with a garland. (On the other hand) Śrī Hari caught hold of Chāṇūra by his arms and, whirling him several times, dashed him to the ground, his life having become extinct (even) as a result of his being whirled with vehemence. His ornaments and garlands having fallen off and his locks dishevelled, the wrestler fell like a thunderbolt (the likeness of which is borne as an emblem on the ensign of Indra). (22-23) Precisely in the same manner was Muṣṭika struck violently with his palm by the mighty Balabhadra, who had also been struck with his fist by the latter in the first instance. (24) Violently shaken and sore afflicted, and vomiting blood from his mouth, he dropped lifeless on the ground like a tree blown down by the wind. (25) Balarāma, the foremost of warriors, playfully and scornfully slew with his left fist Kūṭa (another reputed wrestler), who came up next (to wrestle). (26) That very moment Śala (another of Kaṃsa's wrestlers) had his head knocked off with Śrī Kṛṣṇa's foot, while Tośalaka (the other wrestler of repute) was split into two (like a blade of grass) and both fell down (dead). (27) Chāṇūra, Muṣṭika, Kūṭa, Śala and Tośalaka having (thus) been despatched, all the remaining wrestlers ran away anxious to save their life. (28) Drawing near them Their cowherd mates and closing with them, the two Brothers sported (in the arena), while the trumpets were being sounded, dancing (at intervals) with Their anklets jingling. (29)

जनाः प्रजह्रुषः सर्वे कर्मणा रामकृष्णयोः । ऋते कंसं विप्रमुख्याः साधवः साधु साध्विति ॥३०॥
हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट् । न्यवारयत् स्वतूर्याणि वाक्यं चेदमुवाच ह ॥३१॥
निस्सारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात् । धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥३२॥
वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः । उग्रसेनः पिता चापि सानुगः परपक्षगः ॥३३॥
एवं विकत्थमाने वै कंसे प्रकुपितोऽव्ययः । लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥३४॥
तमाविशन्तमालोक्य मृत्युमात्मन आसनात् । मनस्वी सहसोत्थाय जगृहे सोऽसिचर्मणी ॥३५॥

तं खड्गपाणिं विचरन्तमाशु श्येनं यथा दक्षिणसव्यमम्बरे ।
समग्रहीद् दुर्विषहोग्रतेजा यथोरगं तार्क्ष्यसुतः प्रसह्य ॥३६॥
प्रगृह्य केशेषु चलत्किरीटं निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्टात् स्वयमञ्जनाभः पपात विश्वाश्रय आत्मतन्त्रः ॥३७॥
तं सम्परेतं विचकर्ष भूमौ हरिर्यथेभं जगतो विपश्यतः ।
हाहेति शब्दः सुमहांस्तदाभूदुदीरितः सर्वजनैर्नरेन्द्र ॥३८॥
स नित्यदोद्विग्नधिया तमीश्वरं पिबन् वदन् वा विचरन् स्वपञ्श्वसन् ।
ददर्श चक्रायुधमग्रतो यतस्तदेव रूपं दुरवापमाप ॥३९॥

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With the exception of Kaṃsa all the people (present there) exceedingly rejoiced over the achievement of Balarāma and Śrī Kṛṣṇa. And pious men, including the foremost of the Brahmans, exclaimed, "Well done ! bravo !!" (30) The chief of the wrestlers having been struck down and the rest having fled away, Kaṃsa (the ruler of the Bhojas) stopped (the flourish of) his trumpets and, so the tradition goes, uttered the following injunctions:—(31) "Drive out of the city the two ill-behaved sons of Vasudeva; confiscate the wealth of the Gopas and put in bonds the wicked Nanda. (32) On the other hand, let Vasudeva of evil mind, the vilest of all, be made short work of at once and so also Ugrasena, my father, who has sided with my enemy, along with his followers." (33) While Kaṃsa was bragging thus, Śrī Kṛṣṇa (the unwearied Lord) flew into a rage and, springing with agility, speedily ascended the elevated dais (which Kaṃsa was occupying). (34) Seeing Śrī Kṛṣṇa approaching as his very death, the heroic Kaṃsa rose at once from his seat and snatched up his sword and shield. (35) Śrī Kṛṣṇa (who was possessed of formidable and terrible energy) quickly caught hold with a firm hand of Kaṃsa,—who was moving right and left as a hawk in the air, sword in hand,—(even) as Garuḍa (son of Kaśyapa) would forcibly seize a serpent. (36) Grasping him tightly by the hair, his diadem slipping off (even in the course of his being caught), and hurling him from the lofty dais to (the floor of) the arena, Lord Śrī Kṛṣṇa (who was no other than Lord Viṣṇu with a lotus sprung from His navel), the Support of the universe, depending on none other than Himself, jumped down in person upon him. (37) (Nay,) He dragged him hard, though fully dead, along the ground, the world witnessing it, (even) as a lion would drag an elephant. Very loud cries of "Alas ! Welladay !" uttered by all the people, O ruler of men, then arose (and rent the air). (38) Since with a mind full of dismay he ever saw (before his mental eyes) that very Lord armed with a discus while drinking or speaking, walking to and fro or lying asleep, nay, even while breathing, he attained (after death) that very form (so) difficult to attain. (39)

तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः । अभ्यधावन्नभिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥४०॥
तथातिरभसांस्तांस्तु संयत्तान् रोहिणीसुतः । अहन् परिघमुद्यम्य पशूनिव मृगाधिपः ॥४१॥
नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः । पुष्पैः किरन्तस्तं प्रीताः शशंसुर्ननृतुः स्त्रियः ॥४२॥
तेषां स्त्रियो महाराज सुहृन्मरणदुःखिताः । तत्राभीयुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः ॥४३॥
शयानान् वीरशय्यायां पतीनालिङ्ग्य शोचतीः । विलेपुः सुस्वरं नार्यो विसृजन्त्यो मुहुः शुचः ॥४४॥
हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल । त्वया हतेन निहता वयं ते सगृहप्रजाः ॥४५॥
त्वया विरहिता पत्या पुरीयं पुरुषर्षभ । न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥४६॥
अनागसां त्वं भूतानां कृतवान् द्रोहमुल्बणम् । तेनेमां भो दशां नीतो भूतध्रुक् को लभेत शम् ॥४७॥
सर्वेषामिह भूतानामेष हि प्रभवाप्ययः । गोप्ता च तदवध्यायी न क्वचित् सुखमेधते ॥४८॥

Burning all over with rage, the eight younger brothers of Kaṃsa,—Kanka, Nyagrodhaka and others,—rushed (towards Śrī Kṛṣṇa) in order to get square with their (deceased) brother by avenging his death. (40) Taking up a bludgeon Balarāma (Rohiṇī's son), however, made short work of them (even) as they came fully prepared (for an encounter) with such great impetuosity, (just) as a lion (the king of beasts) would kill the cattle. (41) Kettle-drums sounded in the heavens; full of delight, Brahmā (the creator), Lord Śiva and other (special) manifestations of divine glory extolled the Lord covering Him with (showers of) flowers, and celestial women (Apsarās) danced (out of joy). (42) Grieved at

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the death of their near and dear ones, O great king, the widows of the deceased came over to that place, severely and repeatedly beating their heads with tears in their eyes. (43) Embracing their husbands lying (dead) in the arena (which serves as a most glorious bed for heroes that have laid down their lives in an open combat), the women wailed (in the following words) at the pitch of their voice, lamenting their lot and repeatedly shedding tears of grief:—(44) "Ah, beloved lord, the knower of Dharma (the principles of righteousness)! O kind-hearted one, fond of the helpless! due to your having been slain, we (too), your own, with our homes and progeny have been ruined. (45) Bereft of you, its master, this city (of Mathurā), O jewel among men, does not look charming any more than we, all its festivities and felicity having ceased. (46) You wrought immense harm even to innocent creatures. It is for that reason that you have been reduced to this plight, O lord! What oppressor of living beings can attain happiness? (47) This Śrī Kṛṣṇa indeed is the Source, the End and the Protector of all created beings in this universe. Anyone showing disrespect to Him can never prosper. (48)

श्रीशुक उवाच

राजयोषित आश्वास्य भगवाँल्लोकभावनः । यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥४९॥
मातरं पितरं चैव मोचयित्वाथ बन्धनात् । कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयोः ॥५०॥
देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ । कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥५१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे कंसवधो नाम चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

Śrī Śuka went on: Having comforted the royal ladies the Lord, who is the Protector of the universe, caused what they call obsequies to be duly performed with regard to the slain for their welfare in the other world. (49) Having then secured the release of Their mother (Devakī) and father (Vasudeva) too from bondage (while they were being taken to the gaol for being placed behind the bars), Śrī Kṛṣṇa and Balarāma bowed to them fully touching their feet with Their head. (50) Perceiving their sons—who had (just) bowed to them—to be (none else than) the Rulers of the universe, Devakī and Vasudeva did not embrace Them, afraid as they were (of showing disrespect to Them). (51)

Thus ends the forty-fourth discourse, entitled "Kaṃsa slain (by the Lord)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चचत्वारिंशोऽध्यायः

Discourse XLV

The Lord brings back His preceptor's son (from the abode of Death)

श्रीशुक उवाच

पितराबुपलब्धार्थौ विदित्वा पुरुषोत्तमः । मा भूदिति निजां मायां ततान जनमोहिनीम् ॥ १ ॥
उवाच पितरावेत्य साग्रजः सात्वतर्षभः । प्रश्रयावनतः प्रीणन्नम्ब तातेति सादरम् ॥ २ ॥

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नास्मत्तो युवयोस्तात नित्योत्कण्ठितयोरपि । बाल्यपौगण्डकैशोराः पुत्राभ्यामभवन् क्वचित् ॥ ३ ॥
न लब्धो दैवहतयोर्वासो नौ भवदन्तिके । यां बालाः पितृगेहस्था विन्दन्ते लालिता मुदम् ॥ ४ ॥
सर्वार्थसम्भवो देहो जनितः पोषितो यतः । न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ॥ ५ ॥
यस्तयोरात्मजः कल्प आत्मना च धनेन च । वृत्तिं न दद्यात्तं प्रेत्य स्वमांसं खादयन्ति हि ॥ ६ ॥
मातरं पितरं वृद्धं भार्यां साध्वीं सुतं शिशुम् । गुरुं विप्रं प्रपन्नं च कल्पोऽबिभ्रच्छ्वसन् मृतः ॥ ७ ॥
तन्नावकल्पयोः कंसान्नित्यमुद्विग्नचेतसोः । मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतोः ॥ ८ ॥
तत् क्षन्तुमर्हथस्तात मातर्नौ परतन्त्रयोः । अकुर्वतोर्वां शुश्रूषां क्लिष्टयोर्दुर्हृदा भृशम् ॥ ९ ॥

Śrī Śuka began again: Having come to know that His parents (Vasudeva and Devakī) had grasped the truth (about the divinity of the two Brothers) prematurely (before they had enjoyed the supreme bliss of loving Them as their own sons, which was sure to be marred by that knowledge), Śrī Kṛṣṇa (who was no other than the Supreme Person) spread His own Māyā (enchantment)—which infatuates His own people—so that such knowledge might not endure. (1) Approaching His father and mother in the company of His elder brother (Balarāma) and bowing in humility, the Jewel of the Sātvatas spoke respectfully (to them as follows), addressing them as "Mama and Papa" in order to delight them. (2) Though you have been all along full of longing for us, O father, the joys of witnessing the infancy, childhood and boyhood of your sons (in us) have never fallen to your lot. (3) Ill-fated as we are, the privilege of living by your side could not be attained by us (so far) nor was that joy (ever) experienced by us, which children dwelling in their father's house and fondled by their parents do. (4) Even (by serving them) through a life of (full) hundred years a mortal is not able to get square with his parents by whom is brought into being and nourished this body in which all (the four) objects (of human pursuit) can be realized. (5) The servants of Yama actually make that son eat his own flesh on his departing from this world, who, though able-bodied, does not with his body and resources maintain them. (6) He is dead (to all intents and purposes), though breathing, who, though capable, fails to support his mother, aged father, virtuous wife, infant son, preceptor, a Brahman (depending on him) and one who has sought him for protection. (7) Therefore (all) these days have slipped in vain by us who have failed to serve you, helpless as we were, our mind being constantly afraid of Kaṃsa. (8) Be pleased, O father and mother, to forgive that sin (of omission) on our part, who failed to render service to you, subject as you were (to the will of another) and sore oppressed by that evil-minded fellow (Kaṃsa). (9)

श्रीशुक उवाच

इति मायामनुष्यस्य हरेर्विश्वात्मनो गिरा । मोहितावङ्कमारोप्य परिष्वज्यापतुर्मुदम् ॥ १० ॥
सिञ्चन्तावश्रुधाराभिः स्नेहपाशेन चावृतौ । न किंचिदूचतू राजन् बाष्पकण्ठौ विमोहितौ ॥ ११ ॥

Śrī Śuka continued: Deluded by the foregoing speech of Śrī Hari, the Soul of the universe, though appearing as a human being through His Māyā (enchanting potency), His parents experienced supreme felicity as they placed Him on their lap and folded Him in their arms. (10) Bathing Him with streams of tears and bound with ties of affection the couple said nothing, O king, bewildered as they were, their throats choked with tears. (11)

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एवमाश्वास्य पितरौ भगवान् देवकीसुतः । मातामहं तूग्रसेनं यदूनामकरोन्नृपम् ॥१२॥
आह चास्मान् महाराज प्रजाश्चाज्ञप्तुमर्हसि । ययातिशापाद् यदुभिर्नासितव्यं नृपासने ॥१३॥
मयि भृत्य उपासीने भवतो विबुधादयः । बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः ॥१४॥
सर्वान् स्वाञ्ज्ञातिसम्बन्धान् दिग्भ्यः कंसभयाद्गतान् । यदुवृष्ण्यन्धकमधुदाशार्हकुकुरादिकान् ॥१५॥
सभाजितान् समाश्वास्य विदेशावासकर्शितान् । न्यवासयत् स्वगेहेषु वित्तैः संतर्प्य विश्वकृत् ॥१६॥
कृष्णसंकर्षणभुजैर्गुप्ता लब्धमनोरथाः । गृहेषु रेमिरे सिद्धाः कृष्णरामगतज्वराः ॥१७॥
वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम् । नित्यं प्रमुदितं श्रीमत् सदयस्मितवीक्षणम् ॥१८॥
तत्र प्रवयसोऽप्यासन् युवानोऽतिबलौजसः । पिबन्तोऽक्षैर्मुकुन्दस्य मुखाम्बुजसुधां मुहुः ॥१९॥

Having thus comforted His parents Lord Śrī Kṛṣṇa (the Son of Devakī) presently made His maternal grand-uncle, Ugrasena, king of the Yadus and said, "Be pleased to command us (your servants) as well as the people (of Mathurā), O great king! (As for myself) the Yadus ought not to sit on a royal throne because of the curse of Yayāti. (Since, however, it is My desire to see you on the throne of Mathurā no blame will attach to you). (12-13) When I am waiting on you as a servant, (even) the gods and others will bear tribute to you, bent low (with submissiveness). What wonder, then, that other rulers of men should do so." (14) Calling back from the (various) quarters all His kinsmen and relations,—the Yadus, the Vṛṣṇis, the Andhakas, the Madhus, the Dāśārhas, the Kukuras and others,—that had fled through fear of Kaṃsa and had been pulled down on account of their staying abroad,—(nay,) consoling them fully and highly gratifying them with riches, Śrī Kṛṣṇa (the Maker of the universe) settled them in their own houses when they had been (duly) honoured. (15-16) Protected by the (all-powerful) arms of Śrī Kṛṣṇa and Sankarṣaṇa and having realized their ambition and accomplished their purpose, they lived happily in their homes, (all) their agony having disappeared due to (the grace of) Śrī Kṛṣṇa and Balarāma. (17) They felt rejoiced to gaze every day on the lotus-like countenance of Śrī Kṛṣṇa (the Bestower of Liberation), which was ever full of ecstatic joy, charming and enlivened with compassionate and smiling glances. (18) Drinking now and again with (the cup of) their eyes the nectar-like beauty of the lotus face of Śrī Kṛṣṇa (the Bestower of Liberation), even the aged there (at Mathurā) turned young and acquired great strength and energy. (19)

अथ नन्दं समासाद्य भगवान् देवकीसुतः । संकर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः ॥२०॥
पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् । पित्रोरभ्यधिका प्रीतिरात्मजेष्वात्मनोऽपि हि ॥२१॥
स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत् । शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥२२॥
यात यूयं व्रजं तात वयं च स्नेहदुःखितान् । ज्ञातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥२३॥
एवं सान्त्वय्य भगवान् नन्दं सव्रजमच्युतः । वासोऽलंकारकुप्याद्यैरर्हयामास सादरम् ॥२४॥
इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः । पूरयन्नश्रुभिर्नेत्रे सह गोपैर्व्रजं ययौ ॥२५॥

Meanwhile duly approaching Nanda and embracing him, Lord Śrī Kṛṣṇa (the Son of Devakī) and Sankarṣaṇa, O king of kings, spoke as follows:—(20) "O father, by you two (mother Yaśodā and yourself), full of affection, both of us have been nourished and fondled with utmost care. Parents' affection for their progeny is surely more profound than the love they cherish for their own self. (21) He is the (real) father and she the mother, who nourish like their

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own offspring the babes cast off by their relations incapable of nourishing and protecting them. (22) Return you (now) to Vraja, O dear father! Having afforded delight to our near and dear ones we two shall follow suit in order to see you, our kinsmen, disconsolate through affection." (23) Having thus consoled Nanda along with the (other) people of Vraja, the immortal Lord honoured them with reverence with articles of wearing apparel, ornaments, utensils and other (loving) presents. (24) Thus addressed (by Śrī Kṛṣṇa) and overwhelmed with affection, Nanda hugged the two Brothers and, filling his eyes with tears, returned to Vraja along with the (other) cowherds. (25)

अथ शूरसुतो राजन् पुत्रयोः समकारयत् । पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम् ॥२६॥
तेभ्योऽदाद् दक्षिणा गावो रुक्ममालाः स्वलंकृताः । स्वलंकृतेभ्यः सम्पूज्य सवत्साः क्षौममालिनीः ॥२७॥
याः कृष्णरामजन्मर्क्षे मनोदत्ता महामतिः । ताश्चाददादनुस्मृत्य कंसेनाधर्मतो हृताः ॥२८॥
ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ । गर्गाद् यदुकुलाचार्याद् गायत्रं व्रतमास्थितौ ॥२९॥
प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ । नान्यसिद्धामलज्ञानं गूहमानौ नरेहितैः ॥३०॥
अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः । काश्यं सांदीपनिं नाम ह्यवन्तीपुरवासिनम् ॥३१॥
यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् । ग्राहयन्तावुपेतौ स्म भक्त्या देवमिवादृतौ ॥३२॥
तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः । प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरुः ॥३३॥
सरहस्यं धनुर्वेदं धर्मान् न्यायपथांस्तथा । तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् ॥३४॥
सर्वं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ । सकृन्निगदमात्रेण तौ संजगृहतुर्नृप ॥३५॥
अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावतीः कलाः । गुरुदक्षिणयाऽऽचार्यं छन्दयामासतुर्नृप ॥३६॥
द्विजस्तयोस्तं महिमानमद्भुतं संलक्ष्य राजन्नतिमानुषीं मतिम् ।
सम्मन्त्र्य पत्न्या स महार्णवे मृतं बालं प्रभासे वरयाम्बभूव ह ॥३७॥
तथेत्यथारुह्य महारथौ रथं प्रभासमासाद्य दुरन्तविक्रमौ ।
वेलामुपव्रज्य निषीदतुः क्षणं सिन्धुर्विदित्वार्हणमाहरत् तयोः ॥३८॥
तमाह भगवानाशु गुरुपुत्रः प्रदीयताम् । योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा ॥३९॥

Vasudeva (the son of Śūra), O king, then duly caused to be performed in accordance with the scriptural ordinance by his priest (the sage Garga) and other Brahmans the purificatory rite (of investiture with the sacred thread) conferring the rank of a Dwija (the twice-born) with respect to both his sons. (26) Having appropriately worshipped them he gave to them, when they were duly adorned, fees for their services as well as cows fully decked with gold necklaces and other ornaments as also with silk wreaths and accompanied by calves. (27) Recalling his resolve made at the time of birth of Śrī Kṛṣṇa and Balarāma, Vasudeva (who was possessed of a lofty mind) gave away even those cows that had been mentally gifted by him (on that occasion) and which had been unlawfully seized by Kaṃsa. (28) Having gone through the purificatory rite (of investiture with the sacred thread) and (thereby) attained the rank of a Dwija (the twice-born) the two Brothers of noble vows thereupon embarked on the vow of celibacy* under

* The vow of celibacy actually consists of three vows successively entered into by a religious student belonging to the twice-born classes. The first of them, known by the name of Gāyatra, is of three days' duration and is undertaken as a preparation for learning the holy Gāyatrī-Mantra. This is followed by the second vow, known by the name of Prājāpatya, which extends to the time of commencing the study of the Vedas; and this is followed by the third, Brāhma vow, which lasts till the end of the Vedic study.

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the instructions of Garga, the preceptor (of Yadu's race). (29) Concealing by Their actions—which looked (more or less) human—Their unclouded wisdom, that had not been acquired through another, and seeking to reside in the house of a preceptor (with the object of attaining knowledge in order to set an example before the world), the two Brothers, who were the omniscient Rulers of the universe and the source of all learning, now actually sought the presence of a Brahman of Ujjain, Sāndīpani (the son of Sandīpana) by name, born in the family of Kāśa. (30-31) Having duly approached him the two Brothers tamely and reverently waited upon him as a god with devotion, (thereby) teaching (to the world) irreproachable behaviour towards one's preceptor. (32) Gratified with Their services rendered with genuine devotion, Sāndīpani (the teacher), the foremost of Brahmans, taught them all the (four) Vedas along with the (six) auxiliary branches of learning (*viz*, Śikṣā or phonetics, Chhanda or prosody, Vyākaraṇa or grammar, Jyotiṣa or astronomy, Kalpa or the science prescribing the ritual and giving rules for ceremonial or sacrificial acts and Nirukta or etymology) and the Upaniṣads (the crowning part of the Veda expounding the secret meaning of the Vedas and treating of Brahma) as well as Dhanurveda (the science of archery) including its secrets (*viz*, the knowledge of Mantras by means of which the various Astras or mystic missiles are invoked and the deities presiding over them), the Dharmaśāstras (codes of laws such as the Manusmṛti) and the various systems of philosophy (such as Mīmāṃsā) as well as the science of logic and the science of politics with its six branches (*viz*, those dealing with peace, warfare, expedition, encampment, exciting dissension or causing the separation of allies and depending on one's allies). (33-34) The two Brothers, who were jewels amongst the foremost of men and the Originators of all sciences, learnt everything in a single lesson, O protector of men! (35) With their mind fully controlled They mastered in the course of sixty-four days and nights as many arts* and (then) persuaded the teacher

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* The following are the sixty-four arts mentioned in the *Śaiva Tantras*—(1) Singing; (2) playing on various musical instruments; (3) dancing; (4) acting and gesticulation, mimicry etc.; (5) drawing and painting as well as calligraphy; (6) painting figures of various designs on the various parts of the body with musk-paste and other fragrant substances; (7) preparing for use in worship various designs with grains of rice, flowers etc.; (8) preparing a bed of flowers; (9) colouring the teeth and other limbs and articles of wearing apparel; (10) paving a floor with precious stones; (11) preparing a bed; (12) using a pot full of water as a musical instrument and treading on water; (13) showing miracles of various kinds; (14) preparing chaplets and wreaths of flowers; (15) making ornaments of flowers for the ears, braid etc.; (16) modes of beautifying the body with clothes and ornaments of various kinds; (17) painting ornamental figures on the ears; (18) making perfumes and cosmetics etc. of various kinds; (19) making ornaments of various designs; (20) jugglery; (21) appearing in various guises of one's choice; (22) sleight of hand; (23) culinary art; (24) making drinks of various tastes and colours and spirituous liquors of various kinds; (25) weaving and needle-work of various kinds; (26) working puppets by strings; (27) making musical instruments of various kinds; (28) solving riddles; (29) capping verses; (30) skill in uttering tongue-twisters; (31) the art of reading manuscripts easily and quickly; (32) dramaturgy and story-writing; (33) completion of incomplete verses or part verses; (34) making ligatures, canes, arrows etc.; (35) spindle-work; (36) carpentry; (37) architecture; (38) testing valuable metals and precious stones; (39) alchemy; (40) colouring precious stones; (41) knowledge of latent minerals; (42) nursing and treating plants; (43) setting game rams, cocks and quails to fight as sport; (44) teaching parrots and other birds to imitate human speech; (45) making an enemy quit his place by means of a charm; (46) cleaning and dressing the hair; (47) reading letters

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to ask for the preceptor's fee of his liking, O King ! (36) Clearly perceiving such marvellous glory of the two Brothers (in the shape of Their having mastered all sciences and the other branches of learning without any effort) as well as Their superhuman intelligence, and deliberating with his wife, O Parīkṣit, the aforesaid Brahman (Sāndīpani) asked for (as his fee the restoration of) their child lost in the ocean at Prabhāsa (the modern Prabhāspatan in Saurashtra), so the tradition goes. (37) Saying "So be it !" and mounting Their chariot, the two Brothers, who were great car-warriors, of endless powers, presently reached Prabhāsa and, going near the seashore, squatted there for a moment. Coming to know of Their divine character, the god presiding over the ocean brought presents for Them. (38) The Lord said to him, "Let My preceptor's son be restored at once,—the same child which was swallowed up by you in a great wave here." (39)

समुद्र उवाच

नैवाहार्ष्मह देव दैत्यः पञ्चजनो महान् । अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः ॥४०॥
आस्ते तेनाहृतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः । जलमाविश्य तं हत्वा नापश्यदुदरेऽभकम् ॥४१॥
तदङ्गप्रभवं शङ्खमादाय रथमागमत् । ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥४२॥
गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः । शङ्खनिर्ह्रादमाकर्ण्य प्रजासंयमनो यमः ॥४३॥
तयोः सपर्यां महतीं चक्रे भक्त्युपबृंहिताम् । उवाचावनतः कृष्णं सर्वभूताशयालयम् ।
लीलामनुष्य हे विष्णो युवयोः करवाम किम् ॥ ४४ ॥

The god of the ocean replied, "I did not carry away the child, O Lord ! There is a great demon belonging to the Daitya class, Pañchajana (by name), who lives under water in the form of a conch, O Kṛṣṇa ! The child was surely carried away by him." Hearing it the Lord speedily plunged into the water but on killing the demon did not find the child in his bowels. (40-41) Taking the conch that formed his body the Lord returned to the chariot. Then, going to the beloved city of Yama, Sanyamanī by name, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma (who had a plough for his weapon), blew the (same) conch. Hearing the blast of the conch Yama, the chastiser of the people (transgressing the scriptural ordinance), offered to Them both worship on a grand scale, accompanied with devotion, and, bending low (with humility), addressed (as follows) Śrī Kṛṣṇa, who has His abode in the heart of all created beings (as the Inner Controller of all), "O Viṣṇu (the all-pervading Lord) disguised as a human being by way of sport, what can we do for You both ?" (42—44)

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r n oved from one's sight and divining the nature of substances held within one's palm; (48) knowledge of books written in the language of barbarians; (49) fluently talking in the different Ind an dialects; (50) reading good or bad omens; (51) making diagrams etc. by means of letters arranged in different orders as mystical formulae to be worshipped or worn as an amulet; (52) splitting hard substances such as diamonds into two or more pieces of different shapes; (53) reading the thoughts of others and bringing them out in a verse; (54) lexicography; (55) knowledge of prosody; (56) increasing the number of an object by various devices; (57) playing tricks, (58) showing off one's clothes as made of a superior texture than what they actually ar ; (59) playing at dice; (60) attracting remote objects; (61) playing children's games; (62) the practice of charms; (63) fore knowledge of the party going to win in a debate and (64) keeping goblins and vampires under one's control,

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श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् । आनयस्व महाराज मच्छासनपुरस्कृतः ॥४५॥
तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ । दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥४६॥

The glorious Lord said:—Impelled by My command, O great ruler, fetch My preceptor's son, who was brought here as a result of his own Karma." (45) Handing over to Their preceptor his son, brought by Yama with the words "So be it !" the two Brothers, the foremost of the Yadus, said to him, "(Be pleased to) ask for another boon (of your choice)." (46)

गुरुरुवाच

सम्यक् सम्पादितो वत्स भवद्भ्यां गुरुनिष्क्रयः । को नु युष्मद्विधगुरोः कामानामवशिष्यते ॥४७॥
गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी । छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥४८॥
गुरुणैवमनुज्ञातौ रथेनानिलरंहसा । आयातौ स्वपुरं तात पर्जन्यनिनदेन वै ॥४९॥
समनन्दन् प्रजाः सर्वा दृष्ट्वा रामजनार्दनौ । अपश्यन्त्यो बहूहानि नष्टलब्धधना इव ॥५०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गुरुपुत्रानयनं नाम पञ्चचत्वारिंशोऽध्यायः ॥४५॥

The preceptor replied:—The debt of your preceptor has been fully repaid by you both, O my child ! Which of the desires of him who has been a preceptor to pupils like you can remain unfulfilled as a matter of fact ? (47) Return to your home, O valiant ones ! May your glory purify all and let the Vedas (ever) remain fresh (in your memory) here as well as hereafter." (48) Thus permitted by Their preceptor, the two Brothers forthwith returned to Their city (Mathurā), O dear Parīkṣit, in Their chariot swift as wind and thundering like a cloud. (49) All the people (of Mathurā) greatly rejoiced to behold Balarāma and Śrī Kṛṣṇa (whom they had missed for many days) like people who had (once) lost and (the) recovered their wealth. (50)

Thus ends the forty-fifth discourse, entitled "The Lord brings bach His preceptor's son (from the abode of Death)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ षट्चत्वारिंशोऽध्यायः

Discourse XLVI

The Lord relieves the agony of Nanda (by despatching Uddhava to Vraja with a message of endearment).

श्रीशुक उवाच

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा । शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥ १ ॥
तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित् । गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥ २ ॥
गच्छोद्धव व्रजं सौम्य पित्रोर्नौ प्रीतिमावह । गोपीनां मद्वियोगार्धिं मत्संदेशैर्विमोचय ॥ ३ ॥
ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः । (मामेव दयितं प्रेष्ठमात्मानं मनसा गताः ।)*
ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्म्यहम् ॥ ४ ॥

* The part of the verse placed within brackets has not been commented on by Śridhara.

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मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्त्रियः । स्मरन्त्योऽङ्ग विमुह्यन्ति विरहौत्कण्ठ्यविह्वलाः ॥ ५ ॥
धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथंचन । प्रत्यागमनसंदेशैर्बल्लव्यो मे मदात्मिकाः ॥ ६ ॥

Śrī Śuka began again : A beloved friend and counsellor of Śrī Kṛṣṇa was Uddhava, the most distinguished of the Vṛṇis and a direct disciple of the sage Bṛhaspati (the preceptor of the gods) and foremost in intelligence. (1) Clasping his hand with His own on a certain day, Lord Śrī Hari, who alleviates the suffering of those that flee (for protection) to Him, spoke (as follows) to Uddhava, who was most beloved of and exclusively devoted to Him :—(2) "Proceed you, gentle Uddhava, to Vraja and (thereby) bring delight to Our parents (Nanda and Yaśodā) and relieve in particular the agony—caused by separation from Me—of the cowherd women through My messages. (3) The latter have not only given their mind to Me but their (very) life is centred in Me; (nay,) they have renounced for My sake everything connected with their body and have mentally taken refuge in Me alone, their beloved friend, the highest object of their affection, their very Self. I stand (through thick and thin) by those that have not only given up their interests in this as well as in the other world but have also set at naught their moral obligations for my sake. (4) I—the most beloved of (all) their beloved objects—being at a distance from them, the women of Vraja, O dear Uddhava, remain forgetful of everything (including their own self), thinking (constantly as they do) of me, and overwhelmed with intense longing occasioned by separation (from me). (5) With their mind absorbed in me the cowherd women are in most cases somehow propping up their life with great difficulty on my assurances of coming back (to Vraja)." (6)

श्रीशुक उवाच

इत्युक्त उद्धवो राजन् संदेशं भर्तुरादृतः । आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥ ७ ॥
प्रातो नन्दव्रजं श्रीमान् निम्लोचति विभावसौ । छन्नयानः प्रविशतां पशूनां खुररेणुभिः ॥ ८ ॥
वासितार्थेऽभियुध्यद्भिर्नादितं शुष्मिभिर्वृषैः । धावन्तीभिश्च वास्राभिरूधोभारैः स्ववत्सकान् ॥ ९ ॥
इतस्ततो विलङ्घद्भिर्गोवत्सैर्मण्डितं सितैः । गोदोहशब्दाभिरवं वेणूनां निःस्वनेन च ॥ १० ॥
गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः । स्वलंकृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥ ११ ॥
अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः । धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम् ॥ १२ ॥
सर्वतः पुष्पितवनं द्विजालिकुलनादितम् । हंसकारण्डवाकीर्णैः पद्मखण्डैश्च मण्डितम् ॥ १३ ॥

Śrī Śuka continued : Thus instructed (by the Lord) and mounting a chariot Uddhava drove to Nanda's Gokula (a station of cowherds) carrying the message of his Master (Śrī Kṛṣṇa) with (great) reverence. (7) The blessed one reached Nanda's Vraja while the sun was (just) setting, his chariot obscured with the dust raised by the hoofs of cattle that were entering Vraja (at that very moment). (8) The place was rendered noisy by bulls in rut contending with one another for the sake of cows in heat and by cows rushing to meet their (respective) calves though oppressed with the weight of their udders. (9) (Nay,) it was graced with white calves capering here and there as well as with the music of flutes and was full of noise, on all sides, accompanied with the sound of the milking of cows. (10) Again, it shone most resplendent with cowherd women richly adorned and singing the noble deeds of Balarāma

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and Śrī Kṛṣṇa, as well as with cowherds. (11) The place ravished the mind with its dwellings of cowherds characterized by the worship of sacred fires, the sun-god, newcomers, cows, Brahmans, the manes and gods as well as with frankincense (that was being burnt there), and lights and garlands (with which the houses were decorated). (12) It abounded in groves in full blossom on all sides and was rendered noisy with the notes of birds and the humming of black bees and was graced with beds of lotuses crowded with swans and Kāraṇḍavas (a species of ducks). (13)

तमागतं समागम्य कृष्णस्यानुचरं प्रियम् । नन्दः प्रीतः परिष्वज्य वासुदेवधियार्चयत् ॥१४॥
भोजितं परमान्नेन संविष्टं कशिपौ सुखम् । गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः ॥१५॥
कच्चिदङ्ग महाभाग सखा नः शूरनन्दनः । आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्वृतः ॥१६॥
दिष्ट्या कंसो हतः पापः सानुगः स्वेन पाप्मना । साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा ॥१७॥
अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन् । गोपान् व्रजं चात्मनाथं गावो वृन्दावनं गिरिम् ॥१८॥
अप्यायास्यति गोविन्दः स्वजनान् सकृदीक्षितुम् । तर्हि द्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम् ॥१९॥
दावाग्नेर्वातवर्षाच्च वृषसर्पाच्च रक्षिताः । दुरत्ययेभ्यो मृत्युभ्यः कृष्णेन सुमहात्मना ॥२०॥
स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम् । हसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः ॥२१॥
सरिच्छैलवनोद्देशान् मुकुन्दपदभूषितान् । आक्रीडानीक्षमाणानां मनो याति तदात्मताम् ॥२२॥
मन्ये कृष्णं च रामं च प्राप्ताविह सुरोत्तमौ । सुराणां महदर्थाय गर्गस्य वचनं यथा ॥२३॥
कंसं नागायुतप्राणं मल्लौ गजपतिं तथा । अवधिष्टां लीलयैव पशूनिव मृगाधिपः ॥२४॥
तालत्रयं महासारं धनुर्यष्टिमिवेभराट् । बभञ्जैकेन हस्तेन सप्ताहमदधाद् गिरिम् ॥२५॥
प्रलम्बो धेनुकोऽरिष्टस्तृणावर्तो बकादयः । दैत्याः सुरासुरजितो हता येनेह लीलया ॥२६॥

Delighted to meet and embrace that beloved servant of Śrī Kṛṣṇa, arrived at his door, Nanda showed him (every) regard, looking upon him as Śrī Kṛṣṇa (Himself). (14) When he had been (duly) treated to rice boiled in milk with sugar (which has been regarded as the best food) and was comfortably seated in a couch and had been relieved of his fatigue by kneading his feet and other (such) services (rendered by a servant), Nanda enquired of him (as follows):—(15) "Is our friend, Vasudeva (the delight of Śūra), O dear Uddhava, doing well, O highly blessed one, (now that he is) free (from bondage), united with his sons and others (wives and so on) and surrounded by his near and dear ones? (16) Luckily (enough for us) the wicked Kaṃsa,—who always hated the pious Yadus, that are given to (the practice of) virtue,—has been killed along with his followers (younger brothers) by his own sin. (17) Does Kṛṣṇa remember us and his mother (sitting there), (other relations) and playmates, the cowherds (in general), (the people of) Vraja, that looked upon him as its protector, the cows, (the woodland of) Vṛndāvana and the (Govardhana) hill? (18) Will Śrī Kṛṣṇa (the protector of cows) come over (to this place but) once to see his own people? Then (only) we shall (be able to) behold his countenance with a shapely nose and winsome smiles and glances. (19) We were protected from forest fire, storm and rain, the demon Ariṣṭa (who came disguised as a bull) and a python (named Sudarśana)—perils that were (so) difficult to overcome—by Śrī Kṛṣṇa, who is exceedingly magnanimous. (20) (Even) as we remember the exploits of Śrī Kṛṣṇa, his sportful sidelong looks, laughter and talk, O dear Uddhava, all our activities

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get slackened. (21) (Nay) our mind gets absorbed in him as we behold the streams, hills and woodlands as well as the playgrounds graced by the footprints of Śrī Kṛṣṇa (the Bestower of Liberation). (22) I look upon Kṛṣṇa and Balarāma too as the foremost of divinities come down here (on this earth) for (accomplishing) some momentous purpose of the gods, as the word of Garga indicated. (23) They killed in mere sport Kaṃsa, who possessed the strength of (not less than) ten thousand elephants, and (his) two (principal) wrestlers (Chāṇūra and Muṣṭika) as well as Kuvalayāpīḍa (the chief of his elephants) (just) as a lion (the king of beasts) would kill (a number of) animals. (24) Kṛṣṇa snapped the most powerful bow (of Kaṃsa) measuring 3 Tālas (equivalent to 27 spans*), (even) as a leader of elephants would break a sugar-cane, and held the (Govardhana) hill with one hand for a (full) week. (25) (Nay,) by the two brothers were sportfully slain here (in this land of Vraja) the demons Pralamba, Dhenuka, Ariṣṭa, Tṛṇāvarta, Baka and others, who had conquered gods as well as demons." (26)

श्रीशुक उवाच

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः । अत्युत्कण्ठोऽभवत् तूष्णीं प्रेमप्रसरविह्वलः ॥२७॥
यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च । शृण्वन्त्यश्रूण्यवास्राक्षीत् स्नेहस्नुतपयोधरा ॥२८॥
तयोरित्थं भगवति कृष्णे नन्दयशोदयोः । वीक्ष्यानुरागं परमं नन्दमाहोद्धवो मुदा ॥२९॥

Śrī Śuka continued: Thus vividly remembering again and again all about the two Brothers Nanda, whose mind was full of love for Śrī Kṛṣṇa, kept quiet, seized as he was with excessive longing and overwhelmed with a flood of love. (27) Hearing of her Son's exploits being recounted (as aforesaid), Yaśodā too shed tears (of love), her breasts overflowing with (maternal) affection. (28) Perceiving such supreme love of Nanda and Yaśodā for Lord Śrī Kṛṣṇa Uddhava joyfully spoke to Nanda (as follows). (29)

उद्धव उवाच

युवां श्लाघ्यतमौ नूनं देहिनामिह मानद । नारायणेऽखिलगुरौ यत्कृता मतिरीदृशी ॥३०॥
एतौ हि विश्वस्य च बीजयोनी रामो मुकुन्दः पुरुषः प्रधानम् ।
अन्वीय भूतेषु विलक्षणस्य ज्ञानस्य चेशात इमौ पुराणौ ॥३१॥
यस्मिञ्जनः प्राणवियोगकाले क्षणं समावेश्य मनोऽविशुद्धम् ।
निर्हृत्य कर्माशयमाशु याति परां गतिं ब्रह्ममयोऽर्कवर्णः ॥३२॥
तस्मिन् भवन्तावखिलात्महेतौ नारायणे कारणमर्त्यमूर्तौ ।
भावं विधत्तां नितरां महात्मन् किं वावशिष्टं युवयोः सुकृत्यम् ॥३३॥
आगमिष्यत्यदीर्घेण कालेन व्रजमच्युतः । प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः ॥३४॥
हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम् । यदाह वः समागत्य कृष्णः सत्यं करोति तत् ॥३५॥
मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके । अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥३६॥
न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः । नोत्तमो नाधमो नापि समानस्यासमोऽपि वा ॥३७॥
न माता न पिता तस्य न भार्या न सुतादयः । नात्मीयो न परश्चापि न देहो जन्म एव च ॥३८॥
न चास्य कर्म वा लोके सदसन्मिश्रयोनिषु । क्रीडार्थः सोऽपि साधूनां परित्राणाय कल्पते ॥३९॥

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* 'तालो नवितस्तयः' : so says the lexicographer Devabodha.

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सत्त्वं रजस्तम इति भजते निर्गुणो गुणान् । क्रीडन्नतीतोऽत्र गुणैः सृजत्यवति हन्त्यजः ॥४०॥
यथा भ्रमरिकादृष्ट्या भ्राम्यतीव महीयते । चित्ते कर्तरि तत्रात्मा कर्तेवाहंधिया स्मृतः ॥४१॥
युवयोरेव नैवायमात्मजो भगवान् हरिः । सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥४२॥
दृष्टं श्रुतं भूतभवद् भविष्यत् स्थास्नुश्चरिष्णुर्महदल्पकं च ।
विनाच्युताद् वस्तु तरां न वाच्यं स एव सर्वं परमार्थभूतः ॥४३॥

Uddhava said: Indeed you two (Yaśodā and Nanda) are the most praiseworthy of (all) embodied beings here (on this earth), O bestower of honour (on us all, of being the servants of the Lord, who has been made available to us only through you), in that such (unique) love has been conceived by you for Śrī Kṛṣṇa (who is no other than Lord Nārāyaṇa), the Father and Controller of all. (30) Indeed Balarāma and Śrī Kṛṣṇa (the Bestower of Liberation)—They are (both) the material and the efficient cause of the universe; They are also the Puruṣa (individual soul) and Pradhāna (primordial Matter). (Nay,) entering into the (various) living organisms They control the various types of consciousness (in the form of the individual soul conditioned by those organisms), eternal (beginningless) as They are. (31) Focussing (even) one's impure mind on Śrī Kṛṣṇa (merely) for an instant at the time of death one speedily attains the supreme goal, burning the store of Karma and becoming one with Brahma (the Absolute) and attaining a form consisting of Sattva unmixed with Rajas and Tamas. (32) You cherish (such) great devotion to that Supreme Spirit, Lord Nārāyaṇa, the Soul as well as the Source of all, who has assumed a human semblance for some purpose. What meritorious act remains to be done by you two (under the circumstances)? (33) At no distant date will the divine Śrī Kṛṣṇa (the immortal Lord), the Protector of the Yadus, come (back) to Vraja and bring delight to (you) His parents. (34) Śrī Kṛṣṇa will make good what He told you* on coming back after killing Kaṃsa, the enemy of the Yadus, in the midst of an (open) assembly. (35) Grieve not, O highly blessed ones; you will (at no distant date) find Śrī Kṛṣṇa by your side. He dwells in the heart of (all) created beings (even) as fire (is latent) in wood. (36) Indeed none is dear or unwelcome to Him, who is not identified with a (particular) body. Nor is anyone superior or inferior nor even unequal in His eyes, He being the same (to all). (37) He has neither father nor mother, neither wife nor sons etc.; none is His own or alien to Him; nor can a body, much less birth or action be attributed to Him. Even as such He descends in high, low and mixed species (of life) in the world for the sake of pastime with a view to protecting the virtuous. (38-39) Though untouched by the (three) Guṇas (modes of Prakṛti), He assumes the qualities of Sattva, Rajas and Tamas, and, sporting with them, though (really) transcending them, the birthless Lord evolves, maintains and absorbs the universe by means of these Guṇas here (in the realm of Prakṛti). (40) (Just) as when looked at with a revolving eye (by a revolving person) the earth is seen rotating or while the mind (alone) is the doer, the soul is recognized as such due to its identification with the mind, so is God held to be responsible for the creation, etc. of the universe, although, as a matter of fact, the same is being done by the Guṇas. (41) He, the divine Śrī Kṛṣṇa (the alleviator of the distress of all) is certainly not only your son; for He is the Son, the (very) Self, the Father, the Mother, (Nay,) the Ruler of all. (42) (Nay,) nothing which is seen or heard of, has gone by or is (still) existent or which is (yet) to come, which is immobile or mobile, big or

* *Vide* verse 23 of Discourse XLV above.

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small, is really worth naming (when considered) apart from God; for He alone is everything, He alone is true. (43)

एवं निशा सा व्रुवतोर्व्यतीता नन्दस्य कृष्णानुचरस्य राजन् ।
गोप्यः समुत्थाय निरूप्य दीपान् वास्तून् समभ्यर्च्य दधीन्यमन्थन् ॥४४॥
ता दीपदीप्तैर्मणिभिर्विरेजू रज्जूर्विकर्षद्भुजकङ्कणस्रजः ।
चलन्नितम्बस्तनहारकुण्डलत्विषत्कपोलारुणकुङ्कुमाननाः ॥४५॥
उद्गायतीनामरविन्दलोचनं व्रजाङ्गनानां दिवमस्पृशद् ध्वनिः ।
दध्नश्च निर्मन्थनशब्दमिश्रितो निरस्यते येन दिशाममङ्गलम् ॥४६॥

The night slipped past Nanda and Uddhava (Śrī Kṛṣṇa's servant) while they were thus chatting, O king! Quitting their bed (towards the close of night), kindling their lights and duly worshipping (on the threshold etc.) the deities presiding over their house the cowherdesses (of Vraja) began to churn their curds. (44) With rows of bangles round their wrists pulling the cords (that revolved the churning-staff), their cheeks shining with (bright) ear-rings (that rocked with the motion of their arms), and their faces painted with red saffron (a product of the Balkh territory), the Gopīs looked very charming with gems (in their girdle etc.) brightened by the lights, their hips, breasts and necklaces shaking (all the time). (45) (Now) rose to the heavens the music of the women of Vraja, who were celebrating at the pitch of their voice the exploits of Śrī Kṛṣṇa (the lotus-eyed Lord), blended with the (gurgling) noise produced by the churning of curds, both of which combined to drive away the evil forces operating in the (four) quarters. (46)

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकसः । दृष्ट्वा रथं शातकौम्भं कस्यायमिति चाब्रुवन् ॥४७॥
अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः । येन नीतो मधुपुरीं कृष्णः कमललोचनः ॥४८॥
किं साधयिष्यत्यस्माभिर्भर्तुः प्रेतस्य निष्कृतिम् । इति स्त्रीणां वदन्तीनामुद्धवोऽगात् कृताह्निकः ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे नन्दशोकापनयनं नाम षट्चत्वारिंशोऽध्यायः ॥४६॥

Seeing a chariot plated with gold at the portals of Nanda, now that the glorious sun-god had appeared (at the horizon), the (unsophisticated) women of Vraja (who had no knowledge of the outside world, Śrī Kṛṣṇa being their solitary concern), inquired (of one another) as to whose chariot it was, and suggested as follows:—(47) "May it be that Akrūra,—by whom the lotus-eyed Śrī Kṛṣṇa was taken away to Mathurā (the city founded by and named after the demon Madhu), and who (thus) accomplished the purpose of Kaṃsa (his master),—has turned up (once more). (48) Is he (now) going to offer oblations to (the spirit of) his deceased master with our bodies (flesh)?" While the women were talking in this strain, Uddhava returned (to Nanda's residence from the bank of the holy Yamunā) having finished his daily routine (of bath and devotions). (49)

Thus ends the forty-sixth discourse, entitled "Śrī Kṛṣṇa dispels the agony of Nanda," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ सप्तचत्वारिंशोऽध्यायः

Discourse XLVII

Dialogue between Uddhava and the Gopīs and Ode to a black bee

श्रीशुक उवाच

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः प्रलम्बबाहुं नवकञ्जलोचनम् ।
पीताम्बरं पुष्करमालिनं लसन्मुखारविन्दं मणिमृष्टकुण्डलम् ॥ १ ॥
शुचिस्मिताः कोऽयमपीच्यदर्शनः कुतश्च कस्याच्युतवेषभूषणः ।
इति स्म सर्वाः परिवव्रुरुत्सुकास्तमुत्तमश्लोकपदाम्बुजाश्रयम् ॥ २ ॥
तं प्रश्रयेणावनताः सुसत्कृतं सव्रीडहासेक्षणसूनृतादिभिः ।
रहस्यपृच्छन्नुपविष्टमासने विज्ञाय संदेशहरं रमापतेः ॥ ३ ॥
जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् । भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ॥ ४ ॥
अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे । स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥ ५ ॥
अन्वेष्वर्थकृता मैत्री यावदर्थविडम्बनम् । पुम्भिः स्त्रीषु कृता यद्वत् सुमनस्त्विव षट्पदैः ॥ ६ ॥
निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः । अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् ॥ ७ ॥
खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् । दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम् ॥ ८ ॥
इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः । कृष्णदूते व्रजं याते उद्धवे त्यक्तलौकिकाः ॥ ९ ॥
गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः । तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥१०॥
काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसंगमम् । प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥११॥

Śrī Śuka began again: Gazing on the aforesaid servant of Śrī Kṛṣṇa with unusually long arms, eyes resembling a pair of fresh-blown lotuses and a bright lotus-like countenance, clad in yellow (silk) and wearing a garland of lotuses and adorned with ear-rings brilliant with gems, all the women of Vraja with bright smiles eagerly surrounded Uddhava, who had taken shelter under the lotus feet of Śrī Kṛṣṇa (the illustrious Lord), wondering who he was with (such) a handsome appearance and dressed and adorned in the style of that immortal Lord, whence he had come and whose son (or servant) he was. (1-2) Concluding him to be a messenger from Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, the Spouse of Goddess Ramā), the Gopīs, bent low with modesty, enquired of him in private (as follows) when he had been duly greeted with bashful smiles and glances and kind words etc. and had squatted on a seat:—

(3) "We know you to be a companion of Śrī Kṛṣṇa (the Lord of the Yadus), duly arrived in our midst. You have been despatched here by your master with intent to bring delight to His parents. (4) Otherwise we do not find anything worth remembering for Him in Vraja, a (mere) pasture-land for cows. Ties of affection for one's relations are most difficult to disregard even for a hermit. (5) Friendship with others (who are not bound by ties of blood) —like that cultivated by lovers with their sweethearts or by black bees with flowers,—actuated as it is by self-interest, lasts (only) till one's interests continue to be served (by them) and is (at best) a travesty of love. (6) Harlots forsake a destitute (lover); the people, an incapable ruler; students who have learnt what they wanted to learn, their teacher; the priests officiating at a sacrifice, the sacrificer who has paid the sacrificial fees (at the end of the sacrifice); the

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birds, a tree from which fruits have disappeared; strangers, a dwelling (which afforded shelter to them) after finishing their meal; animals, a burnt forest and a paramour, a women attached to him (even though unsated), the moment he has enjoyed her." (7-8) In this way, when Uddhava, the messenger of Śrī Kṛṣṇa, arrived in Vraja, the cowherd women, whose speech, body and mind were undoubtedly devoted to Śrī Kṛṣṇa, (the Protector of cows) cast to the winds (all) worldly etiquette. (9) Recalling again and again the exploits of Śrī Kṛṣṇa (their beloved Lord), that pertained to His boyhood and infancy they celebrated them in song and wept, (all) sense of shame having taken leave of them. (10) Musing over her (past) union with Śrī Kṛṣṇa and (presently) perceiving a black bee (before her), a certain Gopī (presumably Śrī Rādhā Herself, the foremost and the beloved of all Gopīs, some of whom loved Her even more than they loved Śrī Kṛṣṇa) fancied it to be a messenger despatched by Śrī Kṛṣṇa (her Darling) and spoke* as follows. (11)

गोप्युवाच

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥१२॥
सकृदधरसुधां स्वां मोहिनीं पाययित्वा सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक् ।
परिचरति कथं तत्पादपद्मं तु पद्मा ह्यपि बत हृतचेता उत्तमश्लोकजल्पैः ॥१३॥
किमिह बहु षडङ्घ्रे गायसि त्वं यदूनामधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसखसखीनां गीयतां तत्प्रसङ्गः क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥१४॥
दिवि भुवि च रसायां काः स्त्रियस्तद् दुरापाः कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।
चरणरज उपास्ते यस्य भूतिर्वयं का अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥१५॥
विसृज शिरसि पादं वेद्म्यहं चाटुकारैरनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।
स्वकृत इह विसृष्टापत्यपत्यन्यलोका व्यसृजदकृतचेताः किं नु संधेयमस्मिन् ॥१६॥
मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।
बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्क्षवद् यस्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥१७॥
यदनुचरितलीलाकर्णपीयूषविप्रुट्संकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना बहव इह विहङ्गा भिक्षुचर्यां चरन्ति ॥१८॥
वयमृतमिव जिह्मव्याहृतं श्रद्दधानाः कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः ।
ददृशुरसकृदेतत् तन्नखस्पर्शतीव्रस्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता ॥१९॥
प्रियसख पुनरागाः प्रेयसा प्रेषितः किं वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग ।
नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥२०॥

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* Authoritative Vaiṣṇava commentators like Sanātana Goswāmī, who are believed to have actually witnessed these Līlās of Śrī Kṛṣṇa and His beloved Gopis by the special grace of the Lord, have traced the following utterances to Śrī Rādhā, on the basis of the *Agni-Purāṇa* as well as on the strength of their own transcendent vision. Again, these utterances are believed to have escaped from the lips of Śrī Rādhā in a state of divine ecstasy (Divyonmāda), which has no parallel anywhere and is the special monopoly of Śrī Rādhā, a unique personification of Mahābhāva, the highest and purest form of divine Love. These utterances have also been classified under various heads such as Chitrajalpa, which have been clearly defined in standard works on poetics like the *Ujjvala-nīlamaṇi* of Rūpa Goswāmī.

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अपि बत मधुपुर्यामार्यपुत्रोऽधुनाऽऽस्ते स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किंकरीणां गृणीते भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु ॥२१॥

The Gopī said: O black bee (*lit.*, the sucker of honey), O friend of Śrī Kṛṣṇa (a treacherous lover), (pray) do not touch our feet (by way of supplication) with your (moustache-like) tentacles tinged (red) with the saffron on the garland (of Śrī Kṛṣṇa) pressed against the breasts (painted with saffron) of our rivals (at Mathurā). Let Śrī Kṛṣṇa (the Chief of the Madhus), whose messenger you are,—you who are distinguished by such characteristics (as have been depicted just now),—bear (on His garland etc.) the token of favour (in the shape of marks of saffron etc.) of those proud ladies (of Mathurā), which would be an object of ridicule for the court of the Yadus. (What will you gain by conciliating us rustic women of Vraja?) (12) Having allowed us to drink the entrancing nectar of His lips (but) once, He deserted us, innocent women, all of a sudden (even) as a black bee like you would leave the (guileless) flowers. I wonder how Lakṣmī (who is reputed to be very clever and discerning) continues to serve His lotus feet (which She would not if She came to know of His infidelity and ungratefulness)? Presumably She does so (only) because She has Her mind captivated alas! by the honeyed words of our illustrious Lord. (We for our part have grown too wise to be deceived any more by His false promises.) (13) Why do you, O six-legged one, glorify before us homeless people here at (such) length Śrī Kṛṣṇa (now the Lord of the Yadus), the (most) Ancient One (and therefore too well-known to us to need any introduction)? Let His stories be (profitably) sung in the presence of the (blessed) lady companions of Śrī Kṛṣṇa (who is shortly going to be nicknamed as Arjuna's Friend). They will (in return for Your service) confer on you the object of your desire, beloved as they are of Him and have the agony of their heart soothed (by His loving embraces). (14) What women are there on earth, in heaven or in the subterranean regions, who are hard to win for the playful movements of His eyebrows accompanied by His cunning and winsome smiles? Of what account are we in His eyes, whose dust of feet (even) Lakṣmī (the goddess of fortune) worships? Nevertheless (tell Him that) the epithet of Uttamaśloka (one enjoying excellent fame), as a matter of fact, applies to him who espouses the cause of the forlorn (like) us. (15) Leave my foot, on which you have placed your head, acquainted as I am with you, who know how to win over others with blandishments and messages (of love), having learnt this art from Śrī Kṛṣṇa (who is a past master in such artifices). (Ah,) He left here us, who had for His own sake renounced our children, husband and (even happiness in) the other world (obtainable through virtuous conduct alone), fickle-minded as He is. What, then, is to be gained by coming to terms with Him? (16) Hard-hearted by nature, He (in His previous descent as Śrī Rāma) hit (with an arrow) Vālī (the lord of the monkeys) like a hunter (without giving him any notice or challenging him to an open combat according to the established canons of warfare) and, domineered over by His Consort (Sītā), deformed a woman (Śūrpaṇakhā), who had approached Him with lust (in her heart). (Nay,) having accepted (as the divine Dwarf) Bali's worship (in the form of a gift of land measuring three strides) He bound him (even) as a crow would (in conjunction with other crows) surround (and plague) its feeder after eating the food offered by the latter. Therefore, enough of friendship with those possessed of a dark hue. (Yet) the treasure in the form of His

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story is difficult to forgo. (17) With (all) their natural propensities (in the form of likes and dislikes etc.) existing as pairs of opposites uprooted by tasting but once even a small bit of His supremely delightful stories, which fall as nectar on their ears, and (thus) completely ruined (in the eyes of the world), and leaving all of a sudden their home and family in a wretched condition, many men here lead a life of mendicants, deprived of (all) enjoyment, like so many birds. (18) Believing as true the (false) professions (of love) on the part of that Cheat, (even) as she-deer, the foolish companions of a black antelope, would put faith in the (deceptive) music of a hunter and suffer the torment of being hit with a shaft, we ignorant sweethearts of Śrī Kṛṣṇa have repeatedly suffered this fate, having been subjected to smarting pangs of love occasioned by the (loving) touch of His nails. (Therefore,) O messenger, let any other topic be discussed (and talk no more of Śrī Kṛṣṇa, whose very mention awakens memories that accentuate our agony of separation from Him). (19) O friend of our beloved Lord! sent (back) by our Darling (though stung with our pungent words), have you come (to us) again? (If so,) ask what you would (of us); (for) you are worthy of honour to me, O dear one! How will you take us—who are here—to His side, whose companionship is difficult to forgo (once it is had)? (For) His (divine) Spouse, Śrī (the goddess of beauty and prosperity), O gentle one, ever remains with Him on His very bosom (in the form a golden streak). (20) Ah, is my Darling *lit.*, son of one's father-in-law*) now at Mathurā (has returned from the house of His preceptor after completing His studies there)? Does He remember, O gentle one, his paternal house (the house of His godfather, Nanda) as well as His relations and (other) cowherds? Does He ever make any references to us His maidservants? Oh, when will He (return to Vraja and) place His arm, more fragrant (even) than aloe-wood, on our head (by way of consolation)? (21)

श्रीशुक उवाच

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः । सान्त्वयन् प्रियसंदेशैर्गोपीरिदमभाषत ॥२२॥

Śrī Śuka resumed: On hearing this (unprecedented) effusion of love, Uddhava forthwith spoke as follows to the cowherd women,—who had been pining for a sight of Śrī Kṛṣṇa,—comforting them with messages (of love) from their beloved Lord. (22)

उद्धव उवाच

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः । वासुदेवे भगवति यासामित्यर्पितं मनः ॥२३॥
दानव्रततपोहोमजपस्वाध्यायसंयमैः । श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥२४॥
भगवत्युत्तमश्लोके भवतीभिरनुत्तमा । भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥२५॥
दिष्ट्या पुत्रान् पतीन् देहान् स्वजनान् भवनानि च । हित्वावृणीत यूयं यत् कृष्णाख्यं पुरुषं परम् ॥२६॥
सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे । विरहेण महाभागा महान् मेऽनुग्रहः कृतः ॥२७॥
श्रूयतां प्रियसंदेशो भवतीनां सुखावहः । यमादायागतो भद्रा अहं भर्तुः रहस्करः ॥२८॥

Uddhava said: Oh, you (Gopīs) have (all) your objects accomplished indeed and are the adored of (all) the worlds in that your mind is so (fully

* It is forbidden in our Śāstras to utter one's own name or that of one's preceptor and other elders (including one's parents and grandparents, husband and his parents and so on), that of an abject miser or of one's eldest son or wedded wife even while dying:—

आत्मनाम गुरोर्नाम नामातिकृपणस्य च । प्राणान्तेऽपि न वक्तव्यं ज्येष्ठपुत्रकलत्रयोः ॥ (*Karmalochana*)

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and exclusively) absorbed in Lord Vāsudeva. (23) Devotion to Śrī Kṛṣṇa indeed is sought to be attained through charitable gifts, fasting, austerities pouring oblations into the sacred fire, muttering prayers, study of the Vedas, self-control and various other virtuous practices. (24) It is a matter for congratulation that the ideal of supreme devotion to the divine Lord of excellent renown,—which is hard to attain even for sages,—has been set up by you. (25) It is (further) gratifying (to note) that you (all) have sought the Supreme Person under the name of Śrī Kṛṣṇa neglecting (your) children, husbands and othar relations, dwellings, nay, (your very) bodies. (26) Due to (your) separation (from the Lord) you have developed exclusive devotion to Śrī Kṛṣṇa (which has enabled you to behold Him in all that meets the eye). (Nay,) you have conferred a (great) boon on me (by thus affording me an opportunity to witness your unprecedented love with my own eyes), O highly blessed ones ! (27) (Now) listen to the message of your Darling (Śrī Kṛṣṇa), which (I am sure) will bring joy to you and carrying which I, who execute His secret commissions, have come (to you), O good ladies ! (28)

श्रीभगवानुवाच

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् । यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।
तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः ॥ २९ ॥

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये । आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥३०॥
आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः । सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥३१॥
येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः । तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥३२॥
एतदन्तः समाम्नायो योगः सांख्यं मनीषिणाम् । त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥३३॥

The glorious Lord says: Your separation from Me, the material cause of all (and therefore present in all as their very Self), is not possible under any circumstance. (Just) as the (five gross) elements—(*viz*,) ether, the air, fire, water and earth—are present in (all) created beings (as their constituents), so am I, underlying as I do the mind, the vital airs, the elements, the Indriyas (the five senses of perception and the five organs of action) and the (three) Guṇas (modes of Prakṛti). (29) In Myself (as the ground) do I create, maintain and (then) dissolve Myself (in the form of the cosmos) by dint of My own Māyā (creative energy) by Myself in the form of the elements, the Indriyas and the Guṇas. (30) The Spirit is all knowledge, transcendent, unconnected with the (three) Guṇas and (absolutely) pure (untainted by Māyā). It is experienced through the (various) states of the mind (*viz*, wakefulness, the dream state and deep sleep), brought about by Māyā. (31) Remaining vigilant (all the time), one should (therefore endeavour to) control that mind through which one conceives the (various) objects of sense (*viz*, sound, touch, sight, taste and smell), though unreal,—like one who, when awake, recalls the objects seen in a dream,—and seizes the senses. (32) In the eyes of the wise, (the teachings of) the Vedas, the (eightfold) path of Yoga, the Sânkhya system of philosophy (which differentiates Matter from the Spirit), renunciation, suffering hardships for the sake of one's faith, subjugation of one's senses and truthfulness have their goal in mind-control even as rivers terminate in the ocean. (33)

यत् त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् । मनसः संनिकर्षार्थं मदनुध्यानकाम्यया ॥३४॥
यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते । स्त्रीणां च न तथा चेतः संनिकृष्टेऽक्षिगोचरे ॥३५॥

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मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् । अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥३६॥
या मया क्रीडता रात्र्यां वनेऽस्मिन् व्रज आश्रिताः । अलब्धरासाः कल्याण्यो माऽऽपुर्मद्वीर्यचिन्तया ॥३७॥

It is only with intent to focus your thought constantly on Me in order to ensure your mental proximity with Me that I, your Darling, am actually staying (so) far from your eyes. (34) The mind of women as well as of others does not get so absorbed in the thought of their most beloved one living close by and open to their view as in that of one staying at a distance. (35) Incessantly thinking of Me (as you do), having devoted to Me your whole (undivided) mind, which has completely shed all (other) thoughts, you will come to Me before long. (36) Those blessed (cowherd) women who (having been held back by their husbands and others) stayed away in Vraja and could not (therefore) get an opportunity to sport with Me while I diverted myself in the woodland (of Vṛndāvana) one night attained to Me through contemplation on My exploits. (37)

श्रीशुक उवाच

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः । ता ऊचुरुद्धवं प्रीतास्तत्संदेशागतस्मृतीः ॥३८॥

Śrī Śuka continued: Delighted to hear the message of Śrī Kṛṣṇa (their most beloved Lord), the aforesaid women of Vraja spoke to Uddhava (as follows), their memories of Śrī Kṛṣṇa having been awakened by His message. (38)

गोप्य ऊचुः

दिष्ट्याहितो हतः कंसो यदूनां सानुगोऽघकृत् । दिष्ट्याऽऽप्तैर्लब्धसर्वार्थैः कुशल्यास्तेऽच्युतोऽधुना ॥३९॥
कच्चिद् गदाग्रजः सौम्य करोति पुरयोषिताम् । प्रीतिं नः स्निग्धसव्रीडहासोदारेक्षणार्चितः ॥४०॥
कथं रतिविशेषज्ञः प्रियश्च वरयोषिताम् । नानुबध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः ॥४१॥
अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् । गोष्ठीमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे ॥४२॥
ताः किं निशाः स्मरति यासु तदा प्रियाभिर्वृन्दावने कुमुदकुन्दशशाङ्करम्ये ।
रेमे क्वणच्चरणनूपुररासगोष्ठ्यामस्माभिरीडितमनोज्ञकथः कदाचित् ॥४३॥
अप्येष्यतीह दाशार्हस्तताः स्वकृतया शुचा । संजीवयन् नु नो गात्रैर्यथेन्द्रो वनमम्बुदैः ॥४४॥
कस्मात् कृष्ण इहायाति प्राप्तराज्यो हताहितः । नरेन्द्रकन्या उद्वाह्य प्रीतः सर्वसुहृद्वृतः ॥४५॥
किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः । श्रीपतेरातकामस्य क्रियेतार्थः कृतात्मनः ॥४६॥
परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला । तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥४७॥
क उत्सहेत संत्यक्तुमुत्तमश्लोकसंविदम् । अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित् ॥४८॥
सरिच्छैलवनोद्देशा गावो वेणुरवा इमे । संकर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥४९॥
पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत । श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥५०॥
गत्या ललितयोदारहासलीलावलोकनैः । माध्व्या गिरा हृतधियः कथं तं विस्मराम हे ॥५१॥
हे नाथ हे रमानाथ व्रजनाथार्तिनाशन । मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥५२॥

The Gopis said: By good luck Kaṃsa, the (sworn) enemy and persecutor of the Yadus, has been killed along with his followers. It is a matter for (further) gratification that Śrī Kṛṣṇa (the immortal Lord) is now doing well with His relations, who have attained all their objects (through Him). (39) (Others said), Does Śrī Kṛṣṇa (elder Brother of Gada), who was (till the other day) greeted (by us) with our loving and pleasing glances accompanied by bashful smiles,

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bring delight to the women of the city (of Mathurā), O gentle one ? (40) (Still others said,) How can He, an expert in love-making and (hence) beloved of charming women, help being won over (by them) when greeted with their (sweet) words and amorous gestures ? (41) (Some more said,) Does Śrī Kṛṣṇa (the Protector of cows), O pious one, remember us, rustic women, in any context in the course of an unreserved talk in an assembly of the ladies of the city ? (42) (Others said,) Does He (ever) recall those nights, during that period (of His stay in Vraja), when He sported with (us) His sweethearts in (the woodland of) Vṛndāvana, charming with lilies and jasmines as well as with a full moon (bearing a spot resembling the figure of a hare) in the ring of the Rāsa dance accompanied by the sound of jingling anklets, in the course of which His delightful stories were sung (by us) ? (43) Will Śrī Kṛṣṇa (a scion of Daśārha) ever come over here to infuse new life into us—tormented (as we are) with grief occasioned by (separation from) Him—by (the soothing touch of) His (delightful) limbs even as Indra (the god of rain) would refresh a forest (scorched with summer heat) by (sending) clouds (of rain) ? (44) (Still others said,) Wherefore should Śrī Kṛṣṇa come here now that He has slain His enemies and attained sovereignty and, surrounded by all His kinsmen (the Yadus), will feel (extremely) delighted when He has married (so many) princesses ? (45) (Some more wisely said,) What purpose of the high-souled Śrī Kṛṣṇa (the Spouse of Śrī), who has (all) His desires fulfilled and is (ever) perfect in His (own) Self, could be served by us, dwelling in a forest, or (even) by other ladies (of royal descent) ? (46) Even Pingalā, a wanton woman (of the legend), (once) spoke of hopelessness as the only road to supreme happiness. Though we know (all) that, our hope to meet Śrī Kṛṣṇa is nevertheless hard to overcome. (47) Who can dare withdraw his mind from the confidential talk of Śrī Kṛṣṇa (who is extolled by the most high, nay,) from whose person (bosom) Śrī (the goddess of beauty and prosperity) never gets down even though He does not long for Her ? (48) Alas ! the river (Yamunā), the mountain (Govardhana) and the forest lands (of Vṛndāvana), the cows and the notes of flutes over there, hallowed (as they are) by Śrī Kṛṣṇa coupled with Sankarṣaṇa (through association with Them), O mighty Uddhava, awaken again and again the memory of Śrī Kṛṣṇa (the Son of Nanda, the cowherd chief) through His footprints, the abodes of (all) charm and prosperity. Surely we cannot (therefore) forget Him. (49-50) How can we forget Him,—O Uddhava, we, whose mind has been captivated by His charming gait, pleasing laughter and playful glances as well as by His honeyed words ? (51) O Lord, O Spouse of Ramā, O Saviour of Vraja, O Reliever of (our) agony, O Protector of cows, lift (the village of) Gokula out of the ocean of suffering, in which it lies plunged. (52)

श्रीशुक उवाच

ततस्ताः कृष्णसंदेशैर्व्यपेतविरहज्वराः । उद्धवं पूजयांचक्रुर्ज्ञात्वाऽऽत्मानमधोक्षजम् ॥५३॥
उवास कतिचिन्मासान् गोपीनां विनुदन्शुचः । कृष्णलीलाकथां गायन् रमयामास गोकुलम् ॥५४॥
यावन्त्यहानि नन्दस्य व्रजेऽवात्सीत् स उद्धवः । व्रजौकसां क्षणप्रायाण्यासन् कृष्णस्य वार्तया ॥५५॥
सरिद्वनगिरिद्रोणीर्वीक्षन् कुसुमितान् द्रुमान् । कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम् ॥५६॥

Śrī Śuka went on: The Gopīs, whose agony of separation (from the Lord) was (now) gone to a large extent, thanks to the messages received from Śrī Kṛṣṇa,

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(duly) worshipped Uddhava, recognizing him to be Śrī Kṛṣṇa Himself (who is above sense-perception) and (therefore) their very Self. (53) He stayed for some months (there) in order to drive away the grief of the cowherd women. (Nay,) celebrating in song the story of the pastimes of Śrī Kṛṣṇa, he brought delight to (the entire village of) Gokula. (54) As long as the aforesaid Uddhava lived in Nanda's Vraja the days passed like (so many) moments with the people of Vraja in talks about Śrī Kṛṣṇa. (55) Eagerly observing the river, the woodlands and the dales as well as the trees in blossom and vividly reminding the inhabitants of Vraja of Śrī Kṛṣṇa (by questioning them about the pastimes connected with the various spots), Uddhava (the servant of Śrī Kṛṣṇa) spent his time in delight. (56)

दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविक्लवम् । उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥५७॥
एताः परं तनुभृतो भुवि गोपवध्वो गोविन्द एव निखिलात्मनि रूढभावाः ।
वाञ्छन्ति यद् भवभियो मुनयो वयं च किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥५८॥
क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः कृष्णे क्व चैष परमात्मनि रूढभावः ।
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षाच्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥५९॥
नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम् ॥६०॥
आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥६१॥
या वै श्रियार्चितमजादिभिराप्तकामैर्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।
कृष्णस्य तद् भगवतश्चरणारविन्दं न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥६२॥
वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः । यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥६३॥

Supremely delighted to perceive the anguish of mind—as depicted before* and of an allied nature—of the Gopīs, occasioned by their absorbing thought of Śrī Kṛṣṇa, and bowing to them (in reverence), Uddhava sang as follows :—(57) "These cowherd women alone on earth have justified their possessing a human body in that they have developed supreme love exclusively for Śrī Kṛṣṇa (the Protector of cows), the Soul of the universe,—(a love) which not only strivers afraid of metempsychosis but sages (emancipated souls), nay, (even) we (devotees of the Lord) aspire for ? What (else) is there to be gained through (three kinds of) † births as a Brahman by him who has developed a taste for the stories of Śrī Kṛṣṇa (the deathless Lord) ? (Or what is to be gained through repeated births as Brahmā by him who has not been able to develop a zest for such stories ? ‡ (58) The two are quite out of keeping with one another—these women (impure

* *Vide* verses 4 to 21 and 39 to 52 *supra*.

† The three kinds of birth as a Brahman are :—(1) physical birth from Brahman parents, (2) investiture with the sacred thread and initiation in the holy Gāyatrī-Mantra, which is regarded as a second birth and (3) consecration befitting one for the performance of a sacrifice, which is looked upon as a third incarnation.

‡ The compound word 'अनन्तकथारसस्य' can be split up in two ways—firstly as अनन्त + कथा + रसस्य and secondly as अनन्त + कथा + अरसस्य. The word 'Brahma' too admits of a double meaning. The alternative interpretation of the last quarter of the verse according to the latter way of splitting the compound has been shown within brackets.

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by their very sex), roaming about in woods and polluted (in the eyes of adverse critics) through infidelity to their (worldly) husbands, (on the one hand) and surpassing (unflinching) love for Śrī Kṛṣṇa, the Supreme Spirit, as depicted above (on the other) ! Surely the almighty Lord, directly and liberally confers (final) beatitude on him who constantly remembers Him, though not knowing His reality, (just) as nectar (the sovereign of all medicines) does good (to an ailing person) when used (even unknowingly). (59) Oh, the grace which descended on the cowherdesses of Vraja,—who attained the object of their desire in the form of having their necks encircled by His stout arms during the Rāsa festival,—did not fall to the lot of celestial damsels (nymphs) possessing the fragrance and splendour of a lotus, or (even) of Śrī, who is exclusively attached to His person (bosom); how (then) could others expect such favour (from Him) ? (60) Oh, let me be (incarnated as) any one of the shrubs, creepers or herbs in (the woodlands of) Vṛndāvana, catching the dust of feet of these (blessed ladies), who (successfully) trod the path (of Devotion) leading to Śrī Kṛṣṇa,—(the path) which is (still) to be strenuously sought for (even) by the Upaniṣads*,—neglecting their own people as well as the path trodden by the virtuous, (both of) which are (so) difficult to abandon (for a chaste woman). (61) (Nay,) these Gopīs completely shook off their agony (of separation from the Lord), embracing (as they did) those lotus feet of the divine Śrī Kṛṣṇa which are actually fondled by Goddess Śrī and mentally adored by (great gods like) Brahmā and others, sages that have (all) their desires fulfilled (and are therefore free from all cravings), (nay,) even by masters of Yoga (like Śiva, Sanaka and Nārada), and which were (lovingly) placed (by the Lord) on their bosom in the gathering (of women) on the occasion of the Rāsa dance ! (62) I repeatedly salute the dust of feet of the (blessed) women of Nanda's Vraja, whose loud singing of the stories of Śrī Kṛṣṇa (who captivates all) purifies the three worlds. (63)

श्रीशुक उवाच

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च । गोपानामन्त्र्य दाशार्हो यास्यन्नारुरुहे रथम् ॥६४॥
तं निर्गतं समासाद्य नानोपायनपाणयः । नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचनाः ॥६५॥
मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥६६॥
कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया । मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥६७॥
एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप । उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥६८॥
कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् । वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥६९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे उद्धवप्रतियाने सप्तचत्वारिंशोऽध्यायः । ४७ ॥

Śrī Śuka proceeded further: Seeking the permission of the cowherd women as well as of Yaśodā and Nanda, and taking leave of the cowherds, Uddhava (a scion of Daśārha), now ready to depart (for Mathurā) mounted the chariot. (64) Duly approaching him, when he had (just) stepped out (of Nanda's mansion), with various presents (intended for Śrī Kṛṣṇa and Balarāma) in their hands, Nanda and others lovingly addressed him in feeling terms (as follows) with tears in their eyes:—(65) "Let (all) the activities of our mind (ever) hinge on the lotus feet of Śrī Kṛṣṇa.

* This evidently refers to the Upanishadic text 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह', which tells us that "words (scriptural texts) fail to reach Brahma and return (unsuccessful) along with the mind."

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Let our speech utter His names (alone) and let our body remain engaged in bending before Him and so on. (66) Being tossed by our (past) actions coupled with the will of Providence (as guided by those actions) wherever (in whatever species of life) we may be, let our delight be (ever) found in the almighty Śrī Kṛṣṇa as a result of our virtuous actions and charitable gifts (that may have been performed by us in our past lives)." (67) Thus honoured by the cowherds out of devotion to Śrī Kṛṣṇa, O ruler of men, Uddhava came back to Mathurā (which was now) protected by (the same Lord) Śrī Kṛṣṇa. (68) Falling prostrate before Śrī Kṛṣṇa he spoke (to Him) of the plenitude of devotion (to His feet) of the people of Vraja and handed over the presents (sent by Nanda) to Him as well as to Vasudeva, Balarāma and the king (Ugrasena). (69)

Thus ends the forty-seventh discourse, bearing on the return of Uddhava (to Mathurā), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टचत्वारिंशोऽध्यायः

Discourse XLVIII

The Lord pays a visit to Kubjā (the hunchbacked woman) and Akrūra at their respective places.

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः । सैरन्ध्र्याः कामतप्तायाः प्रियमिच्छन् गृहं ययौ ॥ १ ॥
महार्होपस्करैराढ्यं कामोपायोपबृंहितम् । मुक्तादामपताकाभिर्वितानशयनासनैः ।
धूपैः सुरभिभिर्दीपैः स्रग्गन्धैरपि मण्डितम् ॥ २ ॥
गृहं तमायान्तमवेक्ष्य सा ऽऽसनात् सद्यः समुत्थाय हि जातसम्भ्रमा ।
तथोपसंगम्य सखीभिरच्युतं सभाजयामास सदासनादिभिः ॥ ३ ॥
तथोद्धवः साधु तयाभिपूजितो न्यषीददुर्व्यामभिमृश्य चासनम् ।
कृष्णोऽपि तूर्णं शयनं महाधनं विवेश लोकाचरितान्यनुव्रतः ॥ ४ ॥
सा मज्जनालेपदुकूलभूषणस्रग्गन्धताम्बूलसुधासवादिभिः ।
प्रसाधितात्मोपससार माधवं सव्रीडलीलोत्स्मितविभ्रमेक्षितैः ॥ ५ ॥
आहूय कान्तां नवसंगमह्रिया विशङ्कितां कङ्कणभूषिते करे ।
प्रगृह्य शय्यामधिवेश्य रामया रेमेऽनुलेपार्पणपुण्यलेशया ॥ ६ ॥
सानङ्गतप्तकुचयोरुरसस्तथाक्ष्णोर्जिघ्रन्त्यनन्तचरणेन रुजो मृजन्ती ।
दोर्भ्यां स्तनान्तरगतं परिरभ्य कान्तमानन्दमूर्तिमजहादतिदीर्घतापम् ॥ ७ ॥
सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम् । अङ्गरागार्पणेनाहो दुर्भगेदमयाचत ॥ ८ ॥
आहोष्यतामिह प्रेष्ठ दिनानि कतिचिन्मया । रमस्व नोत्सहे त्यक्तुं सङ्गं तेऽम्बुरुहेक्षण ॥ ९ ॥
तस्यै कामवरं दत्त्वा मानयित्वा च मानदः । सहोद्धवेन सर्वेशः स्वधामागमदद्भिमत् ॥ १० ॥
दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम् । यो वृणीते मनोग्राह्यमसत्त्वात् कुमनीष्यसौ ॥ ११ ॥

Śrī Śuka began again: Perceiving what was in the mind of Trivakrā (the erstwhile maid-servant of Kaṃsa), smitten (as she was) with (pangs of) love

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(for Śrī Kṛṣṇa), and seeking her gratification, the all-seeing Lord, the Soul of the universe, then called at her house, (which was) equipped with costly articles of household use and supplemented by devices stimulating passion (such as erotic pictures), nay, embellished with strings of pearls and flags, canopies, beds and seats as well as with fragrant incenses, lights, wreaths and perfumes. (1-2) Seized with a flurry, as a matter of fact, to perceive Him coming to her house, she stood up at once from her steat and, meeting Him with due ceremony along with her female companions, honoured Śrī Kṛṣṇa (the unfailing Lord) by offering Him a good seat and other articles of worship. (3) Duly honoured by her in a like manner, Uddhava squatted on the floor touching the seat (offered by her) with his head. Following the practices of the worldly-minded, Śrī Kṛṣṇa, for His part, quickly settled down on the costly bed (already placed there). (4) Duly preparing herself with a bath, pigments, fine linen, jewellery, garlands, perfumes, betel-leaves chewed with catechu, lime and areca-nut parings etc., nectar-like beverage and so on, she approached Śrī Kṛṣṇa (a scion of Madhu) with shy looks accompanied by sportful smiles and amorous gestures. (5) Calling (to His side) the lovely damsel, timid (as she was) through bashfulness occasioned by her (very) first meeting (with a lover), and seizing her by the hand, adorned with a bracelet, the Lord set her on the bed and dallied with the charming girl, her only merit (entitling her to this rare privilege and honour) being that she had (willingly) offered (to Him) sandal-paste (which was meant for Kaṃsa, her master, who had a special liking for it). (6) Enjoying the (transcendent) smell of His feet and brushing off the suffering of her breasts, bosom and eyes—tormented (as they were) with pangs of love—by the (soothing and thrilling) touch of the feet of Śrī Kṛṣṇa (the immortal Lord), she folded in her arms the all-blissful Darling, who (now) rested on her bosom, and (thereby) got rid of her agony (of separation from Him) of very long standing. (7) Alas! having thus secured by offering pigment the presence of Śrī Kṛṣṇa, the almighty Lord, the Bestower of final beatitude, (who is) so difficult to attain, the hapless woman (unlike the blessed Gopīs, who dedicated their all to Him and sought nothing in return) asked (of Him) the following (*viz*, the gratification of her carnal desire, although her physical contact alone with the all-blissful and all-powerful Lord was enough to ensure for her the highest blessing in the form of final beatitude). (8) She said, "(Be pleased to) stay here (in my house) for a few days and make merry with me, my most beloved friend, (for) I dare not forgo your company, O lotus-eyed one!" (9) Granting her the desired boon (in the shape of a promise to revel with her again) and honouring her (with suitable presents and polite words and thereby acknowledging her service), Śrī Kṛṣṇa (the Ruler of all), who respects (the wishes of) all, returned with Uddhava to His own abode (Vasudeva's house), (which was) full of prosperity. (10) He who, having duly propitiated Śrī Kṛṣṇa (the all-pervading Lord), the Ruler (even) of universal lords (Brahmā, Śiva and others), who is so hard to please (except through exclusive Devotion), asks for that which is acceptable (agreeable) to the mind is of perverted understanding because of his pettiness. (11)

अक्रूरभवनं कृष्णः सहरामोद्धवः प्रभुः । किंचिच्चिकीर्षयन् प्रागादक्रूरप्रियकाम्यया ॥१२॥
स तान् नरवरश्रेष्ठानाराद् वीक्ष्य स्वबान्धवान् । प्रत्युत्थाय प्रमुदितः परिष्वज्याभ्यनन्दत ॥१३॥
ननाम कृष्णं रामं च स तैरप्यभिवादितः । पूजयामास विधिवत् कृतासनपरिग्रहान् ॥१४॥

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पादावनेजनीरापो धारयञ् शिरसा नृप । अर्हणेनाम्बरैर्दिव्यैर्गन्धस्रग्भूषणोत्तमैः ॥१५॥
अर्चित्वा शिरसाऽऽनम्य पादावङ्कगतौ मृजन् । प्रश्रयावनतोऽक्रूरः कृष्णरामावभाषत ॥१६॥
दिष्ट्या पापो हतः कंसः सानुगो वामिदं कुलम् । भवद्भ्यामुद्धृतं कृच्छ्राद् दुरन्ताच्च समेधितम् ॥१७॥
युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ । भवद्भ्यां न विना किंचित् परमस्ति न चापरम् ॥१८॥
आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः । ईयते बहुधा ब्रह्मन् श्रुतप्रत्यक्षगोचरम् ॥१९॥
यथा हि भूतेषु चराचरेषु मह्यादयो योनिषु भान्ति नाना ।
एवं भवान् केवल आत्मयोनिष्वात्माऽऽत्मतन्त्रो बहुधा विभाति ॥२०॥
सृजस्यथो लुम्पसि पासि विश्वं रजस्तमःसत्त्वगुणैः स्वशक्तिभिः ।
न बध्यसे तद्गुणकर्मभिर्वा ज्ञानात्मनस्ते क्व च बन्धहेतुः ॥२१॥
देहाद्युपाधेरनिरूपितत्वाद् भवो न साक्षान्न भिदाऽऽत्मनः स्यात् ।
अतो न बन्धस्तव नैव मोक्षः स्यातां निकामस्त्वयि नोऽविवेकः ॥२२॥
त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।
बाध्येत पाखण्डपथैरसद्भिस्तदा भवान् सत्त्वगुणं बिभर्ति ॥२३॥
स त्वं प्रभोऽद्य वसुदेवगृहेऽवतीर्णः स्वांशेन भारमपनेतुमिहासि भूमेः ।
अक्षौहिणीशतवधेन सुरेतरांशराज्ञाममुष्य च कुलस्य यशो वितन्वन् ॥२४॥
अद्येश नो वसतयः खलु भूरिभागा यः सर्वदेवपितृभूतनृदेवमूर्तिः ।
यत्पादशौचसलिलं त्रिजगत् पुनाति स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः ॥२५॥
कः पण्डितस्त्वदपरं शरणं समीयाद् भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।
सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्युपचयापचयौ न यस्य ॥२६॥
दिष्ट्या जनार्दन भवानिह नः प्रतीतो योगेश्वरैरपि दुरापगतिः सुरेशैः ।
छिन्ध्याशु नः सुतकलत्रधनाप्तगेहदेहादिमोहरशनां भवदीयमायाम् ॥२७॥

Wishing to get Akrūra do some errand (of His) and (also) with intent to oblige him Lord Śrī Kṛṣṇa, accompanied by Balarāma and Uddhava, visited in state the residence of Akrūra. (12) Overjoyed to perceive from a distance the aforesaid jewels among the best of men, (who were) his own relations, and rising (from his seat) to receive them, he (went up to,) embraced and welcomed them. (13) (Nay, recalling Their divinity) he bowed to Śrī Kṛṣṇa and Balarāma (in spite of Their young age) and, greeted by Them too (in return), duly worshipped Them, who had (now) taken Their seat. (14) Sprinkling over his head in every direction the water with which he had washed Their feet, O protector of men, and honouring Them with (various) articles of worship, as well as with exquisite robes, sandal-paste, garlands and excellent jewels, Akrūra, who was (already) bent low with humility, bowed down to Them with his head (inclined) and, kneading Their feet, that rested on his lap, spoke to Śrī Kṛṣṇa and Balarāma (as follows):—(15-16) "Luckily (enough) by You two the sinful Kaṃsa has been slain along with his followers and this race of Yours not only saved from a calamity which was hard to get over but made to prosper (too). (17) You two are Prakṛti (primordial Matter) and Puruṣa (the Spirit), the (material and efficient) causes (respectively) of the universe and one with the universe (too). There in neither any cause nor any effect apart from You two. (18) Entering after its creation (as its Inner Controller) this universe, evolved by Yourself through the instrumentality of Your own potencies (in the shape of Rajoguṇa etc.), O Kṛṣṇa (the supreme Lord), You are perceived

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in various forms within the range of hearing and sight. (19) Even as the (five) elements (earth etc.) appear in various forms in (the diverse orders of) created beings, (both) mobile and immobile, the media of their manifestation, so do You, the absolute Self, (entirely) self-dependent, appear in numberless forms in the various worlds (the fields of Your manifestation). (20) Through the instrumentality of Your own potencies in the shape of the (three) Guṇas (modes of Prakṛti)—Rajas, Sattva and Tamas—You (severally) evolve, then protect (preserve) and (ultimately) reabsorb the universe. You are (however) not bound by those Guṇas or (even) by those actions (in the form of creation, protection and reabsorption of the universe). Under no circumstance whatsoever can ignorance (the cause of bondage) be attributed to You, who are Consciousness itself. (21) A body and other adjuncts (that are supposed to limit the Self or Consciousness) being unascertained (through metaphysical investigation), birth and differences (following it) cannot be directly ascribed to the Spirit (much less to You, the Supreme Spirit). Hence there can be neither bondage nor liberation for You. What appears as bondage or liberation in You is (only superimposed by) our ignorance about You and a reflection of our (own) mind. (22) Each time this dateless path of the Vedas taught by You for the good of the world is obstructed by false creeds of a heretical type, You assume (for the vindication of the Vedic path) a form consisting of Sattva (unmixed with Rajas and Tamas). (23) As such, O Lord, You are born this time in the house of Vasudeva here (on this planet) with Your own part manifestation (Balarāma) in order to remove the earth's burden by destroying hundreds of Akṣauhiṇīs of kings who are partial incarnations of demons and in order to spread the glory of this race (the race of the Yadus). (24) Highly blessed indeed are our dwellings today, that You, O Lord who are above sense-perception, have visited,—You, the well-known Father and Preceptor of the universe, manifested in the form of all the gods, manes, spirits and kings (the rulers of men),—the waters washing whose feet (under the name of the Gangā) sanctify (all) the three worlds. (25) What wise man would seek as his protector anyone other than You, who are (so) truthful of speech, friendly, grateful and loving to Your votaries, and who grant all the desires of a pure-hearted devotee, nay, bestow on him Your very Self, to which neither growth nor decay can be attributed. (26) Luckily enough (for us), O Lord who are supplicated by (all) men, You have been perceived by us here (at our very house)—You, whose ways cannot be easily comprehended even by masters of Yoga (like Sanaka) and rulers of gods (like Indra). (Pray,) dispel at once Your Māyā (enchantment) in the shape of ties of attachment to our children, wife, wealth, relations, houses, body and so on. (27)

श्रीशुक उवाच

इत्यर्चितः संस्तुतश्च भक्तेन भगवान् हरिः । अक्रूरं सस्मितं प्राह गीर्भिः सम्मोहयन्निव ॥२८॥

Śrī Śuka continued: Thus honoured and glorified by His devotee, Lord Śrī Hari smilingly replied to Akrūra (as follows), enchanting him as it were by His (sweet and polite) words. (28)

श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा । वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः ॥२९॥
भवद्विधा महाभागा निषेव्या अर्हसत्तमाः । श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥३०॥

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न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥३१॥
स भवान् सुहृदां वै नः श्रेयाञ् श्रेयश्चिकीर्षया । जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाह्वयम् ॥३२॥
पितर्युपरते बालाः सह मात्रा सुदुःखिताः । आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम ॥३३॥
तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः । समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक ॥३४॥
गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा । विज्ञाय तद् विधास्यामो यथा शं सुहृदां भवेत् ॥३५॥
इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः । संकर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे अष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

The glorious Lord said: You are our preceptor (counsellor) and uncle, nay, our praiseworthy friend. We ever deserve to be protected, nourished and treated with compassion by you, as a matter of fact, since we are your children. (29) Highly blessed and most worthy souls like you deserve constantly to be adored (more than gods) by men seeking blessedness. Gods are (after all) actuated by self-interest (and are pleased with those alone who offer oblations to them through the sacred fire); (but) not so the pious (who habitually do good to others without expecting any return from them). (30) It is not that there are no purifying agencies (in the shape of rivers, lakes etc.) consisting of water and no deities (with a body) made of clay and stone. They (however) exert a purifying influence through a long process of time, whereas pious souls do so through their very sight. (31) As such you are the foremost of our friends. Therefore, with intent to do a good turn to (my cousins) Yudhiṣṭhira and others (the sons of Pāṇḍu) proceed you to Hastināpura (the capital of the Kauravas, named after its founder, King Hastī) for making enquiries about them. (32) Brought (back from the forest where King Pāṇḍu lived) to his capital by the (blind) king (Dhṛtarāṣṭra, their elder uncle, who had ascended the throne on the plea of his being the reversionary heir of Pāṇḍu), their father having died (the other day), the boys are living in a most miserable condition with their mother (Kuntī, my aunt): so we have heard. (33) Sure enough, the feeble-minded King Dhṛtarāṣṭra (the son of Ambikā), who is (at the same time) blind and follows the will of his vile son (Duryodhana), does not behave impartially towards his nephews. (34) Go (therefore) and ascertain his behaviour (towards them) now—whether it is good or bad. Having definitely known it, we shall so arrange that the welfare of our relations (the Pāṇḍavas) may be ensured." (35) Having thus duly instructed Akrūra, the almighty Lord Śrī Kṛṣṇa (who alleviates the suffering of His devotees) then returned direct to His own residence along with Saṅkarṣaṇa (Balarāma) and Uddhava. (36)

Thus ends the forty-eighth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथैकोनपञ्चाशोऽध्यायः

Discourse XLIX

Akrūra's visit to Hastināpura

श्रीशुक उवाच

स गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम् । ददर्श तत्राम्बिकेयं सभीष्मं विदुरं पृथाम् ॥ १ ॥
सहपुत्रं च बाह्लीकं भारद्वाजं सगौतमम् । कर्णं सुयोधनं द्रौणिं पाण्डवान् सुहृदोऽपरान् ॥ २ ॥
यथावदुपसंगम्य बन्धुभिर्गान्दिनीसुतः । सम्पृष्टस्तैः सुहृद्वार्तां स्वयं चापृच्छदव्ययम् ॥ ३ ॥
उवास कतिचिन्मासान् राज्ञो वृत्तविवित्सया । दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥ ४ ॥
तेज ओजो बलं वीर्यं प्रश्रयादींश्च सद्गुणान् । प्रजानुरागं पार्थेषु न सहद्भिश्चिकीर्षितम् ॥ ५ ॥
कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम् । आचख्यौ सर्वमेवास्मै पृथा विदुर एव च ॥ ६ ॥

Śrī Śuka began again : Going to Hastināpura, marked with the glory of the kings of Pūru's race, Akrūra saw there Dhṛtarāṣṭra (the son of Ambikā) accompanied by Bhīṣma, (nay,) Vidura, Pṛthā (the mother of the Pāṇḍava brothers), Bāhlika (uncle of Bhīṣma) along with his son (Somadatta), Droṇa (the son of Bharadwāja), accompanied by Kṛpa (a scion of sage Gotama), (as well as) Karṇa, Suyodhana (Duryodhana), Aśwatthāmā (the son of Droṇa), Yudhiṣṭhira and his four brothers (the sons of Pāṇḍu) and other friends. (1-2) Meeting his relatives in an appropriate manner, Akrūra (the son of Gāndinī) was duly questioned by them about the welfare of their relatives (at Mathurā), and himself enquired about their well-being (in return). (3) He stayed there for some months with intent to ascertain the conduct (towards the sons of Pāṇḍu) of the king (Dhṛtarāṣṭra), who had vile sons and little moral strength and followed the will of the wicked (his brother-in-law Śakunī, Karṇa and others). (4) Pṛthā as well as Vidura* (another half-brother of Dhṛtarāṣṭra and a true friend and benefactor of the Pāṇḍavas) told him (Akrūra) of all the evil—in the shape of administering poison etc.—that had (already) been done and was (further) sought to be done by Duryodhana and others (the sons of Dhṛtarāṣṭra), who were envious of the majesty, military skill, bodily strength, prowess, modesty and other excellent qualities of Pṛthā's sons as well as of the love which the people bore for them. (5-6)

पृथा तु भ्रातरं प्राप्तमक्रूरमुपसृत्य तम् । उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा ॥ ७ ॥
अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे । भगिन्यो भ्रातृपुत्राश्च जामयः सख्य एव च ॥ ८ ॥
भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्तवत्सलः । पैतृष्वसेयान् स्मरति रामश्चाम्बुरुहेक्षणः ॥ ९ ॥
सापत्नमध्ये शोचन्तीं वृकाणां हरिणीमिव । सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् ॥ १० ॥
कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन । प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ॥ ११ ॥
नान्यत्तव पदाम्भोजात् पश्यामि शरणं नृणाम् । विभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात् ॥ १२ ॥
नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने । योगेश्वराय योगाय त्वामहं शरणं गता ॥ १३ ॥

Approaching her cousin, Akrūra, who was (quite) at hand, and recollecting her birth-place (Mathurā) Pṛthā for her part spoke to him with tear-drops in her eyes (as follows) :—(7) "Do my parents (Śūrasena and Māriṣā) and

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brothers* (Vasudeva etc.), sisters (Śrutadevā and so on) and nephews (Śrī Kṛṣṇa, Balarāma and others), ladies of the household (Devakī, Rohiṇī and others) as well as my female friends remember me ? (8) Does my nephew, Lord Śrī Kṛṣṇa, who is fit to protect all and is (so) fond of His devotees, as well as the lotus-eyed Balarāma, remember Yudhiṣṭhira and others (the sons of His father's sister, *i. e.*, myself) ? (9) Will He (ever care to) console with His (comforting) words me,—grieving (as I do) in the midst of enemies (even) as a she-deer would do in the midst of wolves,—as well as these fatherless boys (of mine) ? (10) O Kṛṣṇa, O Enchanter of all, O great Yogī (Wielder of mystic powers), O Soul of the universe, O Saviour of all, O Deliverer of cows, protect me, that have sought You (as my refuge) and am suffering with my infants. (11) For men afraid of death and (future) birth I find no asylum other than Your lotus feet, which are capable of conferring Liberation (on their worshippers), almighty that You are. (12) Hail to You, the Enchanter of all, the all-pure Brahma (the Absolute), the Supreme Spirit, the Master of Yoga (mystic powers), (nay,) Yoga (wisdom) personified ! I have sought You as my refuge." (13)

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् । प्रारुदद् दुःखिता राजन् भवतां प्रपितामही ॥१४॥
समदुःखसुखोऽक्रूरो विदुरश्च महायशाः । सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥१५॥
यास्यन् राजानमभ्येत्य विषमं पुत्रलालसम् । अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥१६॥

Śrī Śuka continued: Remembering thus her own kinsfolk and (particularly) Śrī Kṛṣṇa, the Lord of the universe, O king, your great grandmother (Kuntī) wept bitterly, afflicted as she was. (14) Akrūra, to whom joy and sorrow made no difference, and the highly renowned Vidura comforted Kuntī by reminding her of those responsible for the birth of her sons (*viz*, Dharma, Vāyu, Indra and the two Aświns). (15) Approaching the king (Dhṛtarāṣṭra),—who differentiated between his own sons and nephews and was (particularly) fond of the former,—while about to return (to Mathurā), Akrūra repeated in the midst of his kinsmen what was communicated (to the king) out of goodwill by his relations (Śrī Kṛṣṇa, Balarāma and others). (16)

अक्रूर उवाच

भो भो वैचित्रवीर्य त्वं कुरूणां कीर्तिवर्धन । भ्रातर्युपरते पाण्डावधुनाऽऽसनमास्थितः ॥१७॥
धर्मेण पालयन्नुर्वीं प्रजाः शीलेन रञ्जयन् । वर्तमानः समः स्वेषु श्रेयः कीर्तिमवाप्स्यसि ॥१८॥
अन्यथा त्वाचरल्लोके गर्हितो यास्यसे तमः । तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च ॥१९॥
नेह चात्यन्तसंवासः कर्हिचित् केनचित् सह । राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ॥२०॥
एकः प्रसूयते जन्तुरेक एव प्रलीयते । एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२१॥
अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः । सम्भोजनीयापदेशैर्जलानीव जलौकसः ॥२२॥
पुष्णाति यानधर्मेण स्वबुद्ध्या तमपण्डितम् । तेऽकृतार्थं प्रहिण्वन्ति प्राणा रायः सुतादयः ॥२३॥
स्वयं किल्बिषमादाय तैस्त्यक्तो नार्थकोविदः । असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥२४॥
तस्माल्लोकमिमं राजन् स्वप्नमायामनोरथम् । वीक्ष्यायमात्मनाऽऽत्मानं समः शान्तो भव प्रभो ॥२५॥

* For the names of Pṛthā's brothers, sisters, nephews and the ladies of her parental ome *vide* verse 28-29, 30-31, 46—55, 22-23 and 45 of Discourse XXIV of Book Nine.

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Akrūra said: O son of Vichitravīrya, O enhancer of the glory of the Kurus, your (younger) brother, Pāṇḍu, having demised, you have now ascended the throne (of Hastināpura). (17) Ruling over the earth with piety, gratifying the people with your good conduct and behaving impartially towards your own people (*viz*, your sons and the sons of Pāṇḍu) you will attain prosperity and renown. (18) Acting otherwise, you will be censured in the world (during your lifetime) and go (down) to hell (after your death). Therefore, behave impartially towards the sons of Pāṇḍu and your own. (19) And there is no (possibility of one's) living together perpetually with anyone anywhere in this world—even with one's own body, O king; how, then, could one expect to live eternally with one's wife, children and so on? (20) A creature is born alone and dies all by itself. Alone it enjoys the fruit of its good deeds and alone does it reap the consequences of its misdeeds. (21) Others going by the names of son etc. (that deserve to be nourished) drain the unrighteously accumulated wealth of the foolish one (even) as the brood of an aquatic animal share its waters (which constitute its very life as it were). (22) Life, riches and sons etc. that a man nourishes through unrighteousness under the (false) notion that they are his own (ultimately) forsake the stupid fellow for good (even) when he (feels that he) has not yet accomplished his purpose (the enjoyment of pleasures). (23) Deserted by them (even) when his object has not (yet) been achieved, and carrying (with him) his (load of) sins a man who is ignorant of his own (real) interest and (therefore) has his face turned away from his own duty himself descends (after death) into the dismal hell. (24) Therefore, realizing this world, O king, to be a (mere) dream, illusion or fancy, and controlling your mind with your reason, be composed and impartial (to all), O lord! (25)

धृतराष्ट्र उवाच

यथा वदति कल्याणीं वाचं दानपते भवान् । तथानया न तृप्यामि मर्त्यः प्राप्य यथामृतम् ॥२६॥
तथापि सूनृता सौम्य हृदि न स्थीयते चले । पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥२७॥
ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान् । भूमेर्भारावताराय योऽवतीर्णो यदोः कुले ॥२८॥
यो दुर्विमर्शपथया निजमायययेदं सृष्ट्वा गुणान् विभजते तदनुप्रविष्टः ।
तस्मै नमो दुरवबोधविहारतन्त्रसंसारचक्रगतये परमेश्वराय ॥२९॥

Dhṛtarāṣṭra replied: (Even) as you tender this salutary advice, O prince among the charitable, I do not feel sated with it any more than a mortal would on securing nectar. (26) Still your wholesome and agreeable counsel, O gentle one, does not stick into my fickle mind,—biassed (as it is) through attachment to my sons,—any more than (a flash of) lightning does (into a cloud). (27) What man can possibly set aside (even) indirectly the decree of the almighty Lord, who (I am told) has appeared in the race of Yadu for removing the earth's burden? (28) Hail to that supreme Lord who, having evolved this creation (consisting among others of numberless living organisms) by His own creative energy (known by the name of Prakṛti),—whose ways cannot be easily conceived,—and entered it afterwards (as its Inner Controller), apportions (to them diverse) duties and their rewards, and whose pastime—(so) difficult to comprehend—is mainly responsible for the movement of the wheel of transmigration. (29)

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श्रीशुक उवाच

इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः । सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमगात् ॥३०॥
शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् । पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥३१॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे एकोनपञ्चाशोऽध्यायः ॥४९॥

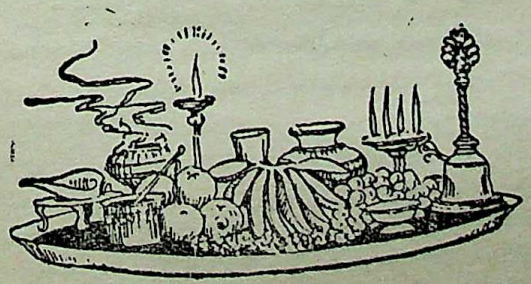
समाप्तमिदं दशमस्कन्धस्य पूर्वार्द्धम्

हरि ॐ तत्सत्

Śrī Śuka went on: Having thus come to know the mind of Dhṛtarāṣṭra, and duly permitted by his relatives (the Kurus and the sons of Pāṇḍu), the aforesaid Akrūra (a scion of Yadu) returned to Mathurā (the capital of the Yadus). (30) (Reaching Mathurā) he reported, to Balarāma and Śrī Kṛṣṇa the conduct in particular of Dhṛtarāṣṭra towards Yudhiṣṭhira and others (the sons of Pāṇḍu), for which purpose, O Parīkṣit (a scion of Kuru), he had been personally sent (by Them). (31)

Thus ends the forty-ninth discourse, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā, a collection of eighteen thousand Ślokas composed by the sage Vedavyāsa.

END OF THE FIRST HALF OF BOOK TEN



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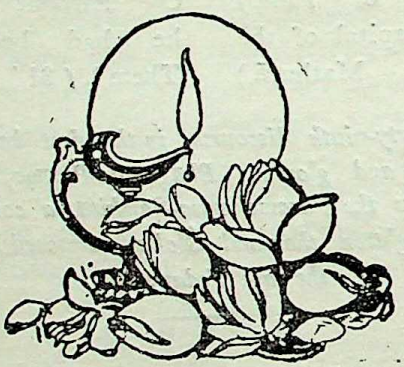

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श्रीराधाकृष्णाभ्यां नमः

श्रीमद्भागवतमहापुराणम्

दशमः स्कन्धः

(उत्तरार्धः)

अथ पञ्चाशोऽध्यायः

Srimad Bhagavata-Mahapurana

Book Ten

Discourse L

The Lord ensconces Himself in a fortress (built by Him in the western sea under the name of Dwaraka)

श्रीशुक उवाच

अस्तिः प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ । मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान् ॥ १ ॥
पित्रे मगधराजाय जरासंधाय दुःखिते । वेदयांचक्रतुः सर्वमात्मवैधव्यकारणम् ॥ २ ॥
स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप । अयादवीं महीं कर्तुं चक्रे परममुद्यमम् ॥ ३ ॥
अक्षौहिणीभिर्विंशत्या तिसृभिश्चापि संवृतः । यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम् ॥ ४ ॥

Śrī Śuka began again: Their husband being dead, Asti and Prāpti, the two wives of Kaṃsa, O Parīkṣit (the foremost of the Bharatas), went away stricken with sorrow to the house of their father: so the tradition goes. (1) Seized with agony they made known to their father, Jarāsandha, the ruler of the Magadhas, all that had contributed to their widowhood. (2) Full of grief and indignation to hear that unpleasant story, O protector of men, Jarāsandha put forth a supreme endeavour to rid the earth of the Yādavas. (3) Protected by three and twenty Akṣauhiṇīs* he besieged Mathurā, the capital of the Yadus, on all sides. (4)

---

* The strength of an Akṣauhiṇī has been specified as follows :—

खबाणाग्निनवव्योमचन्द्रसंख्याः पदातयः । खेन्दुषट्शरषट्संख्या अश्वा नागा रथा अपि ॥
खाद्रिनागेन्दुदृक्संख्या इत्येषाक्षौहिणी स्मृता ॥

In other words, an Akṣauhiṇī consists of 1,09,350 infantry, 65,610 horse, 21,870 elephants and an equal number of chariots.

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निरीक्ष्य तद्बलं कृष्ण उद्वेलमिव सागरम् । स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् ॥ ५ ॥
चिन्तयामास भगवान् हरिः कारणमानुषः । तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥ ६ ॥
हनिष्यामि बलं ह्येतद् भुवि भार समाहितम् । मागधेन समानीतं क्षयायान्यं सर्वभूभुजाम् ॥ ७ ॥
अक्षौहिणीभिः संख्यातं भृत्याश्वरथकुञ्जरैः । मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम् ॥ ८ ॥
एतदर्थोऽवतारोऽयं भूभारहरणाय मे । संरक्षणाय साधूनां कृतोऽन्येषां वधाय च ॥ ९ ॥
अन्योऽपि धर्मरक्षायै देहः सम्भ्रियते मया । विरामायाप्यधर्मस्य काले प्रभवतः क्वचित् ॥ १० ॥

Taking a full view of his army, which resembled an ocean that had overflowed its banks, of His own city besieged by it and of His people (near and dear ones) stricken with fear, Śrī Kṛṣṇa,—who was no other than Lord Śrī Hari (Viṣṇu) appearing in a human semblance from some motive (*viz*, for removing the burden of the earth), pondered over (reviewed) the purpose of His descent (on this earthly plane) as well as on what was equal to the time and place in question. (5-6) (He took no time in arriving at a decision and said to Himself,) "I shall certainly destroy this army of all dependent chiefs, brought together by Jarāsandha (the ruler of the Magadhas), reckoned as many Akṣauhiṇīs strong and consisting of foot soldiers, cavalry, chariots and elephants—a concentrated burden on the earth (and therefore easy to dispose of). Jarāsandha, however, is not to be killed (at once) as (in the event of his being let off) he is expected to put forth renewed efforts to mobilize an army (so that I shall be spared the trouble of hunting up evil-doers). (7-8) This present descent of Mine is directed towards this very end, *viz*, removing the earth's burden, protecting the virtuous and wiping out the vile. (9) (Why this alone,) other (divine) forms too (such as those of a boar and a man-lion) are duly assumed by Me (from time to time) for the vindication of righteousness as well as for putting a stop to (the mad career of) unrighteousness gaining ascendancy during certain periods." (10)

एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ । रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥ ११ ॥
आयुधानि च दिव्यानि पुराणानि यदृच्छया । दृष्ट्वा तानि हृषीकेशः सङ्कर्षणमथाब्रवीत् ॥ १२ ॥
पश्यार्य व्यसनं प्राप्तं यदूनां त्वावतां प्रभो । एष ते रथ आयातो दयितान्यायुधानि च ॥ १३ ॥
यानमास्थाय जह्येतद् व्यसनात् स्वान् समुद्धर । एतदर्थं हि नौ जन्म साधूनामीश शर्मकृत् ॥ १४ ॥
त्रयोविंशत्यनीकाख्यं भूमेर्भारमपाकुरु । एवं सम्मन्त्र्य दाशार्हो दयितौ रथिनौ पुरात् ॥ १५ ॥
निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसाऽऽवृतौ । शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकसारथिः ॥ १६ ॥
ततोऽभूत् परसैन्यानां हृदि वित्रासवेपथुः । तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम ॥ १७ ॥
न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया । गुप्तेन हि त्वया मन्द न योत्स्ये याहि बन्धुहन् ॥ १८ ॥
तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्वह । हित्वा वा मच्छरैश्छिन्नं देहं स्वर्याहि मां जहि ॥ १९ ॥

While Śrī Kṛṣṇa (the Protector of cows) was thus contemplating, there presently alighted from the heavens two chariots, possessing the effulgence of the sun and (each) accompanied by a charioteer and fitted with (necessary) appurtenances (such as armour and ensign). (11) There also appeared of their own accord eternal divine weapons (of the Lord). Perceiving them, Śrī Kṛṣṇa (the Controller of the senses) immediately spoke to Sankarṣaṇa (as follows):— (12) "See, noble Brother, the calamity that has come upon the Yadus, of whom You are the Guardian, O Lord ! Here is Your chariot come, as well as Your

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favourite weapons (the plough, pestle and so on). (13) Mounting the vehicle, sweep off this army and completely deliver Your people (thereby) from the disaster (that stares them in the face). Surely to this end is directed Our descent, which brings happiness to the virtuous, O Lord ! (14) Remove the earth's burden going by the name of the twenty-three Akṣauhiṇīs." Having thus fully deliberated, Balarāma and Śrī Kṛṣṇa (the two Scions of Daśārha) rode out of the city in their respective chariots, clad in armour and armed with Their own weapons and surrounded by a very small detachment. Coming out of the city into the open land, Śrī Hari, who had Dāruka for His charioteer, blew His conch (thereby challenging the enemy to encounter Them). (15-16) From that followed a shivering occasioned by terror in the heart of the enemy's ranks. Looking intently at the two (divine) Brothers, Jarāsandha (the ruler of the Magadhas) said to Them, "O Kṛṣṇa, the vilest among men, for very shame I do not wish to fight with you, a youngster, (especially) when you are alone. (No,) I am not going to have an encounter with you, O stupid fellow, who remained concealed (so long); (therefore), get away, O slayer of your (own) maternal uncle ! (17-18) If there is an itching in you (for a combat), O Balarāma, offer battle to me and have patience (to see the result). Casting off your body torn with my shafts, (either) ascend to heaven or slay me (if you can). (19)

श्रीभगवानुवाच

न वै शूरा विकत्थन्ते दर्शयन्त्येव पौरुषम् । न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः ॥२०॥

The glorius Lord replied: The valiant never brag; they only exhibit their manliness. We do not (however) take your words to heart, O king, full of grief as you are (over the death of your son-in-law, Kaṃsa) and about to die. (20)

श्रीशुक उवाच

जरासुतस्तावभिसृत्य माधवौ महाबलौघेन बलीयसाऽऽवृणोत् ।
ससैन्ययानध्वजवाजिसारथी सूर्यानलौ वायुरिवाभ्ररेणुभिः ॥२१॥
सुपर्णतालध्वजचिह्नितौ रथावलक्षयन्त्यो हरिरामयोर्मृधे ।
स्त्रियः पुराट्टालकहर्म्यगोपुरं समाश्रिताः सम्मुमुहुः शुचार्दिताः ॥२२॥
हरिः परानीकपयोमुचां मुहुः शिलीमुखात्युल्बणवर्षपीडितम् ।
स्वसैन्यमालोक्य सुरासुरार्चितं व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम् ॥२३॥
गृह्णन् निषङ्गादथ संदधच्छरान् विकृष्य मुञ्चञ्छितबाणपूगान् ।
निघ्नन् रथान् कुञ्जरवाजिपत्तीन् निरन्तरं यद्वदलातचक्रम् ॥२४॥
निर्भिन्नकुम्भाः करिणो निपेतुरनेकशोऽश्वाः शरवृक्णकन्धराः ।
रथा हताश्वध्वजसूतसायकाः पदातयश्छिन्नभुजोरुकन्धराः ॥२५॥
संछिद्यमानद्विपदेभवाजिनामङ्गप्रसूताः शतशोऽसृगापगाः ।
भुजाहयः पूरुषशीर्षकच्छपा हतद्विपद्वीपहयग्रहाकुलाः ॥२६॥
करोरुमीना नरकेशशैवला धनुस्तरङ्गायुधगुल्मसंकुलाः ।
अच्छूरिकावर्तभयानका महामणिप्रवेकाभरणाश्मशर्कराः ॥२७॥
प्रवर्तिता भीरुभयावहा मृधे मनस्विनां हर्षकरीः परस्परम् ।
विनिघ्नतारीन् मुसलेन दुर्मदान् संकर्षणेनापरिमेयतेजसा ॥२८॥

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बलं तदङ्गार्णवदुर्गभैरवं दुरन्तपारं मगधेन्द्रपालितम् ।
क्षयं प्रणीतं वसुदेवपुत्रयोर्विक्रीडितं तज्जगदीशयोः परम् ॥२९॥
स्थित्युद्भवान्तं भुवनत्रयस्य यः समीहतेऽनन्तगुणः स्वलीलया ।
न तस्य चित्रं परपक्षनिग्रहस्तथापि मर्त्यानुविधस्य वर्ण्यते ॥३०॥

Śrī Śuka continued: Marching towards Balarāma and Śrī Kṛṣṇa (the two Scions of Madhu), Jarāsandha (the foster-son of the demoness Jarā*, who had joined the two halves of his body into one) surrounded Them, including Their troops, vehicles, flags, horses and charioteers, with a very powerful and huge multitude of troops even as a tempest would envelop the sun and a fire with clouds and particles of dust respectively. (21) Stricken with grief not to perceive on the battle-field the chariots of Śrī Kṛṣṇa and Balarāma, distinguished with ensigns bearing the emblems severally of Garuḍa (the king of birds, the carrier of Lord Viṣṇu) and a palmyra tree, the women (of Mathurā), who had climbed up to the attics (on the fort) and (tops of) mansions and gates of the city, fell into a swoon. (22) Seeing His own (small) force oppressed with the formidable shower of shafts repeatedly discharged by clouds in the shape of hostile troops, Śrī Hari twanged His excellent Śārnga bow, esteemed by the gods and demons (alike). (23) Taking arrows out of His quiver and fitting them (to the bow), pulling the string (of the bow) at full length and discharging volleys of sharp arrows and striking down chariots, elephants, horses and foot-soldiers (on all sides) without interval, the Lord whirled as a revolving fire-brand. (24) Elephants fell dead with the frontal globes on their foreheads split up; horses (too) dropped dead in large numbers with their necks cut off with shafts; chariots toppled down with their horses, ensigns, charioteers and masters struck down, and foot-soldiers fell prostrate with their arms, thighs and necks severed. (25) On the field of battle were set flowing in hundreds streams of blood issued from the bodies of foot-soldiers, elephants and horses that were being mowed down,—streams in which arms (of fallen soldiers) floated like (aquatic) serpents, the heads of men like tortoises, their hands and thighs like fishes, the locks of men like duckweeds and their excellent and big gems and ornaments like gravel and stones. The streams were thick with shoals in the shape of killed elephants and alligators in the shape of slain horses; (nay,) they were full of waves in the shape of bows and bushes in the shape of (other) weapons, and looked terrible with eddies in the shape of shields (or wheels). They brought terror to cowards and encouragement to the valiant of one army to give battle to the other. By Sankarṣaṇa (Balarāma) of immeasurable prowess, even as He was (busy) annihilating the vainglorious enemies with His pestle, was brought to destruction (the remnant of) that force, led by Jarāsandha (the king of the Magadhas), (even) though it was hard to cross and fearful like the ocean and unfathomable (in prowess) and endless (in extent) O dear Parīkṣit ! That was (however) a mere amusing play on the part of Śrī Kṛṣṇa and Balarāma (the two sons of Vasudeva), the Rulers of the universe. (26—29) The (aforesaid) discomfiture of the enemy's forces is no wonder on the part of the Lord who carries on the (processes of) creation, preservation and annihilation of (all) the three worlds by way of His (divine) sport, endowed as He is with endless attributes. Still the story is (being) told (at some length) as of Him who imitates the ways of mortals (and fought like two Kṣatriya youths though capable of destroying any army whatsoever in a twinkling by mere will). (30)

* *Vide* verses 7-8 of Discourse XXII of Book Nine.

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जग्राह विरथं रामो जरासंधं महाबलम् । हतानीकावशिष्टासुं सिंहः सिंहमिवौजसा ॥३१॥
बध्यमानं हतारातिं पाशैर्वारुणमानुषैः । वारयामास गोविन्दस्तेन कार्यचिकीर्षया ॥३२॥
स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसम्मतः । तपसे कृतसंकल्पो वारितः पथि राजभिः ॥३३॥
वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि । स्वकर्मबन्धप्रासोऽयं यदुभिस्ते पराभवः ॥३४॥
हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा । उपेक्षितो भगवता मगधान् दुर्मना ययौ ॥३५॥

(Even) as a lion would seize another with force, Balarāma caught hold of Jarāsandha, who though very powerful, had lost his chariot and was left (alone) with his life, his (entire) force having been wiped out. (31) With intent to accomplish His (own) work (of concentrating all undesirable elements) through him Śrī Kṛṣṇa (the Protector of cows) prevented his being bound (by Balarāma) with the cords of Varuṇa as well as with human ropes, although he had (himself) killed (numberless redoubtable) foes (in the past). (32) Let go by Śrī Kṛṣṇa and Balarāma (the two Lords of the universe) and (therefore) abashed, Jarāsandha (who was honoured by the valiant) resolved upon austerities but was stopped on the way by (other) kings (such as his friend and associate Śiśupāla, the ruler of the Chedis and another sworn enemy of Śrī Kṛṣṇa, though related to Him by blood) by means of expressions consisting of words bearing sacred import and even worldly counsels saying "This discomfiture at the hands of the Yadus has been sustained by you through the binding nature of your own (past) actions." (33-34) Ignored by the Lord on all his battalions having been wiped out, King Jarāsandha (son of Bṛhadratha) withdrew dispirited to the Magadh territory (his own dominions). (35)

मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः । विकीर्यमाणः कुसुमैस्त्रिदशैरनुमोदितः ॥३६॥
माथुरैरुपसंगम्य विज्वरैर्मुदितात्मभिः । उपगीयमानविजयः सूतमागधवन्दिभिः ॥३७॥
शङ्खदुन्दुभयो नेदुर्भेरीतूर्याण्यनेकशः । वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ ॥३८॥
सिक्तमार्गां हृष्टजनां पताकाभिरलंकृताम् । निर्घुष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम् ॥३९॥
निचीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः । निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः ॥४०॥
आयोधनगतं वित्तमनन्तं वीरभूषणम् । यदुराजाय तत् सर्वमाहृतं प्रादिशत् प्रभुः ॥४१॥

Meeting the citizens of Mathurā, that had now been rid of (all) agony, and felt delighted at heart (and had now come out to greet and felicitate their Saviours), Lord Śrī Kṛṣṇa (the Bestower of Liberation) too returned,—Śrī Kṛṣṇa, whose army remained (completely) unscathed and who was applauded by the gods and was (also) being covered with flowers in that He had crossed without any effort the ocean of the enemy's forces, nay, whose victory was being celebrated by Sūtas (heralds), Māgadhas (bards) and Vandīs (panegyrists). (36-37) Conches and drums, kettledrums and clarionets as well as lutes, flutes and clay tomtoms sounded (of themselves) while the Lord was entering the city, whose road had been sprinkled (with water), (nay) which was full of merry men, was decorated with flags and resonant with the chanting of Veda and which had ornamental arches erected all round by way of festivity. (38-39) Being strewn by women with flowers, curds, unbroken grains of rice and sprouts, and lovingly regarded with eyes dilated through joy, the Lord presented to King Ugrasena (the ruler of the Yadus) all the untold wealth (found) lying on the field of battle and the jewellery of (killed) warriors, that had been brought by Him. (40-41)

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एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः । युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥४२॥
अक्षिण्वंस्तद्बलं सर्वं वृष्णयः कृष्णतेजसा । हतेषु स्वेष्वनीकेषु त्यक्तोऽयादरिभिर्नृपः ॥४३॥
अष्टादशमसंग्रामे आगामिनि तदन्तरा । नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥४४॥
रुरोध मथुरामेत्य तिसृभिर्म्लेच्छकोटिभिः । नृलोके चाप्रतिद्वन्द्वो वृष्णीञ्छ्रुत्वाऽऽत्मसम्मितान् ॥४५॥

Followed (each time) by an army consisting of the same number of (*viz*, twenty-three) Akṣauhiṇīs, King Jarāsandha (the ruler of Magadha) fought in this way (as many as) seventeen times with the Yadus, who were protected by Śrī Kṛṣṇa (and were therefore invincible). (42) Endowed (however) with the (inexhaustible and unequalled) might of Śrī Kṛṣṇa, the Vṛṣṇis annihilated his entire force. Let off by the Yadus (his enemies) on his troops having been killed, the monarch withdrew (to his capital). (43) While the eighteenth encounter was yet to come, Kālayavana (a Yavana hero), despatched by the sage Nārada, appeared (on the scene) during the interval. (44) Having heard (from the mouth of Nārada,* of whom he had enquired the names of foremost warriors on the earth's surface) of the Yadus as being his equals (in prowess), Kālayavana, who had no rival among men, came and besieged Mathurā with thirty millions of Mletchhas (non-Aryans or barbarians). (45)

तं दृष्ट्वाचिन्तयत् कृष्णः संकर्षणसहायवान् । अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महत् ॥४६॥
यवनोऽयं निरुन्धेऽस्मानद्य तावन्महाबलः । मागधोऽप्यद्व वा श्वो वा परश्वो वाऽऽगमिष्यति ॥४७॥
आवयोर्युध्यतोरस्य यद्यागन्ता जरासुतः । बन्धून् वधिष्यत्यथवा नेष्यते स्वपुरं बली ॥४८॥
तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गमम् । तत्र ज्ञातीन् समाधाय यवनं घातयामहे ॥४९॥
इति सम्मन्त्र्य भगवान् दुर्गं द्वादशयोजनम् । अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥५०॥
दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् । रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम् ॥५१॥
सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् । हेमशृङ्गैर्दिविस्पृग्भिः स्फाटिकाट्टालगोपुरैः ॥५२॥
राजतारकुटैः कोष्ठैर्हेमकुम्भैरलंकृतैः । रत्नकूटैर्गृहैर्हेमैर्महामरकतस्थलैः ॥५३॥
वास्तोष्पतीनां च गृहैर्वलभीभिश्च निर्मितम् । चातुर्वर्ण्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥५४॥
सुधर्मां पारिजातं च महेन्द्रः प्राहिणोद्धरेः । यत्र चावस्थितो मर्त्यो मर्त्यधर्मैर्न युज्यते ॥५५॥
श्यामैककर्णान् वरुणो हयाञ्छुक्लान् मनोजवान् । अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् ॥५६॥
यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये । सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥५७॥
तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः । प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।
निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥ ५८ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे दुर्गनिवेशनं नाम पञ्चाशोऽध्यायः ॥ ५० ॥

Seeing him, Śrī Kṛṣṇa, who enjoyed the companionship of Saṅkarṣaṇa (Balarāma), thought (as follows): "Oh, a great calamity has surely overtaken the Yadus from both sides (*viz*, Kālayavana and Jarāsandha). This Yavana, who is followed by a huge army, has certainly invested us today. (And) Jarāsandha (the ruler of Magadha) will also come either today or tomorrow or the day after (at the latest). (46-47) If Jarāsandha (the foster-son of Jarā, the demoness) comes while We are both (engaged in) contending with this fellow, the mighty Jarāsandha will (either) make short work of our relations or take them away

* *Vide Viṣṇu-Purāṇa* V. xxiii. 6.

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(as captives) to his own capital. (48) Therefore, we shall this (very) day construct a citadel which will be difficult of access to men (*lit.*, bipeds) and, having ensconced our relations there, shall (return and) have the Yavana killed (by strategem).*" (49) Having deliberated thus, the Lord caused a fortress to be built in the (western) sea (by Viśwakarmā, the architect of the gods) as well as a city (inside the fortress), extending over (an area of) twelve Yojanas (96 miles) and containing all wonderful things,—a city in which expert knowledge of architecture (a science attributed to Twaṣṭā, the architect of the gods) as well as (unique) masonic skill stood revealed, and which was specially constructed with roads, streets and quadrangles (strictly) conforming to the site (assigned to them in standard works on architecture). (50-51) It was (duly) provided with gardens consisting of celestial trees and creepers as well as with wonderful groves and was built (according to a definite plan) with attics and gateways of crystal touching the (very) heavens with their domes of gold, barns of silver and brass adorned with gold pitchers, houses of gold with tops of jewels and floors of emerald, temples dedicated to the deities presiding over the foundation of houses and homesteads etc. and wooden sheds on the roofs of houses. The city was crowded with men belonging to the four orders of society and shone forth with palaces belonging to the rulers of the Yadus (Ugrasena and Vasudeva, Balarāma and Śrī Kṛṣṇa). (52—54) The great Indra sent down (from heaven as a present) for Śrī Kṛṣṇa (his famous assembly hall known by the name of) Sudharmā as well as the Pārijāta tree (one of the five well-known species of celestial trees), stationed under the shade of which a mortal does not remain tied down to the characteristics of mortals (*viz*, hunger and thirst, old age and death, grief and infatuation). (55) Varuṇa (the god of water) sent down (milk-) white horses with one dark ear and swift as thought; Kubera (the lord of treasures), the eight treasures; and the guardians of (other) spheres, the riches peculiar to themselves. (56) Śrī Hari Himself having come down to the earth (in the form of Śrī Kṛṣṇa), O protector of men, others (such as the Siddhas too) returned (to Him) *in toto* whatever lordship had been granted (in their favour) by the Lord for the (successful) execution of their charge. (57) Transferring all the people (of Mathurā) to that retreat by dint of Yoga (His supernatural power), and having duly conferred with Balarāma, who was looking after (the rest of) the people (at Mathurā), Śrī Kṛṣṇa, the Dispeller of the agony of His devotees, issued out of the city gate, wearing a garland of lotuses and unarmed. (58)

Thus ends the fiftieth discourse, entitled "The Lord ensconces Himself in a fortress", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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* The Lord did not kill the Yavana Himself obviously because he had been got as a boon from Lord Śiva, who had further ordained that the boy would prove a terror to the Yadus. (*Vide Viṣṇu-Purāṇa* V. xxiii. 1-4)

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अथैकपञ्चाशोऽध्यायः

Discourse LI

(Kālayavana gets burnt and) King Muchukunda glorifies the Lord.

श्रीशुक उवाच

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् । दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥ १ ॥
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् । पृथुदीर्घचतुर्बाहुं नवकञ्जारुणेक्षणम् ॥ २ ॥
नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिस्मितम् । मुखारविन्दं बिभ्राणं स्फुरन्मकरकुण्डलम् ॥ ३ ॥
वासुदेवो ह्ययमिति पुमाञ्छ्रीवत्सलाञ्छनः । चतुर्भुजोऽरविन्दाक्षो वनमाल्यतिसुन्दरः ॥ ४ ॥
लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति । निरायुधश्चलन् पद्भ्यां योत्स्येऽनेन निरायुधः ॥ ५ ॥
इति निश्चित्य यवनः प्राद्रवन्तं पराङ्मुखम् । अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥ ६ ॥
हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे । नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥ ७ ॥
पलायनं यदुकुले जातस्य तव नोचितम् । इति क्षिप्तनुगतो नैनं प्रापाहताशुभः ॥ ८ ॥
एवं क्षिप्तोऽपि भगवान् प्राविशद् गिरिकन्दरम् । सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥ ९ ॥
नन्वसौ दूरमानीय शेते मामिह साधुवत् । इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥१०॥
स उत्थाय चिरं सुप्तः शनैरुन्मील्य लोचने । दिशो विलोकयन् पार्श्वे तमद्राक्षीदवस्थितम् ॥११॥
स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत । देहजेनाग्निना दग्धो भस्मसादभवत् क्षणात् ॥१२॥

Śrī Śuka began again: The Yavana (Kālayavana) beheld Śrī Kṛṣṇa fully emerged (from the city gate) like the rising moon—most charming to look at, dark brown (of hue), clad in yellow silk, with a white curl of hair (known by the name of Śrīvatsa) on His bosom and His neck adorned with the brilliant Kaustubha gem, endowed with four massive and long arms and eyes ruddy as a fresh-blown lotus, and wearing a lotus-like face, ever full of excessive joy, with beautiful and splendid cheeks and a bright smile and adorned with brilliant alligator-shaped ear-rings. (1-3) Concluding from the characteristics pointed out by Nārada that this most handsome man with four arms and lotus-like eyes and distinguished with the mark of Śrīvatsa and adorned with a garland of sylvan flowers must be Śrī Kṛṣṇa (son of Vasudeva) and none else, and resolving that since He was armless and was going on foot, he (too) must encounter Him unarmed (and unmounted), the Yavana pursued Him with intent to overtake Him while He was running fast with His back turned against him although He is not within easy reach even of those adept in Yoga. (4–6) The Yavana chief was lured far away to a mountain cave by Śrī Kṛṣṇa, who showed Himself at every step as though within grasp. (7) Though (still) at His heels, reproaching Him in the words "It does not become you, born (as you are) in the race of Yadu, to run away (before an adversary)," he could not get at Him, his evil destiny (that prevented him from touching the Lord's sacred person) having not (yet) been exhausted. (8) Even though censured in this way, the Lord entered deep into the mountain cave. Having penetrated it himself, the Yavana found another man lying asleep there. (9) "Surely, having brought me (so) far away, the fellow is lying here like an innocent man!" Saying thus to himself and taking him to be Śrī Kṛṣṇa (the immortal Lord), the stupid fellow

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struck him freely with his foot. (10) Waking up and slowly opening his eyes, the man, who had been long asleep, gazed all round and beheld the Yavana standing by his side. (11) Burnt by the fire produced out of the Yavana's (own) body even as the look of the lying man—who felt enraged (on his having been awakened so rudely and abruptly)—fell on him, he was reduced to ashes in an instant, O Parīkṣit (a scion of Bharata)! (12)

राजोवाच

को नाम स पुमान् ब्रह्मन् कस्य किंवीर्य एव च । कस्माद् गुहां गतः शिश्ये किंतेजो यवनार्दनः ॥१३॥

The king said: What was that man called, who killed the Yavana (thus), O holy Brahman, and to whose race did he belong? What (kind of) prowess did he possess in reality? Wherefore did he go to sleep in the (said) cave and whose seed was he? (13)

श्रीशुक उवाच

स इक्ष्वाकुकुले जातो मान्धातृतनयो महान् । मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसंगरः ॥१४॥
स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे । असुरेभ्यः परित्रस्तैस्तद्रक्षां सोऽकरोच्चिरम् ॥१५॥
लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथाब्रुवन् । राजन् विरमतां कृच्छ्राद् भवान् नः परिपालनात् ॥१६॥
नरलोके परित्यज्य राज्यं निहतकण्टकम् । अस्मान् पालयतो वीर कामास्ते सर्व उज्झिताः ॥१७॥
सुता महिष्यो भवतो ज्ञातयोऽमात्यमन्त्रिणः । प्रजाश्च तुल्यकालीया नाधुना सन्ति कालिताः ॥१८॥
कालो बलीयान् बलिनां भगवानीश्वरोऽव्ययः । प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥१९॥
वरं वृणीष्व भद्रं ते ऋते कैवल्यमद्य नः । एक एवेश्वरस्तस्य भगवान् विष्णुरव्ययः ॥२०॥
एवमुक्तः स वै देवानभिवन्द्य महायशाः । अशयिष्ट गुहाविष्टो निद्रया देवदत्तया ॥२१॥
स्वापं यातं यस्तु मध्ये बोधयेत्त्वामचेतनः । स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात् ॥२२॥

Śrī Śuka replied: Born in the race of Ikṣwāku and an eminent son of Māndhātā, he was known as Muchukunda and was not only (supremely) devoted to the Brahmans but true to his promise (too). (14) He was entreated for their protection by the hosts of gods led by Indra, who were terribly afraid of the demons; and (accordingly) he ensured their safety for a long time. (15) Having found in Guha (the younger son of Lord Śiva), a guardian of heaven, they now said to Muchukunda, "O king, cease you (now) from the uphill task of protecting us on all sides. (16) Since you have been (busy) protecting us (all along), having completely renounced your kingdom on the mortal plane—which had (all) its enemies wiped out (by you),—all your enjoyments have ceased. (17) (Nay,) your sons and wives and (other) relations, ministers and counsellors, and even the people of your time survive no more having been swept away (by the cruel hand of Death). (18) The Time-Spirit is mightier than the mighty; (nay,) it is the almighty and immortal Lord (Himself). Like a herdsman driving a herd it sweeps away created beings in (mere) sport. (19) May good betide you, ask of us today any boon other than Liberation; (for) the imperishable Lord Viṣṇu is the sole authority capable of granting it." (20) Thus addressed (by them), King Muchukunda of great renown respectfully saluted the gods and, entering deep into the (aforesaid) cave*, and overpowered by (a very long spell of) sleep, vouchsafed by the gods (in response to his prayer), lay down to repose (there). (21) (The gods further said to

* The cave is located to the south of Mathurā near Dholpur in the State of Rajasthan.

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him,) "Let him, however, who thoughtlessly awakens you, when fallen into sleep, in the middle, be instantly reduced to mere ashes when but seen by you." (22)

यवने भस्मसान्नीते भगवान् सात्वतर्षभः । आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥२३॥
तमालोक्य घनश्यामं पीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥२४॥
चतुर्भुजं रोचमानं वैजयन्त्या च मालया । चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥२५॥
प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् । अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥२६॥
पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः । शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा ॥२७॥

On the Yavana having (thus) been converted into ashes, Lord Śrī Kṛṣṇa (the foremost of the Yadus) showed Himself to the wise Muchukunda. (23) Beholding the Lord,—dark-brown as a cloud, clad in yellow silk, bearing the mark of Śrivatsa on His breast, irradiated with the brilliant Kaustubha gem, endowed with four arms, splendid with a garland of sylvan flowers, wearing a lovely and cheerful countenance, and adorned with a pair of shining alligator-shaped ear-rings, captivating to the sight of human beings, enlivened with a loving smile and endearing glances, possessed of a charming youth, walking with the charming gait of a proud lion, and formidable as it were by His glory,—and overwhelmed by His lustre, the king who was possessed of a great wisdom, was filled with awe and slowly inquired of Him (as follows). (24-27)

मुचुकुन्द उवाच

को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे । पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुकण्टके ॥२८॥
किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसुः । सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा ॥२९॥
मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम् । यद् बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा ॥३०॥
शुश्रूषतामव्यलीकमस्माकं नरपुंगव । स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥३१॥
वयं तु पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः । मुचुकुन्द इति प्रोक्तो यौवनाश्वात्मजः प्रभो ॥३२॥
चिरप्रजागरश्रान्तो निद्रयोपहतेन्द्रियः । शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना ॥३३॥
सोऽपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना । अनन्तरं भवाञ्छ्रीमान् लक्षितोऽमित्रशातनः ॥३४॥
तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः । हतौजसो महाभाग माननीयोऽसि देहिनाम् ॥३५॥
एवं सम्भाषितो राज्ञा भगवान् भूतभावनः । प्रत्याह प्रहसन् वाण्या मेघनादगभीरया ॥३६॥

Muchukunda submitted: Who may you be, arrived in the mountain cave, and how is it that you roam about in this forest abounding in thorns with your feet tender as the petals of a lotus? (28) Are you the effulgence (incarnate) of the effulgent, or the glorious fire-god, the sun-god, the moon-god or the mighty Indra (the ruler of paradise) or any other Lokapāla (guardian of a particular sphere)? (29) I consider You to be (no other than) Lord Viṣṇu, the Supreme Person) out of the three rulers of gods (Brahmā, Viṣṇu and Śiva) as (is clear from the fact that) You are dispelling the darkness of this cave (as well as the darkness of ignorance enveloping my mind) by Your (very) effulgence even as a lamp. (30) May You, O Jewel among men, tell us—who are sincerely eager to hear—about your birth (pedigree), doings or family name, if it pleases you. (31) We, for our part, O Tiger among men, are Kṣatriyas by caste and belong to the race of Ikṣwāku. (Personally) I am sprung from the loins of Māndhātā (son of

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Yuvanāśwa), and called by the name of Muchukunda, O Lord. (32) Wearied with vigil extending over long ages (while engaged in protecting the gods against the onslaughts of the demons) and with my senses overpowered by sleepiness, I had lain asleep in this lonely cave undisturbed till I was aroused (just) now by someone (not known to me). (33) He too has been reduced to ashes surely by his own sin. Immediately afterwards was noticed (by me) Your glorious Self, the Destroyer of foes. (34) Dazzled by Your unbearable effulgence, we are unable to look at You for a long time, O highly blessed One ! (All the same we can easily perceive that) You deserve to be honoured by (all) embodied souls. (35) Respectfully addressed in these words by the king, the Lord, who is the Protector of (all) created beings, heartily laughed and replied (as follows) in a voice deep as the rumbling of clouds. (36)

श्रीभगवानुवाच

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः । न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि ॥३७॥
क्वचिद् रजांसि विममे पार्थिवान्युरुजन्मभिः । गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥३८॥
कालत्रयोपपन्नानि जन्मकर्माणि मे नृप । अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥३९॥
तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम । विज्ञापितो विरिञ्चेन पुराहं धर्मगुप्तये ।
भूमेर्भारायमाणानामसुराणां क्षयाय च ॥४०॥
अवतीर्णो यदुकुले गृह आनकदुन्दुभेः । वदन्ति वासुदेवेति वासुदेवसुतं हि माम् ॥४१॥
कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्द्विषः । अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा ॥४२॥
सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः । प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः ॥४३॥
वरान् वृणीष्व राजर्षे सर्वान् कामान् ददामि ते । मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम् ॥४४॥

The glorious Lord said: My descents, exploits and appellations, O beloved one, number thousands and cannot actually be counted even by Me (omniscient as I am) because of their being infinite (in number). (37) Someone might have at any time (in the past) been able through many lives to count the particles of dust on the earth; but one could never reckon My excellences, exploits and names or (even) My descents. (38) The greatest sages (like Nārada and Sanaka) cannot reach the end of My descents and doings relating to the past, present and future if they (try to) enumerate them in order. (39) Nevertheless, O beloved monarch, hear from Me, as I tell you, of those relating to the present day. Prayed to of yore by Brahmā (the creator) for the vindication of virtue and the extermination of the demons that were proving a (veritable) burden to the earth, I have appeared in the house of Ānakadundubhi (Vasudeva) in the race of Yadu. They call Me by the name of Vāsudeva because of My being the most distinguished son of Vasudeva (although I have been known by this name even before in a different sense of course). (40-41) (As regards My exploits) the demon Kālanemi, born as Kaṃsa, has been killed (by Me), as well as Pralamba and other enemies of the righteous. And this Yavana has been burnt to death (by Me), O king, through your fiery eyes. (42) Having been repeatedly entreated by you before, I, the said Vāsudeva, have come to this cave (but) for the purpose of showering My grace on you, fond as I am of My devotees. (43) Ask boons of your choice (of Me), O royal sage; I shall confer on you all your desired objects. No body who has sought Me for protection will have cause to grieve any more. (44)

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श्रीशुक उवाच

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः । ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मरन् ॥४५॥

Śrī Śuka continued: Recollecting the prediction* of sage Garga (the elder) and realizing Śrī Kṛṣṇa to be (none else than) Lord Nārāyaṇa, when addressed in these words (by the Lord), Muchukunda bowed low to Him and, full of joy, spoke (as follows). (45)

मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित् पुरुषश्च वञ्चितः ॥४६॥
लब्ध्वा जनो दुर्लभमत्र मानुषं कथंचिदव्यङ्गमयत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मतिर्गृहान्धकूपे पतितो यथा पशुः ॥४७॥
ममैष कालोऽजित निष्फलो गतो राज्यश्रियोन्नद्धमदस्य भूपतेः ।
मर्त्यात्मबुद्धेः सुतदारकोशभूष्वासज्जमानस्य दुरन्तचिन्तया ॥४८॥
कलेवरेऽस्मिन् घटकुड्यसंनिभे निरूढमानो नरदेव इत्यहम् ।
वृतो रथेभाश्वपदात्यनीकपैर्गां पर्यटंस्त्वागणयन् सुदुर्मदः ॥४९॥
प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥५०॥
पुरा रथैर्हेमपरिष्कृतैश्चरन् मतङ्गजैर्वा नरदेवसंज्ञितः ।
स एव कालेन दुरत्ययेन ते कलेवरो विट्कृमिभस्मसंज्ञितः ॥५१॥
निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवन्दितः ।
गृहेषु मैथुन्यसुखेषु योषितां क्रीडामृगः पूरुष ईश नीयते ॥५२॥
करोति कर्माणि तपस्सुनिष्ठितो निवृत्तभोगस्तदपेक्षया ददत् ।
पुनश्च भूयेयमहं स्वराडिति प्रवृद्धतर्षो न सुखाय कल्पते ॥५३॥
भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्संगमो यर्हि तदैव सद्गतौ परावरेशे त्वयि जायते मतिः ॥५४॥
मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।
यः प्रार्थ्यते साधुभिरेकचर्यया वनं विविक्षद्भिरखण्डभूमिपैः ॥५५॥
न कामयेऽन्यं तव पादसेवनादकिंचनप्रार्थ्यतमाद् वरं विभो ।
आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम् ॥५६॥
तस्माद् विसृज्याशिष ईश सर्वतो रजस्तमःसत्त्वगुणानुबन्धनाः ।
निरञ्जनं निर्गुणमद्वयं परं त्वां ज्ञप्तिमात्रं पुरुषं व्रजाम्यहम् ॥५७॥
चिरमिह वृजिनार्तस्तप्यमानोऽनुतापैरवितृषषडमित्रोऽलब्धशान्तिः कथंचित् ।
शरणद समुपेतस्त्वत्पदाब्जं परात्मन्नभयमृतमशोकं पाहि माऽऽपन्नमीश ॥५८॥

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* Muchukunda was told by the sage Vṛddha Garga (the elder or senior Garga) that the Lord Himself would appear in the house of Vasudeva in the twenty-eighth round of Dwāpara Yuga in the course of the present Manvantara and that the king would have the rare and unique privilege of beholding Him and talking to Him.

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Muchukunda prayed: Deluded by Your Māyā (enchanting potency) and blind to the (highest) Reality (*viz*, Yourself), O Lord, this creature (man)—appearing (now) as male and (now as) female—does not worship You, but remains attached to the home, which is a (prolific) source of misery (alone), in search of happiness, of which (however) it is (ever) deprived. (46) Having somehow (by grace of God) secured without (any) effort birth—which is (so) difficult to attain—in this land (of Bhāratavarṣa) as a human being sound of body and mind (and therefore fit for devotions), O sinless Lord, man does not take refuge in Your lotus feet, his mind being set on the pleasures of sense (which are unreal), and remains sunk in household life even like a beast fallen into a well overgrown with grass (and is unable to get out of it). (47) (All) this life of mine, O invincible Lord, has slipped in vain in endless anxiety, a ruler of the earth as I was with my pride puffed up by a royal fortune, viewing this mortal frame as my own self and remaining attached to children, wives, treasury and lands. (48) With the feeling about this body—which is as much apart from me as a jar or a wall—being my own self and a ruler of men, deeply rooted (in my mind), nay, traversing the earth in all directions, surrounded by generals commanding regiments of chariots, elephants, horses and foot-soldiers, and forgetting You (the Time-Spirit), I had grown very haughty. (49) Alert as the serpent that grabs a rat, licking the ends of its lips through hunger, You (appearing) as Death suddenly overtake the embodied soul that is utterly forgetful (of You), engrossed as it is in the thought of its (worldly) projects, and not only hankers after the pleasures of sense (even though its aspirations are thwarted at every step) but finds its thirst (for enjoyment) immensely aggravated (even as its aspirations are realized). (50) The same body which was formerly—while moving about in chariots adorned with gold ornaments or on (the back of) young elephants—bore the title of a ruler of men, (eventually) passes by the name of excrement (if left exposed and devoured by dogs, jackals or vultures and crows etc.), of worms (if interred) and of ashes (if cremated) when seized by You disguised as death, which is (so) hard to escape. (51) Having fully conquered all the (four) quarters, with all possibility of (a future) conflict precluded, and occupying a high seat (the exalted throne of a universal monarch) and hailed by monarchs that were (once) his equals, the man, O Lord, is led (hither and thither) as a toy-deer of young women in (the precincts of) the home, which offers (no other charm than) sexual pleasures. (52) Devoted heart and soul to austerities with all enjoyments ceased, and making gifts in the hope of (securing) such enjoyments (hereafter), he performs (virtuous) actions (in his present life) in order that he may be reborn as Indra (or as a universal monarch even in the life to come). He (however) whose thirst (for enjoyment) is (thus) fully developed is never able to enjoy (any) happiness (whatsoever). (53) When the end of (the cycle of) birth and death in the case of a soul undergoing transmigration is in sight, then (alone) his meeting with some saint takes place, O immortal Lord! (And) when there is fellowship with a saint, then alone is engendered (a feeling of) devotion to You, the Refuge of saints and the Ruler of the high and the low. (54) I conclude that a (unique) favour has been done to me by You, O Lord, in that the shackles of sovereignty have fallen off my feet without (any) effort (on my part),—a consummation which is devoutly sought for by wise kings ruling over the entire globe and intending to retire into the woods with a vow to live (all) alone. (55) I do not covet any boon other than service to Your (sacred) feet,—

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which is the highest blessing worth coveting in the eyes of those who have nothing to call their own, O almighty Lord ! For, having propitiated You, the Bestower of Liberation, O Hari, what wise man would ask (of You) a boon which is (only) calculated to bind the soul (further) ? (56) Therefore, rejecting, O Lord, all blessings associated with the qualities of Sattva, Rajas and Tamas (such as religious merit, worldly prosperity and the extermination of foes), I run (for protection) to You, the Supreme Person, who are pure consciousness free from (the taint of) Māyā, (nay,) above the (three) Guṇas (modes of Prakṛti) and one without a second. (57) Long afflicted in this world with the fruits of actions and being tormented with the impressions left on the mind by those actions, nay, with my six (internal) foes (in the shape of the five senses of perception and the mind) not (yet) free from thirst and having (therefore) not (so far) been able to secure peace (of mind), I have somehow duly reached, O Bestower of Knowledge concerning Yourself, Your lotus Feet, which are divorced from fear and grief and which are all truth, O Supreme Spirit. (Pray,) protect me, O Lord, distressed as I am. (58)

श्रीभगवानुवाच

सार्वभौम महाराज मतिस्ते विमलोर्जिता । वरैः प्रलोभितस्यापि न कामैर्विहता यतः ॥५९॥
प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत् । न धीर्मय्येकभक्तानामाशीर्भिर्भिद्यते क्वचित् ॥६०॥
युञ्जानानामभक्तानां प्राणायामादिभिर्मनः । अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम् ॥६१॥
विचरस्व महीं कामं मय्यावेशितमानसः । अस्त्वेव नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी ॥६२॥
क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मृगयादिभिः । समाहितस्तत्तपसा जह्यघं मदुपाश्रितः ॥६३॥
जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः । भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥६४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्द्धे मुचुकुन्दस्तुतिर्नामैकपञ्चाशोऽध्यायः ॥५१॥

The glorious Lord replied : O great king, O ruler of the entire globe, your mind is free from (all) impurities (in the shape of attachment, greed etc.) and powerful (capable of perceiving the highest truth) in that it could not be lured by (offers of) enjoyments, even though you were tempted with boons of your choice. (59) Know that it was to show (to the world) your vigilance (in the matter of choosing the right thing and rejecting the false) that you were tempted with boons. The judgment of those who are exclusively devoted to Me can never be perverted by (offers of) sensuous enjoyments (which are coveted by the world). (60) The mind of those other than devotees, even though they try to curb it through breath-control etc., is seen (to get) riotous again, its craving for enjoyment having not (yet) ceased (which is possible only through Devotion), O king ! (61) With your mind set on Me, wander the earth at pleasure. May your devotion to Me continue uninterrupted for ever as a matter of course. (62) Devoted to the duties of a Kṣatriya (*viz*, the protection of your subjects), you killed game (of various kinds) through hunting etc.; (therefore) looking upon Me as your asylum and collected (in mind), get rid of the sinful tendency (acquired through such practices) by recourse to asceticism. (63) Being reborn as a Brahman (the foremost of the twice-born), most

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friendly to all created beings, in your (very) next incarnation, O Muchukunda, you will surely attain to Me, the Absolute. (64)

Thus ends the fifty-first discourse, entitled "Muchukunda's Eulogy (of the Lord)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्विपञ्चाशोऽध्यायः

Discourse LII

Śrī Kṛṣṇa's withdrawal to Dwārakā; Balarāma's marriage; Rukmiṇī sends a Brahman with a message to Śrī Kṛṣṇa.

श्रीशुक उवाच

इत्थं सोऽनुगृहीतोऽङ्ग कृष्णेनेक्ष्वाकुनन्दनः । तं परिक्रम्य संनम्य निश्चक्राम गुहामुखात् ॥ १ ॥
स वीक्ष्य क्षुल्लकान् मर्त्यान् पशून् वीरुद्वनस्पतीन् । मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम् ॥ २ ॥
तपःश्रद्धायुतो धीरो निस्सङ्गो मुक्तसंशयः । समाधाय मनः कृष्णे प्राविशद् गन्धमादनम् ॥ ३ ॥
बदर्याश्रममासाद्य नरनारायणालयम् । सर्वद्वन्द्वसहः शान्तस्तपसाऽऽराधयद्धरिम् ॥ ४ ॥
भगवान् पुनराव्रज्य पुरीं यवनवेष्टिताम् । हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम् ॥ ५ ॥
नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः । आजगाम जरासंधस्त्रयोविंशत्यनीकपः ॥ ६ ॥
विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ । मनुष्यचेष्टामापन्नौ राजन् दुद्रुवतुर्द्रुतम् ॥ ७ ॥
विहाय वित्तं प्रचुरमभीतौ भीरुभीतवत् । पद्भ्यां पद्मपलाशाभ्यां चेरतुर्बहुयोजनम् ॥ ८ ॥
पलायमानौ तौ दृष्ट्वा मागधः प्रहसन् बली । अन्वधावद् रथानीकैरीशयोरप्रमाणवित् ॥ ९ ॥
प्रद्रुत्य दूरं संश्रान्तौ तुङ्गमारुहतां गिरिम् । प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति ॥१०॥
गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप । ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् ॥११॥
तत उत्पत्य तरसा दह्यमानतटादुभौ । दशैकयोजनोत्तुङ्गान्निपेततुरधो भुवि ॥१२॥
अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ । स्वपुरं पुनरायातौ समुद्रपरिखां नृप ॥१३॥
सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ । बलमाकृष्य सुमहन्मगधान् मागधो ययौ ॥१४॥

Śrī Śuka began again: Thus blessed, O dear Parīkṣit, by Śrī Kṛṣṇa, Muchukunda, a scion of Ikṣwāku, went round Him (clockwise as a mark of respect) and, bowing low to Him, came out (into the open country) through the mouth of the cave. (1) Observing diminutive men, beasts, plants and trees and concluding the age of Kali to have set in, he proceeded in a northerly direction. (2) Full of faith in austerities, self-possessed, free from attachment, and concentrating his mind on Śrī Kṛṣṇa, Muchukunda, who had (all) his doubts cleared, entered deep into the forest on Mount Gandhamādana. (3) Reaching Badarikāśrama (so called because of its grove of jujube trees), containing the abode of (the divine sages) Nara and Nārāyaṇa, he sought the favour of Śrī Hari through asceticism, enduring all pairs of opposites (such as heat and cold) and remaining tranquil (at all times). (4) Going back to the city (of Mathurā), which continued to be beleaguered by the Yavanas, and wiping out the barbarian host, the Lord took away their wealth to Dwārakā. (5) While the treasure was

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(thus) being carried away on (the back of) oxen and men directed by Śrī Kṛṣṇa (the immortal Lord), Jarāsandha appeared (on the scene) leading an army consisting (as usual) of twenty-three Akṣauhiṇīs. (6) Observing the impetuosity of the onrush of the enemy's host, Balarāma and Śrī Kṛṣṇa (the two Scions of Madhu), who had adopted the ways of human beings, took to Their heels at once. (7) Leaving the immense spoils (uncared for), the two Brothers covered many a mile with Their feet, resembling lotus petals, as though terribly afraid, though (absolutely) fearless. (8) Laughing heartily to see Them flying (like cowards), the powerful Jarāsandha (the ruler of Magadha) pursued Them with the hosts of chariots, not knowing the greatness of the two almighty Brothers. (9) Having run fast for a long distance and (therefore apparently) fully exhausted, They (nevertheless) climbed up a lofty mountain bearing the (significant) name of Pravarṣaṇa, where the glorious Indra (the god of rain) perpetually rains. (10) Concluding Them to have hidden (somewhere) on the mountain and not knowing the (exact) place (of Their concealment), O protector of men, Jarāsandha set the (whole) mountain ablaze with the help of piles of wood (with which the mountain was girt on all sides), strewing fire all round. (11) Then, springing up with (great) impetuosity from the mountain-peak, which was ten and one Yojanas (or eighty-eight miles) high and whose sides were (all) burning, They descended on the plains (across the area occupied by the besieging army). (12) Not being perceived by the enemy (Jarāsandha) and his followers, Śrī Kṛṣṇa and Balarāma (the two jewels of Yadu's race) came back to Their own city (Dwārakā), which had the sea for its moat, O protector of men! (13) Falsely taking Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) as burnt (to death), the aforesaid Jarāsandha (the Ruler of Magadha) too returned to Magadha taking (back with him) the very large army (brought by him to rout Śrī Kṛṣṇa). (14)

आनर्त्ताधिपतिः श्रीमान् रैवतो रेवतीं सुताम् । ब्रह्मणा चोदितः प्रादाद् बलायेति पुरोदितम् ॥१५॥
भगवानपि गोविन्द उपयेमे कुरूद्वह । वैदर्भीं भीष्मकसुतां श्रियो मात्रां स्वयंवरे ॥१६॥
प्रमथ्य तरसा राज्ञः शाल्वादींश्चैद्यपक्षगान् । पश्यतां सर्वलोकानां तार्क्ष्यपुत्रः सुधामिव ॥१७॥

Urged by Brahmā (the creator), the glorious Kakudmī (son of Revata), the suzerain lord of the Ānartas (the modern Kathiawad or Saurashtra), gave away his daughter, Revatī, to Balarāma: this has already been narrated (by me in Book IX)*. (15) Having vanquished by dint of prowess the kings ranged on the side of Śiśupāla (the ruler of Chedi—a rival suitor of Rukmiṇī), the foremost of whom was Śālva, Lord Śrī Kṛṣṇa (the Protector of cows) too, O jewel among the Kurus, espoused in a choice-marriage Rukmiṇī (the princess of Vidarbha—the modern Berar), the daughter of Bhīṣmaka (the ruler of Vidarbha) and a part manifestation of Śrī (the goddess of beauty and prosperity, the principal Spouse of Lord Viṣṇu),—(even) as Garuḍa (son of Tārkṣa, a nickname of the sage Kaśyapa) carried away (the jar containing) nectar,—while all people stood gazing. (16-17)

राजोवाच

भगवान् भीष्मकसुतां रुक्मिणीं रुचिराननाम् । राक्षसेन विधानेन उपयेम इति श्रुतम् ॥१८॥
भगवच्छ्रोतुमिच्छामि कृष्णस्यामिततेजसः । यथा मागधशाल्वादीन् जित्वा कन्यामुपाहरत् ॥१९॥
ब्रह्मन् कृष्णकथाः पुण्या माध्वीर्लोकमलापहाः । को नु तृप्येत शृण्वानः श्रुतज्ञो नित्यनूतनाः ॥२०॥

* *Vide* verses 27 to 36 of Discourse III.

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The king (Parikṣit) said: The Lord espoused Rukmiṇī, the daughter of Bhīṣmaka, of lovely countenance, according to (what is known as) the Rākṣasa mode of marriage (so called because it is principally in vogue among the Rākṣasas or ogres); so it is heard. (18) O divine sage, I long to hear (in detail) the story of Śrī Kṛṣṇa of unlimited energy,—how He snatched away the girl, having conquered Jarāsandha (the ruler of Magadha), Śālva and others. (19) O holy Brahman, what man who is capable of understanding and appreciating what he has heard would feel sated as a matter of fact while hearing the stories of Śrī Kṛṣṇa, which are not only delightful (to hear) and ever interesting but bring a great reward (to the listener) and wipe out the sins of mankind ? (20)

श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विदर्भाधिपतिर्महान् । तस्य पञ्चाभवन् पुत्राः कन्यैका च वरानना ॥२१॥
रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः । रुक्मकेशो रुक्ममाली रुक्मिण्येषां स्वसा सती ॥२२॥
सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः । गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ॥२३॥
तां बुद्धिलक्षणौदार्यरूपशीलगुणाश्रयाम् । कृष्णश्च सदृशीं भार्यां समुद्वोढुं मनो दधे ॥२४॥
बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप । ततो निवार्य कृष्णद्विड् रुक्मी चैद्यममन्यत ॥२५॥

Śrī Śuka continued: There was a great king, Bhīṣmaka by name, (who was) the suzerain lord of Vidarbha (which is generally identified with the modern Berar). Five sons and one daughter of charming countenance were born to him. (21) The eldest (of them) was Rukmī, Rukmaratha the next, and then followed (in order of sequence) Rukmabāhu, Rukmakeśa and Rukmamālī. Rukmiṇī was (the name of) their virtuous sister. (22) Having closely heard about the comeliness, valour, excellences and affluence of Śrī Kṛṣṇa (the Bestower of Liberation) as being celebrated by visitors to her house, she began to look upon Him as her befitting husband. (23) Śrī Kṛṣṇa too made up His mind to marry her in an appropriate manner, knowing her (from similar sources) to be an embodiment of intelligence, (auspicious) bodily characteristics, generosity, physical charm, amiability and other virtues and (therefore) a worthy consort. (24) Rukmī (the eldest prince), who hated Śrī Kṛṣṇa, proposed Śiśupāla (the ruler of Chedi), deterring his relations (parents and brothers)—who intended to give away Rukmiṇī (his sister) to Śrī Kṛṣṇa, O protector of men,—from that course. (25)

तदवेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् । विचिन्त्यासं द्विजं कंचित् कृष्णाय प्राहिणोद् द्रुतम् ॥२६॥
द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः । अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ॥२७॥
दृष्ट्वा ब्रह्मण्यदेवस्तमवरुह्य निजासनात् । उपवेश्यार्हयांचक्रे यथाऽऽत्मानं दिवौकसः ॥२८॥
तं भुक्तवन्तं विश्रान्तमुपगम्य सतां गतिः । पाणिनाभिमृशन् पादावव्यग्रस्तमपृच्छत ॥२९॥
कच्चिद् द्विजवरश्रेष्ठ धर्मस्ते वृद्धसम्मतः । वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा ॥३०॥
संतुष्टो यर्हि वर्तेत ब्राह्मणो येन केनचित् । अहीयमानः स्वाद् धर्मात् स ह्यस्याखिलकामधुक् ॥३१॥
असंतुष्टोऽसकृल्लोकानाप्नोत्यपि सुरेश्वरः । अकिंचनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः ॥३२॥
विप्रान् स्वलाभसंतुष्टान् साधून् भूपसुहृत्तमान् । निरहंकारिणः शान्तान् नमस्ये शिरसासकृत् ॥३३॥
कच्चिद् वः कुशलं ब्रह्मन् राजतो यस्य हि प्रजाः । सुखं वसन्ति विषये पाल्यमानाः स मे प्रियः ॥३४॥
यतस्त्वमागतो दुर्गं निस्तीर्येह यदिच्छया । सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते ॥३५॥
एवं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमेष्ठिना । लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् ॥३६॥

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Greatly troubled in mind to learn this and pondering (awhile), the beautiful Rukmiṇī (the princess of Vidarbha) speedily despatched a trusted Brahman to bring Śrī Kṛṣṇa (to her father's capital). (26) Having duly reached Dwārakā, and having been ushered (into the Lord's presence) by the porters, he beheld Śrī Kṛṣṇa (the most ancient Person) seated on a throne of gold. (27) Seeing him (from a distance), Śrī Kṛṣṇa (a devotee of the Brahmans, though Himself adored by all) got down from His throne and, having seated him (there), honoured him in the same way as the gods (*lit.*, the denizens of heaven) honoured Him (whenever He went to their abode). (28) Approaching him, when he had taken his meal and rested (awhile), and gently kneading his feet with His hand Śrī Kṛṣṇa (the Goal of the righteous) coolly inquired of him (as follows):—(29) "I hope, O jewel among the foremost of Brahmans, your religious observances, approved by the elders, are going on without much difficulty, and I hope your mind is ever complacent. (30) When a Brahman remains contented with whatever is obtained (without any endeavour), never swerving from his sacred duty, such contentment (alone) actually yields to him all his desired blessings. (31) A discontented Indra (the ruler of gods) too only migrates one after another to the higher worlds (and knows no rest); while a contented soul, even though destitute, enjoys a sound sleep, with all his limbs (including his mind) free from anguish. (32) I salute again and again with My head (bent low) pious and placid Brahmans contented with whatever is got unasked and most friendly to (all) created beings, yet free from egotism. (33) Are you (all) enjoying security, O Brahman, at the hands of your king ? Indeed he is dear to Me, in whose dominion the people, protected by him, live happily. (34) If not secret, (pray,) tell us everything—whence and seeking what you have come to this place crossing the sea (which is so difficult to cross). What work of yours can we do ?" (35) Politely asked (all) these relevant questions by Śrī Kṛṣṇa the Supreme Ruler of the universe),—who had assumed an embodied form for the sake of (mere) fun,—the Brahman told Him everything (how the parents of Rukmiṇī planned to give her away to Śrī Kṛṣṇa and how their plans were being thwarted by her eldest brother, Rukmī, who was in favour of marrying her to Śiśupāla, the ruler of Chedi, and had sent formal invitation to him). (36) (He then delivered to Śrī Kṛṣṇa the following message either orally or in the form of a letter written by the princess herself.)

रुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।
रूपं दृशां दृशिमतामखिलार्थलाभं त्वय्यच्युताविशति चित्तमपत्रपं मे ॥३७॥
का त्वा मुकुन्द महती कुलशीलरूपविद्यावयोद्रविणधामभिरात्मतुल्यम् ।
धीरा पतिं कुलवती न वृणीत कन्या काले नृसिंह नरलोकमनोऽभिरामम् ॥३८॥
तन्मे भवान् खलु वृतः पतिरङ्ग जायामात्मार्पितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद् गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥३९॥
पूर्तेष्टदत्तनियमव्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।
आराधितो यदि गदाग्रज एत्य पाणिं गृह्णातु मे न दमघोषसुतादयोऽन्ये ॥४०॥
श्वोभाविनि त्वमजितोद्वहने विदर्भान् गुप्तः समेत्य पृतनापतिभिः परीतः ।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य मां राक्षसेन विधिनोद्वह वीर्यशुल्काम् ॥४१॥

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अन्तःपुरान्तरचरीमनिहत्य बन्धूंस्त्वामुद्वहे कथमिति प्रवदाम्युपायम् ।
पूर्वेद्युरस्ति महती कुलदेवियात्रा यस्यां बहिर्नववधूर्गिरिजामुपेयात् ॥४२॥
यस्याङ्घ्रिपङ्कजरजःस्नपनं महान्तो वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै ।
यर्ह्यम्बुजाक्ष न लभेय भवत्प्रसादं जह्यामसून् व्रतकृशाञ्छतजन्मभिः स्यात् ॥४३॥

Rukmiṇī says:—Having heard, O immortal Lord, most handsome in all the (three) worlds, of Your excellences —which, entering deep into the heart through the apertures of the ears, dispel the agony of the hearts, O beloved one, —as well as of Your charming appearance, which vouchsafes to those that have eyes all the blessings sought for by their eyes, my mind has been set on You, (all) shame having fled away from it. (37) What noble, firm and high-born maiden, O Bestower of Liberation, will, not on her coming of age elect You as her husband—You, O Lion among men, who are Your own compeer in point of pedigree, good disposition, comeliness of form, learning, youthfulness, opulence and glory and ravish the mind of (all) mankind ? (38) Hence you have indeed been elected by me as my husband, O Darling, and this body has been bestowed on You. (Pray,) take me to wife here (at my father's home). Let not Śiśupāla forthwith touch this share of a hero like a jackal defiling the quarry of a lion, O lotus-eyed Lord ! (39) If the almighty Lord (Nārāyaṇa), the Supreme Ruler (of the universe), has thoroughly been propitiated (by me) through works of public utility (such as the digging of wells and tanks, construction of temples, laying out gardens and distribution of foodgrains), sacrificial performances, charitable gifts, religious observances (such as taking a dip in holy waters), fasting, offering worship to gods, the Brahmans, elders and so on, may Śrī Kṛṣṇa (the elder Brother of Gada) and not others such as Śiśupāla (the son of Damaghoṣa) come and espouse me. (40) Duly reaching (all alone) the territory of Vidarbha (the city of Kuṇḍinapura, the capital of the rulers of Vidarbha) incognito at a time when the marriage is going to take place the following day, O invincible Lord ! and (then), surrounded by the generals of Your army and completely crushing the (combined) forces of Śiśupāla (the ruler of Chedi) and Jarāsandha (the king of Magadha), marry me perforce according to the system prevalent among the Rākṣasas*,

* Our scriptures have recognized as many as eight different types of marriage. They are :—

1. The Ārṣa type, in which the bridegroom has to present a pair of cows to the bride's father before marriage—'आदायार्षस्तु गोद्वयम्' (Yājñavalkya-Smṛti 1. 59; cf. Manusmṛti III. 53).
2. The Āsura type, in which the bride's father accepts large sums of money from the bridegroom as a price for the girl—'आसुरो द्रविणादानात्' (*Vide* Y. S., I. 61; cf. M. S. III. 31).
3. The Brāhma type, in which the bride's father gives away the girl after duly adorning her according to his means—ब्राह्मो विवाह आहूय दीयते शक्त्यलंकृता । (Y. S., 1. 58; cf. M. S. III. 27).
4. The Paiśācha type, in which the girl is ravished while asleep, intoxicated or deranged—सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति । (M. S., III. 34).
5. The Daiva type, in which a girl is given away to a priest officiating at a sacrificial performance—यज्ञस्थ ऋत्विजे दैवः (Y. S. I. 59).
6. The Gāndharva type, in which a pair is allowed to marry by mutual consent alone without ceremonies and without consulting relatives—गान्धर्वः समयान्मिथः । (*Ibid.*, I. 61).
7. The Rākṣasa type, in which a girl is taken away by force after vanquishing formidable opponents—राक्षसो युद्धहरणात् (*Ibid.*).
8. The Prājāpatya type, in which a girl is given away, without receiving any present from the bridegroom, on the express understanding that the two will practise virtue together—सहोभौ चरतां धर्ममिति वाचानुभाष्य च । कन्याप्रदानं·····(M. S., III. 30; cf. Y. S. I. 60).

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winning me as a prize of valour. (41) If You urge (in protest), "How can I marry you without killing your relations (who are sure to resist any attempt on My part to take you by force), living as you do within the four walls of the gynaeceum (and therefore under the tutelage of your guardians) ?", I (hereby) tell You beforehand the means (of securing me without spilling the blood of my relations). On the eve of marriage a grand procession will be taken out to (the shrine of) Goddess Ambikā (our family deity), in which the young bride has to go out (of the palace) to see Goddess Pārvatī (the Daughter of Himavān, the king of mountains). (42) If (however) I do not secure Your grace, O lotus-eyed Lord,—a bath in the dust of whose lotus feet great souls like Lord Śiva (the Spouse of Umā) seek to obtain for dispelling their darkness (of ignorance),—I shall lay down my life, (already) withered through fasting, (each time I am reborn) in the hope that the grace may be secured (even) through (say) a hundred births. (43)

ब्राह्मण उवाच

इत्येते गुह्यसंदेशा यदुदेव मयाऽऽहृताः । विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्द्धे रुक्मिण्युद्वाहप्रस्तावे द्विपञ्चाशोऽध्यायः ॥ ५२ ॥

The Brahman concluded: These are the secret messages brought by me (and delivered to You), O Śrī Kṛṣṇa (the adored of the Yadus) ! Considering them, whatever is worth doing in this connection may be done without delay. (44)

Thus ends the fifty-second discourse, bearing on the subject of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रिपञ्चाशोऽध्यायः

Discourse LIII

Śrī Kṛṣṇa carries away Rukmiṇī.

श्रीशुक उवाच

वैदर्भ्याः स तु संदेशं निशम्य यदुनन्दनः । प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत् ॥ १ ॥

Śrī Śuka began again: Hearing the message of Rukmiṇī (the princess of Vidarbha), the said Śrī Kṛṣṇa (a Scion of Yadu), however, heartily laughed and, warmly clasping the Brahman's hand by His own, spoke (to him) as follows. (1)

श्रीभगवानुवाच

तथाहमपि तच्चित्तो निद्रां च न लभे निशि । वेदाहं रुक्मिणा द्वेषान्ममोद्वाहो निवारितः ॥ २ ॥
तामानयिष्य उन्मथ्य राजन्यापसदान्मृधे । मत्परामनवद्याङ्गीमेधसोऽग्निशिखामिव ॥ ३ ॥

The glorious Lord said: My mind is likewise set on her and I get no sleep at night. I know my marriage (with her) has been stopped by Rukmī out of (personal) grudge (against Me). (2) Having routed in battle the vile kings (that will be assembled at Kuṇḍinapura), I shall

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bring (to Dwārakā) that princess of faultless limbs, (so) devoted to Me, even as one would capture a flame out of firewood. (3)

श्रीशुक उवाच

उद्वाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः । रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥ ४ ॥
स चाश्वैः शैब्यसुग्रीवमेघपुष्पबलाहकैः । युक्तं रथमुपानीय तस्थौ प्राञ्जलिरग्रतः ॥ ५ ॥
आरुह्य स्यन्दनं शौरिर्द्विजमारोप्य तूर्णगैः । आनर्त्तादेकरात्रेण विदर्भानगमद्धयैः ॥ ६ ॥

Śrī Śuka continued: Having come to know definitely (through the Brahman) about the constellation under which the wedding of Rukmiṇī was going to take place (on the third day thence), Śrī Kṛṣṇa (the Slayer of the demon Madhu) said to His charioteer, "Let the chariot be got ready at once, O Dāruka!" (4) Having brought the chariot drawn by (four) horses,—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka,—Dāruka too stood before the Lord with joined palms. (5) Mounting the chariot and picking up the Brahman (too), Śrī Kṛṣṇa (Grandson of Śūra) journeyed from Ānarta to the Vidarbha territory in the course of a single night with the help of those swift horses. (6)

राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः । शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥ ७ ॥
पुरं सम्मृष्टसंसिक्तमार्गरथ्याचतुष्पथम् । चित्रध्वजपताकाभिस्तोरणैः समलंकृतम् ॥ ८ ॥
स्रग्गन्धमाल्याभरणैर्विरजोऽम्बरभूषितैः । जुष्टं स्त्रीपुरुषैः श्रीमद्गृहैरगुरुधूपितैः ॥ ९ ॥
पितॄन् देवान् समभ्यर्च्य विप्रांश्च विधिवन्नृप । भोजयित्वा यथान्यायं वाचयामास मङ्गलम् ॥ १० ॥
सुस्नातां सुदतीं कन्यां कृतकौतुकमङ्गलाम् । अहतांशुकयुग्मेन भूषितां भूषणोत्तमैः ॥ ११ ॥
चक्रुः सामर्ग्यजुर्मन्त्रैर्वध्वा रक्षां द्विजोत्तमाः । पुरोहितोऽथर्वविद् वै जुहाव ग्रहशान्तये ॥ १२ ॥
हिरण्यरूप्यवासांसि तिलांश्च गुडमिश्रितान् । प्रादाद् धेनूंश्च विप्रेभ्यो राजा विधिविदां वरः ॥ १३ ॥

Following the wishes of his son (Rukmī) out of affection (for him) and intending to give away his girl (Rukmiṇī) to Śiśupāla (against his own will), the aforesaid King Bhīṣmaka (the ruler of Kuṇḍinapura) had (the necessary) rites (preliminary to the wedding) performed (in due course). (7) The city—whose roads, streets and crossings were cleanly swept and amply sprinkled with water and which was crowded with men and women decked with sandal-paste, garlands and (other) ornaments of flowers, clad in spotless white and adorned with jewels, and was full of splendid mansions perfumed with incense of aloe—was tastefully decorated with flags of various designs and colours as well as with ornamental arches. (8-9) Having duly worshipped the manes and gods in accordance with the scriptural ordinance, O protector of men, an fed Brahmans and others each in his rightful place, the king caused benedictory verses to be recited (by Brahmans for the welfare of his daughter). (10) He (also) caused his daughter of charming teeth to be duly washed and adorned with an auspicious thread with a small piece of gold fastened to it in the middle and (further) decked with a brand-new pair of silken pieces and excellent ornaments. (11) The foremost among the Brahmans ensured the safety of the bride (against evil spirits and an evil eye) by reciting sacred texts from the Sāmaveda, Ṛgveda and Yajurveda; while the family priest, (who was) well-versed in Atharva-Veda, poured oblations into the sacred fire for the propitiation of (unpropitious) planets. (12) The king—who was foremost among those conversant with scriptural ordinances—gave away to Brahmans gold, silver and textiles as well as sesamum seeds mixed with jaggery and cows (too). (13)

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एवं चेदिपती राजा दमघोषः सुताय वै । कारयामास मन्त्रज्ञैः सर्वमभ्युदयोचितम् ॥१४॥
मदच्युद्भिर्गजानीकैः स्यन्दनैर्हेममालिभिः । पत्त्यश्वसंकुलैः सैन्यैः परीतः कुण्डिनं ययौ ॥१५॥
तं वै विदर्भाधिपतिः समभ्येत्याभिपूज्य च । निवेशयामास मुदा कल्पितान्यनिवेशने ॥१६॥
तत्र शाल्वो जरासंधो दन्तवक्त्रो विदूरथः । आजग्मुश्चैद्यपक्षीयाः पौण्ड्रकाद्याः सहस्रशः ॥१७॥
कृष्णरामद्विषो यत्ताः कन्यां चैद्याय साधितुम् । यद्यागत्य हरेत् कृष्णो रामाद्यैर्यदुभिर्वृतः ॥१८॥
योत्स्यामः संहतास्तेन इति निश्चितमानसाः । आजग्मुर्भूभुजः सर्वे समग्रबलवाहनाः ॥१९॥

Likewise King Damaghoṣa, the ruler of Chedi, too caused all that was worth undertaking on festive occasions to be performed in the interests of his son (Śiśupāla) by Brahmans well-versed in sacred texts. (14) Surrounded by hosts of elephants discharging temporal fluid, war-chariots hung with gold necklaces and troops teeming with foot-soldiers and cavalry, Damaghoṣa marched to Kuṇḍina-pura. (15) Going forth with due ceremony to meet him and honouring him in every way, Bhīṣmaka (the suzerain lord of Vidarbha) gladly lodged him in another mansion specially constructed (for the bridegroom and his party). (16) Śālva, Jarāsandha, Dantavaktra, Vidūratha, Paundraka and other kings, belonging to the party of Śiśupāla and inimical to Śrī Kṛṣṇa and Balarāma, (also) appeared there (in the city of Kuṇḍinapura) in thousands, bent on securing the bride for Śiśupāla (the ruler of Chedi). Having made up their mind that they would jointly contend with Śrī Kṛṣṇa in case He should go there accompanied by Balarāma and other Yadus and (endeavour to) take away the bride, the (aforesaid) kings had all arrived there with their entire host and all their mounts. (17-19)

श्रुत्वैतद् भगवान् रामो विपक्षीयनृपोद्यमम् । कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ॥२०॥
बलेन महता सार्धं भ्रातृस्नेहपरिप्लुतः । त्वरितः कुण्डिनं प्रागाद् गजाश्वरथपत्तिभिः ॥२१॥

Hearing of this (collective military) effort on the part of kings belonging to the opposite party, and of Śrī Kṛṣṇa having gone all by Himself (presumably) to take away the princess, Lord Balarāma apprehended strife. Overwhelmed with fraternal affection (therefore), he proceeded post haste to Kuṇḍinapura accompanied by a huge army consisting of elephants, horse, chariots and foot-soldiers. (20-21)

भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः । प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा ॥२२॥
अहो त्रियामान्तरित उद्वाहो मेऽल्पराधसः । नागच्छत्यरविन्दाक्षो नाहं वेद्म्यत्र कारणम् ।
सोऽपि नावर्ततेऽद्यापि मत्संदेशहरो द्विजः ॥२३॥
अपि मय्यनवद्यात्मा दृष्ट्वा किंचिज्जुगुप्सितम् । मत्पाणिग्रहणे नूनं नायाति हि कृतोद्यमः ॥२४॥
दुर्भगाया न मे धाता नानुकूलो महेश्वरः । देवी वा विमुखा गौरी रुद्राणी गिरिजा सती ॥२५॥
एवं चिन्तयती बाला गोविन्दहृतमानसा । न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले ॥२६॥
एवं वध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप । वाम ऊरुर्भुजो नेत्रमस्फुरन् प्रियभाषिणः ॥२७॥
अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः । अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥२८॥
सा तं प्रहृष्टवदनमव्यग्रात्मगतिं सती । आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुचिस्मिता ॥२९॥
तस्या आवेदयत् प्राप्तं शशंस यदुनन्दनम् । उक्तं च सत्यवचनमात्मोपनयनं प्रति ॥३०॥
तमागतं समाज्ञाय वैदर्भी हृष्टमानसा । न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा ॥३१॥

Yearning for the arrival of Śrī Hari (Śrī Kṛṣṇa) and not seeing the Brahman return, the beautiful daughter of Bhīṣma thereupon thought (within herself) as

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follows:—(22) "Ah, my wedding, unlucky as I am, comes off (only) after the interval of a night. The lotus-eyed Lord (however) has not (yet) turned up. I do not know the reason for it. Even the Brahman who bore my message has not returned till this moment. (23) Perhaps having found (later on) something disgusting in me, the Lord (who is faultless in character) is surely not coming (to Kuṇḍinapura now) to marry me, though prepared (to leave Dwārakā in the first instance). (That is why the Brahman too, whom the Lord would have otherwise brought with Him, has not been able to reach Kuṇḍinapura in time, coming as he is on foot disappointed and disheartened.) (24) Neither Brahmā (the ordainer of events and the dispenser of fruit of one's good or evil actions) nor Śīva (the supreme Lord) is propitious to me. And Goddess Gaurī, the Daughter of Himālaya (the king of mountains) and the virtuous Spouse of Lord Śiva (too) is unfavourable to me." (25) Pondering thus, the young maiden, whose mind had been ravished by Śrī Kṛṣṇa (the Protector of cows) and who knew that the time was not suitable for shedding tears (which is considered inauspicious on festive occasions), closed her eyes, bedimmed (as they were) with tear-drops. (26) (Meanwhile) the left thigh, arm and eye of the bride, who had thus been awaiting the arrival of Śrī Kṛṣṇa (the Protector of cows), throbbed, auguring delightful news, O king ! (27) Specially instructed by Śrī Kṛṣṇa (to report His arrival), the same Sunanda (the foremost of Brahmans)—so the tradition goes—forthwith saw the princess, who dwelt in the gynaeceum and shone brightly (with joy born of her meeting with Śrī Kṛṣṇa in contemplation). (28) Full of bright smiles to find him wearing a cheerful countenance and unfaltering of gait (which bespoke the success of his mission), the said virtuous maiden—who could read what was in the mind of another from the latter's facial expression and other indications—made detailed inquiries of him (about Śrī Kṛṣṇa). (29) He apprised her of Śrī Kṛṣṇa (a scion of Yadu) having come, and (further) conveyed to her the unfailing assurance* given (by the Lord) about taking her (to His home at Dwārakā. (30) Delighted at heart to know for certain the fact of His having arrived (at Kuṇḍinapura) and seeing no other boon worth conferring on the Brahman (in return for his unique service in the form of bringing Śrī Kṛṣṇa to her), the said Rukmiṇī (the princess of Vidarbha) bowed to him (and thereby expressed her lasting indebtedness to him, which automatically entitled him to infinitely more than the wealth of the entire universe, She being no other than Lakṣmī, the goddess of wealth and prosperity). (31)

प्राप्तौ श्रुत्वा स्वदुहितुरुद्वाहप्रेक्षणोत्सुकौ । अभ्ययात्तूर्यघोषेण रामकृष्णौ समर्हणैः ॥३२॥
मधुपर्कमुपानीय वासांसि विरजांसि सः । उपायनान्यभीष्टानि विधिवत् समपूजयत् ॥३३॥
तयोर्निवेशनं श्रीमदुपकल्प्य महामतिः । ससैन्ययोः सानुगयोरातिथ्यं विदधे यथा ॥३४॥
एवं राज्ञां समेतानां यथावीर्यं यथावयः । यथाबलं यथावित्तं सर्वैः कामैः समर्हयत् ॥३५॥
कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः । आगत्य नेत्राञ्जलिभिः पपुस्तन्मुखपङ्कजम् ॥३६॥
अस्यैव भार्या भवितुं रुक्मिण्यर्हति नापरा । असावप्यनवद्यात्मा भैष्म्याः समुचितः पतिः ॥३७॥
किंचित् सुचरितं यन्नस्तेन तुष्टस्त्रिलोककृत् । अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः ॥३८॥

Hearing of Balarāma and Śrī Kṛṣṇa having arrived (in Kuṇḍinapura) eager to witness the wedding of his daughter, Bhīṣmaka went forth to meet Them with a flourish of trumpets and excellent articles of

* Vide verse 3 above.

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worship. (32) Offering Madhuparka* (a delicious and refreshing preparation made of curds and honey and offered to an esteemed guest or the bridegroom on the latter's arrival at the door of the bride's father), immaculate garments and welcome presents (of various kinds), he duly worshipped Them in accordance with the scriptural ordinance. (33) Assigning Them along with Their troops and retinue an abode equipped with (all) luxuries and amenities, the highly intelligent monarch (who could easily perceive in no time that Śrī Kṛṣṇa had arrived with the intention of marrying Rukmiṇī) offered hospitality (to all) in a befitting manner. (34) He likewise duly entertained (all) the assembled kings by supplying them with all the objects of their desire with due regard to the prowess, age, might and financial status of each. (35) Hearing of Śrī Kṛṣṇa having arrived (there), the residents of Kuṇḍinapura (the capital of Vidarbha) came (out of their houses to see Him) and enjoyed (to their heart's content) the beauty of His lotus-like countenance with both their eyes together (even) as one would quaff honey with the hollow of one's joined palms. (36) (They said to one another,) "Rukmiṇī alone and no other girl deserves to be his consort and he alone of faultless limbs is the most worthy match for Rukmiṇī (the daughter of Bhīṣma). (37) Pleased with whatever meritorious deed has been performed by us (in this or any previous existence), may God (the Maker of the three worlds) show His grace (to us) and let Śrī Kṛṣṇa and none else marry the princess of Vidarbha (through such grace)." (38)

एवं प्रेमकलाबद्धा वदन्ति स्म पुरौकसः । कन्या चान्तःपुरात् प्रागाद् भटैर्गुप्ताम्बिकालयम् ॥३९॥
पद्भ्यां विनिर्ययौ द्रष्टुं भवान्याः पादपल्लवम् । सा चानुध्यायती सम्यङ्मुकुन्दचरणाम्बुजम् ॥४०॥
यतवाङ्मातृभिः सार्धं सखीभिः परिवारिता । गुप्ता राजभटैः शूरैः संनद्धैरुद्यतायुधैः ।
मृदङ्गशङ्खपणवास्तूर्यभेर्यश्च जघ्निरे ॥ ४१ ॥
नानोपहारबलिभिर्वारमुख्याः सहस्रशः । सुवस्त्राभरणैर्द्विजपत्न्यः स्वलंकृताः ॥४२॥
गायन्तश्च स्तुवन्तश्च गायका वाद्यवादकाः । परिवार्य वधूं जग्मुः सूतमागधवन्दिनः ॥४३॥
आसाद्य देवीसदनं धौतपादकराम्बुजा । उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥४४॥
तां वै प्रवयसो बालां विधिज्ञा विप्रयोषितः । भवानीं वन्दयांचक्रुर्भवपत्नीं भवान्विताम् ॥४५॥
नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसंतानयुतां शिवाम् । भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम् ॥४६॥
अद्भिर्गन्धाक्षतैर्धूपैर्वासःस्रङ्माल्यभूषणैः । नानोपहारबलिभिः प्रदीपावलिभिः पृथक् ॥४७॥
विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत् । लवणापूपताम्बूलकण्ठसूत्रफलेक्षुभिः ॥४८॥
तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुराशिषः । ताभ्यो देव्यै नमश्चक्रे शेषां च जगृहे वधूः ॥४९॥
मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् । प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना ॥५०॥

Thus spoke the citizens (to one another), bound as they were by ties of intense love (to Rukmiṇī). And, guarded by soldiers, the maiden (Rukmiṇī) drove out of the gynaeceum to the shrine of Goddess Ambikā (Pārvatī). (39) Deeply contemplating on the lotus feet of Śrī Kṛṣṇa (the Bestower of Liberation) with her speech (duly) controlled, (nay,) surrounded by her female companions and protected by gallant soldiers of the king's personal guard, who were

* मधुपर्कं च सश्मश्रुं दधि प्रोक्तं मनीषिभिः ।

By offering Madhuparka to Śrī Kṛṣṇa Bhīṣmaka indirectly expressed his willingness to give away his daughter to Him.

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(all) clad in armour and marched with uplifted weapons, she sallied out (of her chariot at the outermost entrance of the temple) on foot along with her mother and other elderly ladies to behold the feet—tender like soft leaves—of Goddess Pārvatī (the Consort of Lord Śiva). Clay tomtoms, conches and large drums as well as clarionets and kettle-drums were sounded (as she walked). (40-41) Surrounding the (royal) bride walked (with her) the foremost of dancing girls in thousands with a variety of offerings and (other) articles of worship, Brahman's wives well adorned with garlands, sandal-paste, costumes and jewels, songsters singing songs and (other) musicians, playing on musical instruments, as well as Sūtas (those versed in ancient legends), Māgadhas (bards) and Vandīs (panegyrists), who glorified her (all along). (42-43) Having washed her lotus-like hands and feet and sipped water on reaching the main shrine of the goddess and, (thus) purified and tranquil of mind, she entered into the presence of Goddess Ambikā (the Divine Mother). (44) Elderly Brahman ladies, conversant with the ritual, helped the girl to extol Goddess Pārvatī, the Consort of Lord Śiva, along with Śiva (as follows):—(45) "I repeatedly bow to You, the Consort of Lord Śiva, along with your children (Lord Gaṇeśa and God Kārtikeya). Let Lord Śrī Kṛṣṇa be my husband and may You give countenance to it." (46) She (then) duly worshipped severally the Goddess as well as Her family with water (for washing the hands and feet of the Goddess with and other such purposes), sandal-paste, unbroken grains of rice, varieties of incense, raiment (of various description), garlands, necklaces and other ornaments, edibles and other articles of worship of various kinds and rows of lights (to be waved round the Goddess) and likewise worshipped with due ceremony Brahman matrons whose husbands were alive with the same articles as well as with seasoned small round cakes of flour or meal, betel leaves (accompanied with areca-nut parings, lime, catechu and cardamoms etc.), auspicious coloured thread for the neck, fruits (of diverse kinds) and sugar-canes. (47-48) The aforesaid (Brahman) ladies gave her a part of the offerings made to the Goddess (as a token of Her grace) and added their own blessings. The bride (for her part) bowed to them as well as to the Goddess and accepted the offerings made. (49) Then, terminating her vow of silence, she came out of the (main) shrine of Goddess Ambikā (the Divine Mother), holding tightly by the hand a maid-servant with her own hand brilliant with jewelled rings. (50)

तां देवमायामिव वीरमोहिनीं सुमध्यमां कुण्डलमण्डिताननाम् ।
श्यामां नितम्बार्पितरत्नमेखलां व्यञ्जत्स्तनीं कुन्तलशङ्कितेक्षणाम् ॥५१॥
शुचिस्मितां बिम्बफलाधरद्युतिशोणायमानद्विजकुन्दकुड्मलाम् ।
पदा चलन्तीं कलहंसगामिनीं शिञ्जत्कलानूपुरधामशोभिना ।
विलोक्य वीरा मुमुहुः समागता यशस्विनस्तत्कृतहृच्छयार्दिताः ॥५२॥
यां वीक्ष्य ते नृपतयस्तदुदारहासव्रीडावलोकहृतचेतस उज्झितास्त्राः ।
पेतुः क्षितौ गजरथाश्वगता विमूढा यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम् ॥५३॥
सैवं शनैश्चलयती चलपद्मकोशौ प्राप्तिं तदा भगवतः प्रसमीक्षमाणा ।
उत्सार्य वामकरजैरलकानपाङ्गैः प्रापान् ह्रियैक्षत नृपान् ददृशेऽच्युतं सा ॥५४॥
तां राजकन्यां रथमारुरुक्षतीं जहार कृष्णो द्विषतां समीक्षताम् ।
रथं समारोप्य सुपर्णलक्षणं राजन्यचक्रं परिभूय माधवः ॥५५॥
ततो ययौ रामपुरोगमैः शनैः सृगालमध्यादिव भागहद्धरिः ॥५६॥

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तं मानिनः स्वाभिभवं यशःक्षयं परे जरासंधवशा न सेहिरे ।
अहो धिगस्मान् यश आत्तधन्वनां गोपैर्हृतं केसरिणां मृगैरिव ॥५७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्धे रुक्मिणीहरणं नाम त्रिपञ्चाशोऽध्यायः ॥ ५३ ॥

Smitten with love kindled (in their breast) by her, the illustrious warriors assembled (there) felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were (just) manifesting themselves, whose (charming) countenance was graced with ear-rings and whose eyes were moving as though afraid of her curly locks (that overhung her face), who had a bright smile playing on her lips and whose teeth—white as jasmine buds—looked red due to the lustre of her lips, cherry as a ripe Bimba fruit (being transferred to them when she smiled), who possessed the gait of a female swan and was walking with her feet shining by the splendour of brilliant jingling anklets and who cast her spell (even) on heroes as though she were the very Māyā (enchanting potency) of the Lord. (51-52) Stupefied to perceive Rukmiṇī, who under the pretext of going out in a procession (to the temple) had (all the time) been offering her loveliness to Śrī Kṛṣṇa, the aforesaid kings,—whose mind was captivated by her winsome smiles and bashful glances and who had (unconsciously) dropped their weapons,—(themselves) fell to the ground, mounted as they were on elephants and horses as well as in chariots. (53) Eagerly looking forward to the arrival of the Lord at that time and therefore slowly moving as aforesaid her feet, that resembled a pair of mobile lotus buds, and removing her (flowing) locks (off her eyes) with her left hand fingers, the princess coyly looked with the corners of her eyes at the kings arrived (on the occasion) and (while doing so) espied Śrī Kṛṣṇa (the immortal Lord). (54) Śrī Kṛṣṇa snatched away the princess even as she sought to mount her chariot, unmindful of His adversaries (Śiśupāla, Jarāsandha and others), who stood gazing, and, having comfortably seated her in His (own) chariot bearing the emblem of Garuḍa (the carrier of Lord Viṣṇu), and setting at naught the whole host of Kṣatriyas (present there), Śrī Kṛṣṇa (the Spouse of Lakṣmī) then slowly departed (to Dwārakā) along with others headed by Balarāma, even as a lion would carry off its game from the midst of jackals. (55-56) His proud adversaries, who were (all) under the domination of Jarāsandha, did not brook that discomfiture (of theirs) and (consequent) loss of reputation. (They said to one another), "Fie upon us in that our glory, although we continued to wield our bow and were as good as lions, has been snatched away by cowherds, who are no better than deer." (57)

Thus ends the fifty-third discourse, entitled "The Lord carries away Rukmiṇī", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथ चतुःपञ्चाशोऽध्यायः

Discourse LIV

Discomfiture of Śiśupāla's allies and Rukmī and the Espousal of Rukmiṇī by Śrī Kṛṣṇa solemnized

श्रीशुक उवाच

इति सर्वे समंरब्धा वाहानारुह्य दंशिताः । स्वैः स्वैर्बलैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः ॥ १ ॥
तानापतत आलोक्य यादवानीकयूथपाः । तस्थुस्तत्सम्मुखा राजन् विस्फूर्ज्य स्वधनूंषि ते ॥ २ ॥
अश्वपृष्ठे गजस्कन्धे रथोपस्थे च कोविदाः । मुमुचुः शरवर्षाणि मेघा अद्रिष्वपो यथा ॥ ३ ॥
पत्युर्बलं शरासारैश्छन्नं वीक्ष्य सुमध्यमा । सव्रीडमैक्षत्तद्वक्त्रं भयविह्वललोचना ॥ ४ ॥
प्रहस्य भगवानाह मा स्म भैर्वामलोचने । विनङ्क्ष्यत्यधुनैवैतत्तावकैः शात्रवं बलम् ॥ ५ ॥
तेषां तद्विक्रमं वीरा गदसंकर्षणादयः । अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् रथान् ॥ ६ ॥
पेतुः शिरांसि रथिनामश्विनां गजिनां भुवि । सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः ॥ ७ ॥
हस्ताः सासिगदेष्वासाः करभा ऊरवोऽङ्घ्रयः । अश्वाश्वतरनागोष्ट्रखरमर्त्यशिरांसि च ॥ ८ ॥
हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः । राजानो विमुखा जग्मुर्जरासंधपुरस्सराः ॥ ९ ॥

Śrī Śuka began again: Riding on their mounts and surrounded each by his own troops, all the (aforesaid) kings, full of rage, ran with the foregoing words in (hot) pursuit (of Śrī Kṛṣṇa), wielding their bows and clad in armour. (1) Seeing them rushing (after them), the celebrated generals of the Yādava army stood facing them, O king, twanging their bows. (2) Like clouds pouring showers on mountains, the adversaries,—who were (all) skilled soldiers, and rode on horseback, the shoulders of elephants and in their seat on the chariots,—discharged volleys of shafts on the Yādava warriors. (3) Perceiving the army of her Spouse screened by showers of arrows, Rukmiṇī (who had a slender waist) bashfully looked at His face with eyes confounded through fear. (4) Laughing heartily the Lord said (to her), "Do not be afraid, O fair-eyed one ! The yonder army of the enemies will be destroyed just now with the help of your (own) troops." (5) Intolerant of the aforementioned prowess of the enemies, Gada, Sankarṣaṇa (Balarāma) and other heroes (of the Yādava army) proceeded to strike with Nārāchas (a particular type of arrows) the horses and elephants as well as the chariots (of the hostile army). (6) There fell to the ground in tens of millions heads, adorned with ear-rings diadems and turbans, hands,—bearing swords, maces and bows,—forearms, thighs and feet of car-warriors, horsemen and soldiers fighting on elephants, as well as heads of horses, mules, elephants, camels, donkeys and men (foot-soldiers). (7-8) Their armies being beaten (thus) by the Vṛṣṇis, who were keen after victory, the kings led by Jarāsandha, turned their backs and withdrew (from the field of battle). (9)

शिशुपालं समभ्येत्य हृतदारमिवातुरम् । नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् ॥ १० ॥
भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज । न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते ॥ ११ ॥
यथा दारुमयी योषिन्नृत्यते कुहकेच्छया । एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः ॥ १२ ॥
शौरेः सप्तदशाहं वै संयुगानि पराजितः । त्रयोविंशतिभिः सैन्यैर्जिग्य एकमहं परम् ॥ १३ ॥
तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् । कालेन दैवयुक्तेन जानन् विद्रावितं जगत् ॥ १४ ॥

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अधुनापि वयं सर्वे वीरयूथपयूथपाः । पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः ॥१५॥
रिपवो जिग्युरधुना काल आत्मानुसारिणि । तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः ॥१६॥
एवं प्रबोधितो मित्रैश्चैद्योऽगात् सानुगः पुरम् । हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः ॥१७॥

Approaching Śiśupāla,—who felt distressed as though his wedded wife had been abducted and was cheerless and dispirited, and whose face was withering (through melancholy),—Jarāsandha and others spoke to him (as follows):—(10) "O tiger among men, shake off this despondency. Permanence of joy and sorrow is not seen in embodied beings, O king ! (11) (Just) as a puppet dances to the will of the showman, likewise does this creature exert according to the will of Providence so as to reap joy and sorrow. (12) Having sustained defeat at the hands of Kṛṣṇa (a scion of Śūra) in as many as seventeen encounters, though followed by twenty-three Akṣauhiṇīs (each time), I won only one battle (*viz*, the last one). (13) Yet I never grieve (over discomfiture) nor exult (over victory), knowing as I do the world to be ravaged by Them coupled with destiny. (14) This time too we, (who are) leaders (even) of those commanding troops of warriors, have all been vanquished by the Yadus, protected by Kṛṣṇa, though accompanied by a small army. (15) Time being favourable to them, the enemies (the Yadus) have won this time. We shall (likewise) excel them when time is particularly propitious (to us)." (16) Thus admonished by friends, Śiśupāla (the ruler of Chedi) returned to his capital along with his (surviving) followers. Those (other) kings too, such as were surviving, (accompanied Śiśupāla to Chedi and) then returned each to his own capital. (17)

रुक्मी तु राक्षसोद्वाहं कृष्णद्विडसहन् स्वसुः । पृष्ठतोऽन्वगमत् कृष्णमक्षौहिण्या वृतो बली ॥१८॥
रुक्म्यमर्षी सुसंरब्धः शृण्वतां सर्वभूभुजाम् । प्रतिजज्ञे महाबाहुर्दंशितः सशरासनः ॥१९॥
अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम् । कुण्डिनं न प्रवेक्ष्यामि सत्यमेतत् ब्रवीमि वः ॥२०॥
इत्युक्त्वा रथमारुह्य सारथिं प्राह सत्वरः । चोदयाश्वान् यतः कृष्णस्तस्य मे संयुगं भवेत् ॥२१॥
अद्याहं निशितैर्बाणैर्गोपालस्य सुदुर्मतेः । नेष्ये वीर्यमदं येन स्वसा मे प्रसभं हृता ॥२२॥
विकत्थमानः कुमतिरीश्वरस्याप्रमाणवित् । स्थेनैकेन गोविन्दं तिष्ठ तिष्ठेत्याह्वयत् ॥२३॥
धनुर्विकृष्य सुदृढं जघ्ने कृष्णं त्रिभिः शरैः । आह चारे क्षणं तिष्ठ यदूनां कुलपांसन ॥२४॥
कुत्र यासि स्वसारं मे मुषित्वा ध्वाङ्क्षवद्धविः । हरिष्येऽद्य मदं मन्द मायिनः कूटयोधिनः ॥२५॥
यावन्न मे हतो बाणैः शयीथा मुञ्च दारिकाम् । स्मयन् कृष्णो धनुश्छित्त्वा षड्भिर्विव्याध रुक्मिणम् ॥२६॥
अष्टभिश्चतुरो वाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः । स चान्यद् धनुरादाय कृष्णं विव्याध पञ्चभिः ॥२७॥
तैस्ताडितः शरौघैस्तु चिच्छेद धनुरच्युतः । पुनरन्यदुपादत्त तदप्यच्छिनदव्ययः ॥२८॥
परिघं पट्टिशं शूलं चर्मासी शक्तितोमरौ । यद् यदायुधमादत्त तत् सर्वं सोऽच्छिनद्धरिः ॥२९॥
ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया । कृष्णमभ्यद्रवत् क्रुद्धः पतङ्ग इव पावकम् ॥३०॥
तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः । छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः ॥३१॥
दृष्ट्वा भ्रातुर्वधोद्योगं रुक्मिण्यो भयविह्वला । पतित्वा पादयोर्भर्तुरुवाच करुणं सती ॥३२॥
योगेश्वराप्रमेयात्मन् देवदेव जगत्पते । हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ॥३३॥

Surrounded by (an army consisting of (one Akṣauhiṇī, the mighty Rukmī, for his part, who hated Śrī Kṛṣṇa and did not brook his sister's being married (by Him) after the manner of the Rākṣasas, followed (close) upon the

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heels of Śrī Kṛṣṇa, (18) Enraged and full of indignation, the mighty-armed Rukmī, who was clad in armour and armed with a bow, had undertaken the following vow within the hearing of all the kings (before they dispersed):—(19) "Without making short work of Kṛṣṇa in an encounter and bringing back Rukmiṇī I shall not re-enter Kuṇḍinapura: solemnly do I declare this before you (all)." (20) Saying so and mounting his chariot, he commanded the charioteer as follows:—"Drive the horses with despatch to the place where Kṛṣṇa may be; (for) there is going to be my encounter with him. (21) With my sharp-pointed arrows today I shall take away the pride of valour of that most evil-minded cowherd, by whom my sister has been forcibly carried away." (22) Pursuing the Lord in a single chariot forthwith the bragging fool, who did not know the extent of greatness of the almighty Lord, shouted out to Śrī Kṛṣṇa (the Protector of cows) saying "Stop! Stop!!" (23) (Nay,) drawing (the string of) his very tough bow at full length, he hit Śrī Kṛṣṇa with three arrows and said, "Wait a moment, my enemy, a (veritable) disgrace to the race of Yadu! (24) Having kidnapped my sister even as a crow would steal a sacrificial offering, where are you going? I shall presently take away your pride, O fool, who are (so) wily and given to strategic fighting. (25) Leave my sister before you bite the dust when struck with my arrows." Smilingly tearing his bow Śrī Kṛṣṇa pierced Rukmī with six arrows, his four horses with eight more, his charioteer with two and his ensign with three. Taking up another bow, he too hit Śrī Kṛṣṇa (back) with five shafts. (26-27) Struck with those volleys of arrows, however, Śrī Kṛṣṇa (the immortal Lord) rent his bow asunder. He snatched yet another and the imperishable Lord cleft that too. (28) The celebrated Śrī Hari (likewise) tore every weapon that he took up (subsequently one after another)—*viz*, an iron club, a sharp-edged spear, a pike, a sword and a shield, a javelin and a bludgeon. (29) Then, leaping down from the chariot, sword in hand, he darted in rage at Śrī Kṛṣṇa with intent to kill Him, (even) as a moth would into a flame. (30) While he was (thus) rushing (towards Him), the Lord split his sword and shield (too) into particles with His shafts and picked up a sharp-edged sword, in readiness to make short work of Rukmī. (31) Overwhelmed with fear to behold this endeavour (on ths part of Śrī Kṛṣṇa) to dispose of her brother, the virtuous Rukmiṇī fell at the feet of her Spouse and pitifully prayed (as follows):—(32) "O Master of Yoga, O incomprehensible Lord of the universe, O blessed god of gods, O mighty-armed One! You ought not to kill my brother." (33)

श्रीशुक उवाच

तया परित्रासविकम्पिताङ्गया शुचावशुष्यन्मुखरुद्धकण्ठया ।
कातर्यविस्रंसितहेममालया गृहीतपादः करुणो न्यवर्तत ॥३४॥
चैलेन बद्ध्वा तमसाधुकारिणं सश्मश्रुकेशं प्रवपन् व्यरूपयत् ।
तावन्ममर्दुः परसैन्यमद्भुतं यदुप्रवीरा नलिनीं यथा गजाः ॥३५॥
कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम् । तथाभूतं हतप्रायं दृष्ट्वा संकर्षणो विभुः ।
विमुच्य बद्धं करुणो भगवान् कृष्णमब्रवीत् ॥३६॥
असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् । वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ॥३७॥
मैवास्मान् साध्वसूयेथा भ्रातुर्वैरूप्यचिन्तया । सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक् पुमान् ॥३८॥
बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति । त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः ॥३९॥

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क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः । भ्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः ॥४०॥
राज्यस्य भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः । मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि ॥४१॥
तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हृदाम् । यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत् ॥४२॥
आत्ममोहो नृणामेष कल्प्यते देवमायया । सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम् ॥४३॥
एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् । नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नभः ॥४४॥
देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः । आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ॥४५॥
नात्मनोऽन्येन संयोगो वियोगश्चासतः सति । तद्धेतुत्वात्तत्प्रसिद्धेर्धूपाभ्यां यथा रवेः ॥४६॥
जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित् । कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहूरिव ॥४७॥
यथा शयान आत्मानं विषयान् फलमेव च । अनुभुङ्क्तेऽप्यसत्यर्थे तथाऽऽप्नोत्यबुधो भवम् ॥४८॥
तस्मादज्ञानजं शोकमात्मशोषविमोहनम् । तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ॥४९॥

Śrī Śuka continued: With His feet thus clasped by Rukminī,—whose limbs were perceptibly shaking with terror, (nay,) whose mouth was being parched and throat choked through grief and whose gold necklace had been displaced through nervousness,—the merciful Lord desisted (from His purpose). (34) Binding the evil-doer with (his own) scarf, the Lord disfigured him by shaving him (with the blade of His sword) in such a way as to leave (intact) a part of his moustaches and locks. Meanwhile the chosen among the Yādava warriors (led by Balarāma) crushed the wonderful army of the enemy (even) as elephants would trample a lotus plant. (35) Making their way into the presence of Śrī Kṛṣṇa, they found there Rukmī reduced to that (ignominious) plight and all but dead (through shame). Filled with pity to see him bound, the almighty Lord Sankarṣaṇa released him and spoke to Śrī Kṛṣṇa (thus):—(36) "Kṛṣṇa! you have perpetrated an impious act abhorred by our race. (Partially) removing the moustaches and (curly) locks of a relative and (thereby) disfiguring him is tantamount to killing him. (37) (Turning towards Rukminī,) please do not take offence with us, O good lady, thinking of the disfiguration of your brother. None else is responsible for one's joy and sorrow; for a man reaps the fruit of his own doings (in the shape of pleasurable and painful experiences). (38) A relative does not deserve death at the hands of his relative even if he has committed an offence deserving such treatment and should be let off. Why should he who stands killed by his own offence be killed again? (39) Such is the code of conduct specially prescribed for the Kṣatriya race by Brahmā (the lord of created beings), by virtue of which even a brother is permitted to kill his (own brother). Hence it is (so) exceedingly cruel. (40) (Reverting to Śrī Kṛṣṇa,) the proud alone, who are blinded by pride of fortune, offer indignity to their relatives for the sake of dominion, land, (other movable) property, women, honour, dignity or any other consideration. (41) (Turning to Rukminī once more,) it is your differential outlook through which you, like an ignorant person, constantly bear ill will, among all created beings, to those who are ill-disposed to you, and wish well to those who are kindly disposed to you (remaining neutral to those who are indifferent to you). (42) By the Lord's Māyā (deluding potency) is engendered this self-deception in the mind of those who are identified with the body, that a certain individual is your friend, another your enemy and a third is neutral to you. (43) Indeed the transcendent Self, which is but common to all embodied beings, is perceived by the ignorant as varied, even as a luminary (such as the sun or the

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moon) is viewed as different (in relation to the different vessels full of water in which the luminary is reflected), or as the sky is conceived as different (in relation to the different apartments or jars in which it is enclosed). (44) This (objective) body (psycho-physical organism), constituted as it is of physical substances (the five gross elements), the (five) senses and the objects of their perception (*viz*, sound, touch, sight, taste and smell), and has a beginning and an end, and which has been projected through ignorance on the Self, subjects the soul (which is essentially free from birth and death) to metempsychosis. (45) There is no union or disunion of the Self with or from any other substance (such as the body, or the eye with which it is perceived), there being no such substance (other than the Self), O virtuous lady, and the appearance of such other substances (as the body or the eyes) being attributable to the Self (alone), (just) as there is no union or disunion of the sun with or from the eye and colour (both of which owe their existence and appearance to the sun itself). (46) Changes commencing from birth (and ending in death) pertain to the body alone and never to the soul, (just) as waxing and waning etc. pertain to the phases (of the moon) and not to the moon itself (which is ever the same). And indeed death (of the body) is attributed to the soul in the same way as the total disappearance of illumination is spoken of as Amāvasyā (denoting the disappearance of the moon itself). (47) (Just) as a dreaming man perceives his own self (as invested with a body etc.) as well as the objects of perception (sound, taste and so on), and also experiences pleasure, pain etc. (as the fruit of his past doings), even though none of these (really) exists (not even the body through which he seems to enjoy the pleasures etc., his actual body lying inert all the while), so does the ignorant Jīva undergo transmigration. (48) Therefore, completely getting rid—through realization of Truth—of grief born of ignorance, that withers and infatuates the soul, be consoled, O young lady of beautiful smiles ! (49)

श्रीशुक उवाच

एवं भगवता तन्वी रामेण प्रतिबोधिता । वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ॥५०॥
प्राणावशेष उत्सृष्टो द्विड्भिर्हतबलप्रभः । स्मरन् विरूपकरणं वितथात्ममनोरथः ॥५१॥
चक्रे भोजकटं नाम निवासाय महत् पुरम् । अहत्वा दुर्मतिं कृष्णमप्रत्यूह्य यवीयसीम् ।
कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसद् रुषा ॥५२॥

Śrī Śuka went on: Shaking off disconsolation when thus comforted by Lord Balarāma, the slim lady eased her mind by recourse to reason. (50) Allowed to escape with life alone, his army as well as his glory having been smashed by his enemies (the Yadus), and his own hopes belied, and brooding over his disfigurement, Rukmī built for his residence a large city, Bhojakaṭa by name. (Solemnly) declaring that he would not (re-) enter Kuṇḍinapura without killing the evil-minded Kṛṣṇa and recovering Rukmiṇī (his younger sister), he lived there in a spirit of indignation. (51-52)

भगवान् भीष्मकसुतामेवं निर्जित्य भूमिपान् । पुरमानीय विधिवदुपयेमे कुरूद्वह ॥५३॥
तदा महोत्सवो नृणां यदुपुर्यां गृहे गृहे । अभूदनन्यभावानां कृष्णे यदुपतौ नृप ॥५४॥
नरा नार्यश्च मुदिताः प्रमृष्टमणिकुण्डलाः । पारिबर्हमुपाजह्रुर्वरयोश्चित्रवाससोः ॥५५॥

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सा वृष्णिपुर्युत्तभितेन्द्रकेतुभिर्विचित्रमाल्याम्बररत्नतोरणैः ।
बभौ प्रतिद्वार्युपक्लृप्तमङ्गलैरापूर्णकुम्भागुरुधूपदीपकैः ॥५६॥
सिक्तमार्गा मदच्युद्भिराहूतप्रेष्ठभूभुजाम् । गजैर्द्वास्सु परामृष्टरम्भापूगोपशोभिता ॥५७॥
कुरुसृञ्जयकैकेयविदर्भयदुकुन्तयः । मिथो मुमुदिरे तस्मिन् सम्भ्रमात् परिधावताम् ॥५८॥
रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः । राजानो राजकन्याश्च बभूवुर्भृशविस्मिताः ॥५९॥
द्वारकायामभूद् राजन् महामोदः पुरौकसाम् । रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियःपतिम् ॥६०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे रुक्मिण्युद्वाहे चतुःपञ्चाशोऽध्यायः ॥ ५४ ॥

Having thus completely routed (hostile) kings and brought Rukmiṇī (the daughter of Bhīṣmaka) to Dwārakā, the Lord espoused her with due ceremony, O jewel among the Kurus ! (53) Great was the festivity on that occasion in the house of all men at Dwārakā (the city of the Yadus), who cherished exclusive devotion to Śrī Kṛṣṇa, the Ruler of the Yadus, O protector of men ! (54) Full of joy and adorned with ear-rings made of highly polished gems, men as well as women brought (valuable) presents for the bride and the Bridegroom, who were clad in picturesque (bridal) attire. (55) That city of the Vṛṣṇis put up a smart appearance with flags raised in honour of Indra, picturesque wreaths, tapestries and bejewelled ornamental arches, auspicious articles (such as fried grains of paddy, sprouts of barley and flowers etc.) placed in front of every door as well as with pitchers full of water, aloe-wood burning as incense and lights. (56) It had its roads moistened by the elephants, shedding temporal juice, of invited friendly kings, and was graced with tall plantain and areca-nut trees set up at the entrances. (57) Among those running to and fro through excitement in that city the Kurus, the Sṛñjayas, the Kaikeyas, the Vidarbhas, the Yadus and the Kuntis rejoiced to meet one another. (58) Hearing the story how Rukmiṇī was carried off (by Śrī Kṛṣṇa), which was being sung at every place, the (assembled) princes and princesses felt greatly astonished. (59) Great was the jubilation, O king, among the citizens in Dwārakā at the sight of Śrī Kṛṣṇa, the Spouse of Śrī (the goddess of beauty and prosperity), united (in wedlock) with Rukmiṇī, who was no other than (the said) Goddess Lakṣmi. (60)

Thus ends the fifty-fourth discourse, forming part of the Story of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ पञ्चपञ्चाशोऽध्यायः

Discourse LV

The Story of Pradyumna's Birth (and the Destruction of the demon Śambara)

श्रीशुक उवाच

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना । देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥ १ ॥
स एव जातो वैदर्भ्यां कृष्णवीर्यसमुद्भवः । प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥ २ ॥
तं शम्बरः कामरूपी हृत्वा तोकमनिर्दशम् । स विदित्वाऽऽत्मनः शत्रुं प्रास्योदन्वत्यगाद् गृहम् ॥ ३ ॥

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तं निर्जगार बलवान् मीनः सोऽप्यपरैः सह । वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥ ४ ॥
तं शम्बराय कैवर्ता उपाजह्रुरुपायनम् । सूदा महानसं नीत्वावद्यन् स्वधितिनाद्भुतम् ॥ ५ ॥
दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन् । नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः ।
बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम् ॥ ६ ॥
सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी । पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती ॥ ७ ॥
निरूपिता शम्बरेण सा सूपौदनसाधने । कामदेवं शिशुं बुद्ध्वा चक्रे स्नेहं तदार्भके ॥ ८ ॥
नातिदीर्घेण कालेन स काष्णीं रूढयौवनः । जनयामास नारीणां वीक्षन्तीनां च विभ्रमम् ॥ ९ ॥
सा तं पतिं पद्मदलायतेक्षणं प्रलम्बबाहुं नरलोकसुन्दरम् ।
सव्रीडहासोत्तभितभ्रुवेक्षती प्रीत्योपतस्थे रतिरङ्ग सौरतैः ॥ १० ॥
तामाह भगवान् कार्ष्णिर्मातस्ते मतिरन्यथा । मातृभावमतिक्रम्य वर्तसे कामिनी यथा ॥ ११ ॥

Śrī Śuka began again: Having been burnt (to ashes) in his former birth by the wrath of Rudra (the god of destruction), Kāma (the god of love), a portion of Lord Śrī Kṛṣṇa, sought for his part Him alone once more for investiture with a body. (1) Sprung from the loins of Śrī Kṛṣṇa, the selfsame god of love was (re-) born of Rukmiṇī (the princess of Vidarbha) and became widely known as Pradyumna, and proved to be a compeer of his Father in every respect. (2) Coming to know Pradyumna to be his (future) enemy, the demon Śambara, who could assume any form at will, carried off the babe (from the lying-in-chamber) while it was not yet ten days old and, casting it into the sea, went home. (3) A mighty fish swallowed it and the former too was along with others enmeshed in a huge net by fishermen. (4) The fishermen brought the fish as a present to Śambara and the cooks (in charge of his kitchen) took it into the kitchen and cut the wonderful fish with a knife. (5) Discovering a babe in the bowels of the fish, they handed it over to Māyāvatī (a maid-servant of Śambara), whose mind was full of doubts; and the celestial sage Nārada (presently) told her everything as to who the babe was, how it was born and how it had (finally) made its way into the bowels of the fish. (6) The maid-servant was really speaking (no other than) the illustrious consort of Kāma, Rati by name, who had been (eagerly) awaiting (all the while) the reincarnation of her spouse, whose body had been burnt to ashes (by Lord Śiva). (7) Having been entrusted with (the work of) cooking pulses and rice, she fastened her affection on the babe now that she had come to know the child to be (none other than) Kāmadeva (the god of love). (8) At no distant date Pradyumna (the son of Śrī Kṛṣṇa) attained (the prime of) youth and kindled love in the breast of women who gazed on him. (9) Lovingly regarding him, her husband,—who had eyes big as the petals of a lotus and exceptionally long arms, nay, who was charming among men,—with bashful smiles and upraised eyebrows, Rati, O dear Parīkṣit, greeted him with amorous gestures. (10) Lord Pradyumna (the son of Śrī Kṛṣṇa) said to her, "(I find that) your affection (towards me) has got perverted inasmuch as, having abandoned your motherly sentiment, you are behaving as a paramour (which is rather strange), O mother !" (11)

रतिरुवाच

भवान् नारायणसुतः शम्बरेणाहृतो गृहात् । अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो ॥ १२ ॥
एष त्वानिर्दशं सिन्धावक्षिपच्छम्बरोऽसुरः । मत्स्योऽग्रसीत्तदुदरादिह प्राप्तो भवान् प्रभो ॥ १३ ॥

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तमिमं जहि दुर्धर्षं दुर्जयं शत्रुमात्मनः । मायाशतविदं त्वं च मायाभिर्मोहनादिभिः ॥१४॥
परिशोचति ते माता कुररीव गतप्रजा । पुत्रस्नेहाकुला दीना विवत्सा गौरिवातुरा ॥१५॥
प्रभाष्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने । मायावती महामायां सर्वमायाविनाशिनीम् ॥१६॥
स च शम्बरमभ्येत्य संयुगाय समाह्वयत् । अविषह्यैस्तमाक्षेपैः क्षिपन् संजनयन् कलिम् ॥१७॥
सोऽधिक्षिप्तो दुर्वचोभिः पादाहत इवोरगः । निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः ॥१८॥
गदामाविध्य तरसा प्रद्युम्नाय महात्मने । प्रक्षिप्य व्यनदन्नादं वज्रनिष्पेषनिष्ठुरम् ॥१९॥
तामापतन्तीं भगवान् प्रद्युम्नो गदया गदाम् । अपास्य शत्रवे क्रुद्धः प्राहिणोत् स्वगदां नृप ॥२०॥
स च मायां समाश्रित्य दैतेयीं मयदर्शिताम् । मुमुचेऽस्त्रमयं वर्ष कार्ष्णौ वैहायसोऽसुरः ॥२१॥
बाध्यमानोऽस्त्रवर्षेण रौक्मिणेयो महारथः । सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् ॥२२॥
ततो गौह्यकगान्धर्वपैशाचोरगराक्षसीः । प्रायुङ्क्त शतशो दैत्यः कार्ष्णिर्व्यधमयत् स ताः ॥२३॥
निशातमसिमुद्यम्य सकिरीटं सकुण्डलम् । शम्बरस्य शिरः कायात्ताम्रश्मश्वोजसाहरत् ॥२४॥
आकीर्यमाणो दिविजैः स्तुवद्भिः कुसुमोत्करैः । भार्ययाम्बरचारिण्या पुरं नीतो विहायसा ॥२५॥

Rati replied : "You are the son of Nārāyaṇa (Lord Śrī Kṛṣṇa), who were stolen away by the demon Śambara from the lying-in-chamber. I am your appointed wife, Rati, and you are (no other than) Love, my consort ! (12) While you were not yet ten days old, the said demon Śambara cast you into the sea, where a fish devoured you and from the bowels of that fish you have reached this place (the residence of Śambara), my spouse ! (13) Get rid of this demon, your formidable foe,—(so) difficult to conquer, knowing as he does hundreds of wiles,—by recourse to (similar) wiles like stupefaction. (14) Overwhelmed with parental affection, your afflicted and disconsolate mother, is wailing like a she-osprey whose young has departed or like a cow deprived of its calf." (15) Advising him thus, Māyāvatī (Rati, so called because of her being adept in wiles) imparted to the high-souled Pradyumna a spell called Mahāmāyā, which was capable of undoing all kinds of wiles. (16) Approaching Śambara, Pradyumna accordingly challenged him to a combat, reproaching him with unbearable taunts and (thus) stirring up strife. (17) Taunted with abuses, Śambara, like a serpent trodden under foot, sallied forth, mace in hand, his eyes suffused with blood through indignation. (18) Whirling his mace with (great) velocity and hurling it at the high-minded Pradyumna, he uttered a roar harsh as a clap of thunder. (19) Beating back with his own the mace as it came flying at him, the almighty Pradyumna angrily hurled his own mace at the enemy, O protector of men ! (20) Fully resorting to the illusive demoniac device taughts by Maya, the demon rained a volley of missiles on Pradyumna (the son of Śrī Kṛṣṇa), himself remaining (unperceived) in the air. (21) Being plagued with the shower of missiles, Pradyumna (the son of Rukmiṇī), who was a great car-warrior (able to encounter ten thousand warriors single-handed) brought into use a great charm consisting (purely) of Sattva and capable of rendering ineffectual all kinds of illusive devices. (22) The demon then employed hundreds of illusive devices practised by the Guhyakas (Yakṣas), Gandharvas (celestial musicians), Piśāchas (fiends), Nāgas and Rākṣasas (ogre). The celebrated Pradyumna (the son of Śrī Kṛṣṇa) counteracted them (all). (23) Taking up a sharp-edged sword, he then forcibly severed from Śambara's body his head with a coppery beard and moustaches along with his diadem and ear-rings. (24) Being showered over with heaps of flowers by heavenly beings, who were singing his praises (all the while), Pradyumna was taken to Dwārakā through the air by his consort (Māyāvatī), who was capable of journeying by the air. (25)

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अन्तःपुरवरं राजन् ललनाशतसंकुलम् । विवेश पत्न्या गगनाद् विद्युतेव बलाहकः ॥२६॥
तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम् । प्रलम्बबाहुं ताम्राक्षं सुस्मितं रुचिराननम् ॥२७॥
स्वलंकृतमुखाम्भोजं नीलवक्त्रालकालिभिः । कृष्णं मत्वा स्त्रियो ह्रीता निलिल्युस्तत्र तत्र ह ॥२८॥
अवधार्य शनैरीषद्वैलक्षण्येन योषितः । उपजग्मुः प्रमुदिताः सस्त्रीरत्नं सुविस्मिताः ॥२९॥
अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी । अस्मरत् स्वसुतं नष्टं स्नेहस्नुतपयोधरा ॥३०॥
को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः । धृतः कया वा जठरे केयं लब्धा त्वनेन वा ॥३१॥
मम चाप्यात्मजो नष्टो नीतो यः सूतिकागृहात् । एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित् ॥३२॥
कथं त्वनेन सम्प्राप्तं सारूप्यं शार्ङ्गधन्वनः । आकृत्यावयवैर्गत्या स्वरहासावलोकनैः ॥३३॥
स एव वा भवेन्नूनं यो मे गर्भे धृतोऽर्भकः । अमुष्मिन् प्रीतिरधिका वामः स्फुरति मे भुजः ॥३४॥

Like a cloud attended with lightning, Pradyumna descended with his spouse from the sky into the magnificent gynaeceum crowded with hundreds of ladies. (26) Seeing him, sombre as a cloud and clad in yellow silk, with exceptionally long arms and reddish eyes, wearing a winsome smile and a charming countenance, his lotus-like face graced with locks of dark-blue curly hair, and thinking him to be Śrī Kṛṣṇa, the ladies, so the story goes, hid themselves wherever they could (out of bashfulness). (27-28) Concluding gradually through slight dissimilarity (*viz*, the absence of Kaustubha and Śrīvatsa) that he was not Śrī Kṛṣṇa, the ladies went up to him overjoyed, yet greatly amazed to find him accompanied with an excellent young lady. (29) Presently Rukmiṇī (the princess of Vidarbha)—the corners of whose eyes were (naturally) dark (without the use of collyrium) and who was gifted with a sweet tongue—recalled on that occasion (through similarity of features) her own lost son, milk flowing from her breasts through (maternal) affection. (30) (She said to herself,) "Who could this jewel among men with lotus eyes possibly be? Again, whose son may he be or by whom was he borne in her womb and who, in fact may be this young woman obtained by him (through good luck)? (31) My own son too—who was stolen away (by some evil spirit) from the lying-in-chamber and has been missing (all these years)—must have attained an age similar to this boy's and come to possess similar features, should he be living anywhere. (32) But how could this boy acquire (such) similarity of form with the Lord bearing the Śārnga bow in point of features, limbs, gait, voice, smiles and glances? (33) Or he may undoubtedly be the selfsame boy who was borne in my womb; (for) great is my affection for him and my left arm is throbbing. (34)

एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः । देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत् ॥३५॥
विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः । नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥३६॥
तच्छ्रुत्वा महदाश्चर्यं कृष्णान्तःपुरयोषितः । अभ्यनन्दन् बहूनब्दान् नष्टं मृतमिवागतम् ॥३७॥
देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः । दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥३८॥
नष्टं प्रद्युम्नमायातमाकर्ण्य द्वारकौकसः । अहो मृत इवायातो बालो दिष्ट्येति हाब्रुवन् ॥३९॥
यं वै मुहुः पितृसरूपनिजेशभावास्तन्मातरो यदभजन् रहरूढभावाः ।
चित्रं न तत् खलु रमास्पदबिम्बबिम्बे कामे स्मरेऽक्षिविषये किमुतान्यनार्यः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम पञ्चपञ्चाशोऽध्यायः ॥५५॥

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While Rukmiṇī (the princess of Vidarbha) was thus speculating, Lord Śrī Kṛṣṇa (the Son of Devakī) of excellent renown made His appearance (there) along with (His parents) Devakī and Vasudeva. (35) Although the (whole) truth was fully known to Him, Lord Śrī Kṛṣṇa (who is petitioned by all men) remained quiet. The sage Nārada (however) narrated (to them) everything as to how the demon Śambara had stolen away the boy (while he was yet a babe) and so on. (36) Hearing of that great miracle (*viz*, the baby's escaping alive and unhurt from the bowels of a fish and his subsequently killing a powerful demon) the ladies of Śrī Kṛṣṇa's gynaeceum greeted with joy the boy who had been missing for many years (past) and had returned (to life) as it were, though (once) dead. (37) Devakī and Vasudeva, Śrī Kṛṣṇa and Balarāma, as well as Rukmiṇī and the other ladies were transported with joy to embrace the (newly arrived) couple. (38) Hearing that Pradyumna had returned, though (long) lost, the citizens of Dwārakā—so the story goes—said (to one another), "Oh, the boy has by good luck come back (to life) as it were though (once) dead!" (39) Indeed it is no wonder that when Pradyumna (Love incarnate)—whose very thought agitates one's mind, nay, who was an exact likeness of the personality of Śrī Kṛṣṇa (the Abode of Ramā, the goddess of beauty and good fortune),—came within sight, (even) his mothers, who often (mis-) took him for their own Spouse due to his close resemblance with his Father, sought seclusion (out of modesty, love being kindled in their heart). Much more did other women feel like that in his presence. (40)

Thus ends the fifty-fifth discourse, entitled "The Story of Pradyumna's Birth", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षट्पञ्चाशोऽध्यायः

Discourse LVI

The Story of the Syamantaka gem; Śrī Kṛṣṇa weds Jāmbavatī and Satyabhāmā.

श्रीशुक उवाच

सत्राजितः स्वतनयां कृष्णाय कृतकिल्बिषः । स्यमन्तकेन मणिना स्वयमुद्यम्य दत्तवान् ॥ १ ॥

Śrī Śuka began again: Having done a wrong (to Śrī Kṛṣṇa), Satrājit gave away to Śrī Kṛṣṇa of his own accord after due exertion his daughter (Satyabhāmā) along with the Syamantaka gem. (1)

राजोवाच

सत्राजितः किमकरोद् ब्रह्मन् कृष्णस्य किल्बिषम् । स्यमन्तकः कुतस्तस्य कस्माद् दत्ता सुता हरेः ॥ २ ॥

The king (Parikṣit) submitted: What wrong did Satrājit perpetrate against Śrī Kṛṣṇa, O holy one? Wherefrom was the Syamantaka gem got by him and why did he give away his daughter to Śrī Hari? (2)

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा । प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् ॥ ३ ॥

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स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः । प्रविष्टो द्वारकां राजंस्तेजसा नोपलक्षितः ॥ ४ ॥
तं विलोक्य जना दूरात्तेजसा सुष्ठदृष्टयः । दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः ॥ ५ ॥
नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर । दामोदरारविन्दाक्ष गोविन्द यदुनन्दन ॥ ६ ॥
एष आयाति सविता त्वां द्रिदृक्षुर्जगत्पते । मुष्णन् गभस्तिचक्रेण नृणां चक्षूंषि तिग्मगुः ॥ ७ ॥
नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधर्षभाः । ज्ञात्वाद्य गूढं यदुषु द्रष्टुं त्वां यात्यजः प्रभो ॥ ८ ॥

Śrī Śuka replied: The sun-god, though adorable in the eyes of Satrājit, his devotee, behaved as a loving friend to him. Pleased with him, the sun-god bestowed on him the Syamantaka gem. (3) Wearing that gem about his neck and shining as the sun (because of that gem), he entered Dwārakā (presumably from his place of worship in the outskirts of the city) but could not be identified, O king, through his (dazzling) brilliance. (4) Gazing at him from a distance, their eyes blinded with his splendour, and suspecting him to be the sun-god, people reported his arrival to the Lord, who was playing at dice (as follows):—(5) "Hail to You, O Nārāyaṇa, the Wielder of a conch, discus and mace! O Lord, who (once) had a cord tied about Your abdomen (by mother Yaśodā by way of punishment), O lotus-eyed One, O Protector of cows, O Scion of Yadu! (6) Dazzling the eyes of men with his rays, here comes the glorious sun-god with intent to see You, O Lord of the universe! (7) Indeed the foremost of the gods (Brahmā and others) in the three worlds seek the way to You (but fail to find You). Having come to know You as living incognito at present among the Yadus, the sun-god (who is self-existent) comes to see You, O Lord. (8)

श्रीशुक उवाच

निशम्य बालवचनं प्रहस्याम्बुजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥ ९ ॥
सत्राजित् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥ १० ॥
दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो । दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः ।
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥ ११ ॥
स याचितो मणिं क्वापि यदुराजाय शौरिणा । नैवार्थकामुकः प्रादाद् याच्ञाभङ्गमतर्कयन् ॥ १२ ॥

Śrī Śuka continued: Śrī Kṛṣṇa (the lotus-eyed One) heartily laughed to hear the report of those unknowing persons and observed, "He is not the sun-god, it is (only) Satrājit glowing with his gem." (9) Entering in state his own splendid residence, which had been consecrated as a mark of festivity, Satrājit caused the gem to be (duly) installed by Brahmans in the apartment intended for gods. (10) The gem, O lord, yielded from day to day gold weighing eight Bhāras (equivalent to three maunds and five seers approximately). Famine, pestilence and (other) calamities, serpents, mental worries and bodily ailments and other evils and rogues no longer exist where the gem stands worshipped. (11) Though solicited once by Śrī Kṛṣṇa (who thought that the king was the fittest person to possess such a wonderful gem), Satrājit, covetous as he was of wealth, did not hand it over to Ugrasena (the ruler of the Yadus), not foreseeing the (evil) consequences of rejecting the request (of Śrī Kṛṣṇa, the Supreme Person). (12)

तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् । प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥ १३ ॥
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी । गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥ १४ ॥

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सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले । अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ॥१५॥
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः । भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपद्जनाः ॥१६॥
भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि । मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥१७॥
हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने । तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥१८॥

Wearing that gem of surpassing lustre about his neck, one day, Prasena (brother of Satrājit) went about a hunting on horseback in the forest. (13) Having killed Prasena, horse and all, and snatched the gem (out of curiosity because of its uncommon lustre), a lion was, while entering its mountainous cave, made short work of by Jāmbavān (the celebrated king of bears of Rāmāyaṇa fame), who wished to have it. (14) The latter for his part used the gem as a plaything for his boy. Not finding his brother (back), Satrājit, the other brother, felt very miserable. (15) (He said to his own people,) "Surely my brother, who had gone to the forest with the gem about his neck, has been killed by Śrī Kṛṣṇa!" Hearing that, people (of a malicious disposition) spread the rumour in a whisper from ear to ear. (16) When the Lord learnt this, He followed the tracks (of the horse carrying) Prasena along with some citizens (of Dwārakā) in order to wipe off the imputation cast on Him. (17) Discovering (first) Prasena as well as his horse killed in the forest by a lion, people further saw the lion (itself) killed on the mountain side by a bear. (18)

ऋक्षराजबिलं भीममन्धेन तमसाऽऽवृतम् । एको विवेश भगवानवस्थाप्य बहिः प्रजाः ॥१९॥
तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम् । हर्तुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके ॥२०॥
तमपूर्वे नरं दृष्ट्वा धात्री चुक्रोश भीतवत् । तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः ॥२१॥
स वै भगवता तेन युयुधे स्वामिनाऽऽत्मनः । पुरुषं प्राकृतं मत्वा कुपितो नानुभाववित् ॥२२॥
द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः । आयुधाश्मद्रुमैर्दोर्भिः क्रव्यार्थे श्येनयोरिव ॥२३॥
आसीत्तद्दष्टाविंशाहमितरेतरमुष्टिभिः । वज्रनिष्पेषपरुषैरविश्रममहर्निशम् ॥२४॥
कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः । क्षीणसत्त्वः स्विन्नगात्रस्तमाहातीव विस्मितः ॥२५॥
जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम् । विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥२६॥
त्वं हि विश्वसृजां स्रष्टा सृज्यानामपि यच्च सत् । कालः कलयतामीशः पर आत्मा तथाऽऽत्मनाम् ॥२७॥
यस्येषदुत्कलितरोषकटाक्षमोक्षैर्वर्त्मादिशत् क्षुभितनक्रतिमिङ्गिलोऽब्धिः ।
सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का रक्षःशिरांसि भुवि पेतुरिषुक्षतानि ॥२८॥
इति विज्ञातविज्ञानमृक्षराजानमच्युतः । व्याजहार महाराज भगवान् देवकीसुतः ॥२९॥
अभिमृश्यारविन्दाक्षः पाणिना शंकरेण तम् । कृपया परया भक्तं प्रेमगम्भीरया गिरा ॥३०॥
मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् । मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना ॥३१॥
इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा । अर्हणार्थं स मणिना कृष्णायोपजहार ह ॥३२॥

The Lord stationed the people outside and entered alone the fearful cave of Jāmbavān (the king of bears), covered with thick darkness. (19) Espying there the excellent gem converted into a toy for an infant, and resolved to carry it away, the Lord waited there by side of the babe. (20) The nurse shrieked as though afraid to see that wonderful human being (but really on perceiving the latter's intention to carry the gem away),

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Enraged to hear the scream, Jāmbavān, the foremost of the mighty, rushed to meet Him. (21) Thinking Him to be an ordinary mortal and failing to perceive His greatness (divinity), Jāmbavān, full of rage, actually fought with the said almighty Lord, his own Master. (22) A most tumultuous duel ensued between the two, keen as they were to overthrow each other, like a pair of hawks contending for a piece of flesh, and fought with weapons (such as a mace), rocks, trees and (bare) arms and (finally) struck each other with their fists—which fell as severely as the strokes of lightning. The combat raged day and night without a pause for (as many as) twenty-eight days. (23-24) Having his many joints and muscles pounded with the strokes of Śrī Kṛṣṇa's fists and his strength and courage (too) depleted and limbs perspiring (all over), Jāmbavān spoke to Him (thus), highly astonished (at this unexpected discomfiture, which he had never experienced before):—(25) "I (now) conclude You to be (none else than) the all-powerful Viṣṇu, the most ancient Person, the suzerain Lord, (nay,) the life-energy, the organic power, the strength of mind as well as the bodily strength of all created beings. (26) Indeed You are the Creator (even) of Brahmā and others (the progenitors of the universe), as well as the Reality that underlies (as the material cause of) even created substances (such as the Mahat-tattva), the Ruler, in the form of the Time-Spirit, of those that control and destroy others, the supreme Self of (all) embodied souls. (27) (I now understand) You are the same Lord Rāmachandra (my Master) to whom the ocean with its crocodiles and whales thrown into agitation by Your casting sidelong glances, marked with anger slightly kindled (by its refractoriness), allowed passage, yet by whom a bridge was constructed (at its own entreaty) as an embodiment of His own glory, (nay,) by whom (the fortress and city of) Lankā (the capital of Rāvaṇa, His arch-enemy) was set on fire, and severed by whose (unfailing) arrows the heads of ogres fell to the ground!" (28) To His devotee, Jāmbavān (the king of bears), by whom His identity—which is all-consciousness (and bliss)—was thus directly perceived, O great king, the lotus-eyed Lord Śrī Kṛṣṇa (the Son of Devakī) spoke (as follows) in a voice deep with emotion, stroking him with His soothing hand out of supreme compassion:—(29-30) "For the sake of this gem did we (the leading citizens of Dwārakā headed by Myself) arrive at (the mouth of) your cave, O chief of bears; whereas I came here (inside the cave) with a view to wiping off the false imputation against Me through that gem." (31) Thus addressed (by Śrī Kṛṣṇa), he (Jāmbavān) joyfully gave away by way of worship his own daughter, Jāmbavatī, along with the gem: so the tradition goes. (32)

अदृष्ट्वा निर्गमं शौरेः प्रविष्टस्य बिलं जनाः । प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः ॥३३॥
निशम्य देवकी देवी रुक्मिण्यानकदुन्दुभिः । सुहृदो ज्ञातयोऽशोचन् बिलात् कृष्णमनिर्गतम् ॥३४॥
सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः । उपतस्थुर्महामायां दुर्गां कृष्णोपलब्धये ॥३५॥
तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च । प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन् हरिः ॥३६॥
उपलभ्य हृषीकेशं मृतं पुनरिवागतम् । सह पत्न्या मणिग्रीवं सर्वे जातमहोत्सवाः ॥३७॥

Not finding Śrī Kṛṣṇa (a scion of Śūrasena) return (ever) since He entered the cave and disappeared into it, the people (that had accompanied Him to its mouth and had been left behind by Him there) returned to their city (Dwārakā), full of grief, having waited (there) for (as many as) twelve

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days. (33) Hearing (from them) that Śrī Kṛṣṇa had not come out of the cave (till then), Devakī (Śrī Kṛṣṇa's mother), the divine Rukmiṇī (Śrī Kṛṣṇa's premier Spouse) and Vāsudeva as well as His (other) relations and kinsmen grieved for Him. (34) Cursing Satrājit, the aforesaid citizens of Dwārakā, stricken (as they were) with grief, worshipped (prayed to) Goddess Durgā (known by the name of Chandrabhāgā), the Supreme Energy (of the Lord), for the (safe) return of Śrī Kṛṣṇa. (35) Thanks to their worship of (and prayers to) the Goddess and the benediction pronounced (by the Goddess) in response to their prayer, as a matter of fact, the said Śrī Hari appeared (all of a sudden) in their midst accompanied by His (new) bride (Jāmbavatī), and gladdening them (all by His dramatic appearance), His purpose (in the shape of recovery of the Syamantaka gem) having been accomplished. (36) All were filled with great joy to find Śrī Kṛṣṇa (the Ruler of the senses), as though returned to life after death, with His (new) bride and with the gem about His neck. (37)

सत्राजितं समाहूय सभायां राजसंनिधौ । प्राप्तिं चाख्याय भगवान् मणिं तस्मै न्यवेदयत् ॥३८॥
स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः । अनुतप्यमानो भवनमगमत् स्वेन पाप्मना ॥३९॥
सोऽनुध्यायंस्तदेवाघं बलवद्विग्रहाकुलः । कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम् ॥४०॥
किं कृत्वा साधु मह्यं स्यान्न शपेद् वा जनो यथा । अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम् ॥४१॥
दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च । उपायोऽयं समीचीनस्तस्य शान्तिर्न चान्यथा ॥४२॥
एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम् । मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह ॥४३॥
तां सत्यभामां भगवानुपयेमे यथाविधि । बहुभिर्याचितां शीलरूपौदार्यगुणान्विताम् ॥४४॥
भगवानाह न मणिं प्रतीच्छामो वयं नृप । तवास्तां देवभक्तस्य वयं च फलभागिनः ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे स्यमन्तकोपाख्याने षट्पञ्चाशोऽध्यायः ॥५६॥

Duly summoning Satrājit into the royal presence at court and having told him how He had recovered the gem, the Lord handed it over to him. (38) Full of great shame he took the gem and with his head cast down returned home thence, repenting for his sin (in the shape of flouting the divine command and calumniating the Lord). (39) Brooding over that sinful act (of his) alone and feeling nervous over the unpleasantness created with the mighty (Śrī Kṛṣṇa and His followers), he thought (within himself), "How shall I be able to wipe off my guilt and how could Śrī Kṛṣṇa be conciliated ? (40) What course will prove expedient for me or what should be done so that people may not curse me, short-sighted, mean, stupid and covetous of wealth as I am ? (41) I shall give away to him my daughter, a (veritable) jewel among women, as well as the (Syamantaka) jewel. This will be the proper remedy as there will be no end of quarrel otherwise." (42) Having thus resolved by recourse to reason, and moving in the matter himself, Satrājit made a present to Śrī Kṛṣṇa of his own blessed daughter as well as of the gem: so the tradition goes. (43) The Lord espoused according to the scriptural ordinance the said girl, Satyabhāmā (by name), (who was) solicited by many and (was) gifted with an amiable disposition, comely appearance, magnanimity and other (similar) virtues. (44) The Lord (however) said (as follows), O protector of men, "We would not accept the gem; let it remain with you, a devotee of

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the sun-god (who conferred it on you). We shall only enjoy its fruit (in the shape of the abundant gold it yields every day." (45)

Thus ends the fifty-sixth discourse, forming part of the Story of Syamantaka, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथ सप्तपञ्चाशोऽध्यायः

Discourse LVII

Syamantaka stolen; Śatadhanvā killed and Akrūra recalled to Dwārakā

श्रीशुक उवाच

विज्ञातार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान् । कुन्तीं च कुल्यकरणे सहरामो ययौ कुरून् ॥ १ ॥
भीष्मं कृपं सविदुरं गान्धारीं द्रोणमेव च । तुल्यदुःखौ च संगम्य हा कष्टमिति होचतुः ॥ २ ॥

Śrī Śuka began again: Hearing about the sons of Pāṇḍu and Kuntī having been burnt (to death in a house of lac built for them and subsequently set on fire by Duryodhana), although the truth (about their having escaped unscathed in good time before the house was set on fire) was fully known to Him (omniscient as He was), Śrī Kṛṣṇa (the Protector of cows) proceeded to (Hastinapur, the capital of) the kingdom of the Kurus, accompanied by Balarāma, for a friendly inquiry after their family affairs (by way of condolence). (1) Meeting Bhīṣma, Kṛpa, Vidura and Gāndhārī (wife of King Dhṛtarāṣṭra) as well as Droṇa, and equally sharing their grief, so the tradition goes, the Lord said, "Ah, what a pity !" (2)

लब्ध्वैतदन्तरं राजन् शतधन्वानमूचतुः । अक्रूरकृतवर्माणौ मणिः कस्मान्न गृह्यते ॥ ३ ॥
योऽस्मभ्यं सम्प्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः । कृष्णायादान्न सत्राजित् कस्माद् भ्रातरमन्वियात् ॥ ४ ॥
एवं भिन्नमतिस्ताभ्यां सत्राजितमसत्तमः । शयानमवधील्लोभात् स पापः क्षीणजीवितः ॥ ५ ॥
स्त्रीणां विक्रोशमानानां क्रन्दन्तीनामनाथवत् । हत्वा पशून् सौनिकवन्मणिमादाय जग्मिवान् ॥ ६ ॥

Seizing this opportunity (afforded by the absence of Śrī Kṛṣṇa), O king, Akrūra and Kṛtavarmā (another leading Yādava and a devotee of Śrī Kṛṣṇa, who hated Satrājit for his having calumniated Śrī Kṛṣṇa) said to Śatadhanvā (who had a malice prepense), "Why should not the gem be taken possession of (at this opportune moment) ? (3) Why should not Satrājit—who having solemnly promised us his jewel of a daughter, yet disregarding us, gave it away to Śrī Kṛṣṇa—(be made to) follow (the fate of) Prasena (his brother) ?" (4) His mind having thus been poisoned by them, that vile and most wicked fellow, whose life had (now) been spent, murdered Satrājit (in cold blood) out of greed while he was asleep. (5) Having made short work of Satrājit (even) as a butcher would slaughter animals, and taking the gem in the midst of the womenfolk who were (all) screaming and wailing as though masterless, Śatadhanvā withdrew. (6)

सत्यभामा च पितरं हतं वीक्ष्य शुचार्पिता । व्यलपत्तात तातेति हा हतास्मीति मुह्यती ॥ ७ ॥
तैलद्रोण्यां मृतं प्रास्य जगाम गजसाह्वयम् । कृष्णाय विदितार्थाय तप्ताऽऽचख्यौ पितुर्वधम् ॥ ८ ॥

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तदाकर्ण्येश्वरौ राजन्ननुसृत्य नृलोकताम् । अहो नः परमं कष्टमित्यस्राक्षौ विलेपतुः ॥ ९ ॥
आगत्य भगवांस्तस्मात् सभार्यः साग्रजः पुरम् । शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः ॥१०॥

Overwhelmed with grief to behold her father slain, Satyabhāmā too piteously wailed saying "Ah father, dear father, I am undone!" and fainting (at intervals). (7) Consigning the deceased to a trough full of oil (to guard against decomposition), the afflicted lady drove (all the way) to Hastinapur (the city bearing a name denoting the elephant) and reported to Śrī Kṛṣṇa, who was (already) aware of the fact (omniscient as He was), the death of her father. (8) Hearing the (sad) news and following the practice of the human world, O Parīkṣit, the two almighty Brothers wailed with tears in Their eyes, exclaiming: "Alas, a great calamity has befallen us." (9) Returning (forthwith) from Hastinapur to Dwārakā along with His consort and elder Brother, the Lord made preparations to kill Śatadhanvā and recover the gem from him. (10)

सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया । साहाय्ये कृतवर्माणमयाचत स चाब्रवीत् ॥११॥
नाहमीश्वरयोः कुर्यां हेलनं रामकृष्णयोः । को नु क्षेमाय कल्पेत तयोर्वृजिनमाचरन् ॥१२॥
कंसः सहानुगोऽपीतो यद्द्वेषात् त्याजितः श्रिया । जरासंधः सप्तदश संयुगान् विरथो गतः ॥१३॥
प्रत्याख्यातः स चाक्रूरं पार्ष्णिग्राहमयाचत । सोऽप्याह को विरुध्येत विद्वानीश्वरयोर्बलम् ॥१४॥
य इदं लीलया विश्वं सृजत्यवति हन्ति च । चेष्टां विश्वसृजो यस्य न विदुर्मोहिताजया ॥१५॥
यः सप्तहायनः शैलमुत्पाट्यैकेन पाणिना । दधार लीलया बाल उच्छिलीन्ध्रमिवार्भकः ॥१६॥
नमस्तस्मै भगवते कृष्णायाद्भुतकर्मणे । अनन्तायादिभूताय कूटस्थायात्मने नमः ॥१७॥
प्रत्याख्यातः स तेनापि शतधन्वा महामणिम् । तस्मिन् न्यस्याश्वमारुह्य शतयोजनगं ययौ ॥१८॥

Alarmed to know of Śrī Kṛṣṇa's plans (to kill him) and in his anxiety to save his life, Śatadhanvā too solicited Kṛtavarmā for help and the latter replied (as follows): (11) "I dare not cross the two almighty Brothers, Having given offence to Them, who can as a matter of fact hope to live in peace? (12) Kaṃsa was shorn of (all) his glory through enmity with Them and met his end along with his followers. (Nay,) Jarāsandha (the powerful ruler of Magadha and father-in-law of Kaṃsa) escaped (with life) at the end of (each of his) seventeen encounters (with Them), deprived (even) of his chariot." (13) Having been refused help (in these words by Kṛtavarmā), he next sought Akrūra for help. Akrūra too replied, "Knowing the strength of the two divine Brothers, who will dare antagonize Them? (14) Hail to the celebrated Lord Śrī Kṛṣṇa of marvellous deeds, who creates, preserves and dissolves the universe by way of sport; nay, deluded by whose Māyā (His beginningless Energy), (even) the progenitors of the world cannot comprehend His activity; who, having uprooted a (whole) mountain (Govardhana) (even) as a seven-year-old boy, held it up in one hand with as much ease as an infant would pluck up and hold a mushroom; Hail to that immortal and immutable Self, the most ancient Being!" (15-17) Refused help even by Akrūra, Śatadhanvā deposited the valuable gem with him and, riding a horse capable of traversing (in a single journey) one hundred Yojanas (eight hundred miles), left (Dwārakā). (18)

गरुडध्वजमारुह्य रथं रामजनार्दनौ । अन्वयातां महावेगैरश्वैः राजन् गुरुद्रुहम् ॥१९॥
मिथिलायामुपवने विसृज्य पतितं हयम् । पद्भ्यामधावत् संत्रस्तः कृष्णोऽप्यन्वद्रवद् रुषा ॥२०॥

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पदातेर्भगवांस्तस्य पदातिस्तिग्मनेमिना । चक्रेण शिर उत्कृत्य वाससोर्व्यचिनोन्मणिम् ॥२१॥
अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकम् । वृथा हतः शतधनुर्मणिस्तत्र न विद्यते ॥२२॥
तत आह बलो नूनं स मणिः शतधन्वना । कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेष पुरं व्रज ॥२३॥
अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम । इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः ॥२४॥
तं दृष्ट्वा सहसोत्थाय मैथिलः प्रीतमानसः । अर्हयामास विधिवदर्हणीयं समर्हणैः ॥२५॥
उवास तस्यां कतिचिन्मिथिलायां समा विभुः । मानितः प्रीतियुक्तेन जनकेन महात्मना ।
ततोऽशिक्षद् गदां काले धार्तराष्ट्रः सुयोधनः ॥२६॥
केशवो द्वारकामेत्य निधनं शतधन्वनः । अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद् विभुः ॥२७॥
ततः स कारयामास क्रिया बन्धोर्हतस्य वै । साकं सुहृद्भिर्भगवान् या याः स्युः साम्परायिकाः ॥२८॥

Mounting Their car with a flag bearing the device of Garuḍa (the king of birds) and drawn by four horses possessing extraordinary speed, O king, Balarāma and Śrī Kṛṣṇa (who is solicited by all men) drove in pursuit of Śatadhanvā (the slayer of Their father-in-law). (19) Leaving the horse, that dropped down (exhausted) in an orchard in the outskirts of Mithilā (the capital of the Janakas), Śatadhanvā took to his heels, greatly alarmed; and Śrī Kṛṣṇa too chased him in rage. (20) Lopping off his head with His sharp-edged discus, the Lord, (also) moving on foot in fairness to the enemy, who was going on foot, looked for the gem in his upper and lower garments. (21) Śrī Kṛṣṇa, by whom the gem could not be found (with the slain), returned (to Their car) and said to His elder Brother (Balarāma), "In vain has Śatadhanvā been killed (by Me); for the gem is not with him!" (22) Thereupon Balarāma replied, "Surely that gem must have been deposited by Śatadhanvā with somebody (at Dwārakā). (Therefore) return to Dwārakā (and) trace him. (23) I (for my part) long to see the king of the Videha territory, my most beloved friend." Observing thus, Balarāma (a scion of Yadu) entered Mithilā, O Parikṣit! (24) Delighted at heart to see him, the king of Mithilā rose all on a sudden (from his seat) and worshipped Balarāma (who was worthy of adoration) according to the scriptural ordinance with appropriate presents. (25) Honoured by the high-souled Janaka, who was full of love (for him), Balarāma (who was of an independent mind) sojourned in the aforesaid city for a number of years. (Later on) at the opportune time Suyodhana, the (eldest) son of Dhṛtarāṣṭra (and the leader of the Kauravas), learnt the use of a mace at his feet. (26) Reaching Dwārakā (on the other side), Lord Śrī Kṛṣṇa related to Satyabhāmā (His beloved spouse) the story of His having slain Śatadhanvā and (nevertheless) of His not finding the gem (with him), anxious as He was to please her (with that comforting news). (27) Then, with the co-operation of His kinsmen, the aforesaid Lord caused to be performed in an appropriate manner all the obsequies that were conducive to the welfare in the other world of His murdered father-in-law. (28)

अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम् । व्यूषतुर्भयवित्रस्तौ द्वारकायाः प्रयोजकौ ॥२९॥
अक्रूरे प्रोषितेऽरिष्टान्यासन् वै द्वारकौकसाम् । शारीरा मानसास्तापा मुहुर्दैविकभौतिकाः ॥३०॥
इत्यङ्गोपदिशन्त्येके विस्मृत्य प्रागुदाहृतम् । मुनिवासनिवासे किं घटेतारिष्टदर्शनम् ॥३१॥
देवेऽवर्षति काशीशः श्वफल्कायागताय वै । स्वसुतां गान्दिनीं प्रादात् ततोऽवर्षत् स्म काशिषु ॥३२॥
तत्सुतस्तत्प्रभावोऽसावक्रूरो यत्र यत्र ह । देवोऽभिवर्षते तत्र नोपतापा न मारिकाः ॥३३॥

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इति वृद्धवचः श्रुत्वा नैतावदिह कारणम् । इति मत्वा समानाय्य प्राहाक्रूरं जनार्दनः ॥३४॥
पूजयित्वाभिभाष्यैनं कथयित्वा प्रियाः कथाः । विज्ञाताखिलचित्तज्ञः स्मयमान उवाच ह ॥३५॥
ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना । स्यमन्तको मणिः श्रीमान् विदितः पूर्वमेव नः ॥३६॥
सत्राजितोऽनपत्यत्वाद् गृह्णीयुर्दुहितुः सुताः । दायं निनीयापः पिण्डान् विमुच्यर्णं च शेषितम् ॥३७॥
तथापि दुर्धरस्त्वन्यैस्त्वय्यास्तां सुव्रते मणिः । किंतु मामग्रजः सम्यङ् न प्रत्येति मणिं प्रति ॥३८॥
दर्शयस्व महाभाग बन्धूनां शान्तिमावह । अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते रुक्मवेदयः ॥३९॥
एवं सामभिरालब्धः श्वफल्कतनयो मणिम् । आदाय वाससाच्छन्नं ददौ सूर्यसमप्रभम् ॥४०॥
स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रज आत्मनः । विमृज्य मणिना भूयस्तस्मै प्रत्यर्पयत् प्रभुः ॥४१॥

Sore stricken with fear to hear the news of Śatadhanvā having been slain (by the Lord), Akrūra and Kṛtavarmā, that had instigated Śatadhanvā (to murder Satrājit and take away his gem), went out of Dwārakā (to escape His wrath). (29) Akrūra having gone abroad, portentous phenomena foreboding misfortune appeared before (the eyes of) the residents of Dwārakā and agonies, (both) physical and mental, (nay,) those brought about by divine agencies and those caused by other living beings overtook them again and again ever since. (30) So declare some historians (Vaiśampayana and others), forgetting what has been stated (by me) before, O dear Parīkṣit! Is it (ever) possible that evil portents should be seen in the (very) home of the Lord who is the (one) Abode of ascetics (that are capable of counteracting all evils by their holy presence)? (31) "(Once upon a time) when Indra (the god of rain) did not pour seasonal showers (in his kingdom), the ruler of Kāśi (the modern Varanasi) gave away with due ceremony to Śwaphalka (the father of Akrūra), (recently) arrived (at his capital), his own daughter, Gāndinī (by name); thereupon Indra sent down showers in the kingdom of Kāśi. (32) Wherever stays the said Akrūra, Śwaphalka's son, who has inherited his father's virtue, they say, Indra pours showers all round; neither calamities nor epidemics appear there." (33) Hearing the above-quoted words of the elders and though recognizing that the absence of Akrūra was not the only cause of the evil portents, Lord Śrī Kṛṣṇa (who is solicited by all men) had Akrūra duly brought back (to Dwārakā) and spoke to him. (34) The Lord, who was not only omniscient but knew the mind (of all too), received him with respect, admonished him and addressed sweet words to him and (then) smilingly said, so the tradition goes:—(35) "That the glorious Syamantaka gem surely lay deposited with you by (the deceased) Śatadhanvā was already known to us, O master of charities! (36) Satrājit having left no male issue, (it is but meet that) the sons of his daughter (Satyabhāmā) should offer oblations of water and rice (to the spirit of the deceased) and, paying off his debts, should inherit the rest of his property. (37) Yet let the gem—which cannot be easily maintained by others—remain with you, strict in the observance of religious vows. My elder brother (Balarāma), however, does not (fully) trust me in the matter of the gem (and suspects that it has been got removed by me). (38) (Therefore, pray,) show it (to us) and (thereby) bring relief to your relations (Balarāma, Satyabhāmā and Jāmbavatī). (I know) your sacrificial performances are going on unceasingly these days on altars of gold (thereby betraying the existence of the Syamantaka gem with you: for you could not otherwise get so much gold). (39) Won over by gentle words in this way, Akrūra (Śwaphalka's son) brought and delivered the gem, which was brilliant as the sun, wrapped in a piece of cloth. (40) Having shown the Syamantaka

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to His kinsmen (Balarāma and others) and rubbed off through the gem the blame resting on Himself, the Lord then gave it back to Akrūra. (41)

यस्त्वेतद् भगवत ईश्वरस्य विष्णोर्वीर्याढ्यं वृजिनहरं सुमङ्गलं च ।
आख्यानं पठति शृणोत्यनुस्मरेद् वा दुष्कीर्तिं दुरितमपोह्य याति शान्तिम् ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे स्यमन्तकोपाख्याने सप्तपञ्चाशोऽध्यायः । ५७॥

He who simply reads, listens to or ponders this most blessed story replete with the exploits of the all-powerful Lord Viṣṇu,—a story which destroys all sin,—gets rid of his evil reputation and sin and attains (lasting) peace. (42)

Thus ends the fifty-seventh discourse, forming part of the Story of Syamantaka, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टपञ्चाशोऽध्यायः

Discourse LVIII

Śrī Kṛṣṇa's espousal with (the rest of) His eight principal Spouses

श्रीशुक उवाच

एकदा पाण्डवान् द्रष्टुं प्रतीतान् पुरुषोत्तमः । इन्द्रप्रस्थं गतः श्रीमान् युयुधानादिभिर्वृतः ॥ १ ॥
दृष्ट्वा तमागतं पार्था मुकुन्दमखिलेश्वरम् । उत्तस्थुर्युगपद् वीराः प्राणा मुख्यमिवागतम् ॥ २ ॥
परिष्वज्याच्युतं वीरा अङ्गसङ्गहतैनसः । सानुरागस्मितं वक्त्रं वीक्ष्य तस्य मुदं ययुः ॥ ३ ॥
युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम् । फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः ॥ ४ ॥
परमासन आसीनं कृष्णा कृष्णमनिन्दिता । नवोढा व्रीडिता किञ्चिच्छनैरेत्याभ्यवन्दत ॥ ५ ॥
तथैव सात्यकिः पार्थैः पूजितश्चाभिवन्दितः । निषसादासनेऽन्ये च पूजिताः पर्युपासत ॥ ६ ॥
पृथां समागत्य कृताभिवादनस्तयातिहार्दार्द्रदृशाभिरम्भितः ।
आपृष्टवांस्तां कुशलं सहस्नुषां पितृष्वसारं परिपृष्टबान्धवः ॥ ७ ॥
तमाह प्रेमवैक्लव्यरुद्धकण्ठाश्रुलोचना । स्मरन्ती तान् बहून् क्लेशान् क्लेशापायात्मदर्शनम् ॥ ८ ॥
तदैव कुशलं नोऽभूत् सनाथास्ते कृता वयम् । ज्ञातीन् नः स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया ॥ ९ ॥
न तेऽस्ति स्वपरभ्रान्तिर्विश्वस्य सुहृदात्मनः । तथापि स्मरतां शश्वत् क्लेशान् हंसि हृदि स्थितः ॥१०॥

Śrī Śuka began again: Once upon a time the glorious Śrī Kṛṣṇa (the foremost among men), accompanied by Yuyudhāna (Sātyaki) and others, drove to Indraprastha (the modern Delhi) to see Yudhiṣṭhira and his (four) brothers (the sons of Pāṇḍu), who had been seen (at the court of Drupada, having once been taken to have been reduced to ashes within a house of shellac). (1) Seeing Lord Śrī Kṛṣṇa (the Bestower of Liberation), the Ruler of all, arrived (at their door), the valiant sons of Pṛthā (Śrī Kṛṣṇa's aunt) rose (from their seat) at once (even) as the senses become active (again) on finding respiration returned. (2) Embracing the immortal Lord, with (all) their sins (of previous lives) wiped off by the (all-purifying) touch of His (divine) person, the heroes were transported with joy to gaze on His countenance bright with loving smiles. (3)

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Bowing at the feet of Yudhiṣṭhira and Bhīma (both of whom were senior to Him), and then hugging Arjuna (who was born on a day when the constellation Pūrvāphālgunī was in the ascendant and was thus senior to the Lord only by eight days, the latter's advent being marked by the ascendancy of Rohiṇī, but was nevertheless treated as His equal), He was (in His turn) saluted by Nakula and Sahadeva (the twin-born half-brothers of Yudhiṣṭhira, who were the youngest and junior to the Lord). (4) Slowly approaching Śrī Kṛṣṇa, who was seated on an excellent seat, Kṛṣṇā (Draupadī, so called because she had a dark-brown complexion and thus bore affinity to the Lord in hue as well as in appellation), who had been newly wedded and (therefore) felt a little abashed, and was (absolutely) free from reproach (though espoused by all the five brothers), bowed low (to Him). (5) Honoured and greeted in the same way by the sons of Pṛthā, Sātyaki made Himself comfortable in his (own) seat. Treated with respect, others too sat in a circle near by. (6) Having met and greeted His father's sister,—Pṛthā, whose eyes were moistened through excessive love,—and hugged by her (in turn) and questioned about (the welfare of) His kinsfolk, He (gave suitable replies to her and) made inquiries (in return) about her (own) health as well as about that of her daughter-in-law (Draupadī). (7) Recalling her numerous past sufferings, Kuntī, whose throat was choked with nervousness occasioned by affection and whose eyes were wet with tears, spoke (as follows) to Śrī Kṛṣṇa, who reveals Himself (to His devotees) in order to end their miseries:—(8) "Happiness returned to us, and we were blessed with a protector the very moment my cousin (Akrūra) was despatched by You (to enquire about our welfare the other day), remembering us, Your relatives, O Kṛṣṇa ! (9) The mistaken notion recognizing one individual as one's own and another as alien does not exist in You,—who are the friend, nay, the very Soul of the universe; yet constantly present in the heart of those who remember You, You end their sufferings." (10)

युधिष्ठिर उवाच

किं न आचरितं श्रेयो न वेदाहमधीश्वर । योगेश्वराणां दुर्दर्शो यन्नो दृष्टः कुमेधसाम् ॥११॥
इति वै वार्षिकान् मासान् राज्ञा सोऽभ्यर्थितः सुखम् । जनयन् नयनानन्दमिन्द्रप्रस्थौकसां विभुः ॥१२॥

Yudhiṣṭhira said: "I do not know what meritorious act has been performed by us, O supreme Lord, in that You, who cannot easily be perceived (even) by masters of Yoga, have come within our sight, men of perverse understanding that we are." (11) Entreated thus by the king (Yudhiṣṭhira), the said Lord happily spent (there all) the (four) rainy months, bringing joy to the eyes of the residents of Indraprastha (by His divine presence). (12)

एकदा रथमारुह्य विजयो वानरध्वजम् । गाण्डीवं धनुरादाय तूणौ चाक्षयसायकौ ॥१३॥
सार्कं कृष्णेन संनद्धो विहर्तुं विपिनं वनम् । बहुव्यालमृगाकीर्णं प्राविशत् परवीरहा ॥१४॥
तत्राविध्यच्छरैर्व्याघ्रान् सूकरान् महिषान् रुरून् । शरभान् गवयान् खड्गान् हरिणाञ्छशशल्लकान् ॥१५॥
तान् निन्युः किंकरा राज्ञे मेध्यान् पर्वण्युपागते । तृट्परीतः परिश्रान्तो बीभत्सुर्यमुनामगात् ॥१६॥
तत्रोपस्पृश्य विशदं पीत्वा वारि महारथौ । कृष्णौ ददृशतुः कन्यां चरन्तीं चारुदर्शनाम् ॥१७॥
तामासाद्य वरारोहां सुद्विजां रुचिराननाम् । पप्रच्छ प्रेषितः सख्या फाल्गुनः प्रमदोत्तमाम् ॥१८॥
का त्वं कस्यासि सुश्रोणि कुतोऽसि किं चिकीर्षसि । मन्ये त्वां पतिमिच्छन्तीं सर्वं कथय शोभने ॥१९॥

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Once upon a time (after the Khāṇḍava forest had been consumed by a huge conflagration) the all-conquering Arjuna, the slayer of hostile warriors, accompanied by Śrī Kṛṣṇa and clad in an armour, mounted his chariot, distinguished by its flag bearing the device of a monkey, and, taking his (famous) Gāṇḍīva bow and a pair of quivers containing an inexhaustible stock of arrows, entered a dense forest, infested with carnivorous and other (innocent) beasts, for the sake of sport. (13-14) There he pierced with his shafts (a number of) tigers, boars, bisons, Rurus (a species of deer), Śarabhas (a species of eight-footed animals now extinct), Gavayas (a species of quadrupeds resembling the cow), rhinoceroses, deer, hares and porcupines. (15) His attendants took such of them as were useful for sacrifice to the king (Yudhiṣṭhira), the full moon (which is considered specially sacred for sacrifices) having approached. Overcome with thirst and fully exhausted, Arjuna (who abhorred detestable acts) went to (the bank of) the Yamunā. (16) When they had bathed in the river and drunk of its crystal water, the two great car-warriors, Śrī Kṛṣṇa and Arjuna, (both of whom had a dark-brown complexion and accordingly bore the epithet 'Kṛṣṇa') noticed a maiden of comely appearance strolling about (on the river bank). (17) Sent by his (divine) Comrade, Phālguna (Arjuna) went up to that beautiful and excellent damsel with well-set teeth and a charming countenance and questioned her (thus):— "Who are you and whose daughter may you be, O fair damsel ? Where do you come from and what do you mean to do ? I infer you to be in quest of a (suitable) match. (Pray,) relate everything (to me), O good maiden !" (18-19)

कालिन्द्युवाच

अहं देवस्य सवितुर्दुहिता पतिमिच्छती । विष्णुं वरेण्यं वरदं तपः परममास्थिता ॥२०॥
नान्यं पतिं वृणे वीर तमृते श्रीनिकेतनम् । तुष्यतां मे स भगवान् मुकुन्दोऽनाथसंश्रयः ॥२१॥
कालिन्दीति समाख्याता वसामि यमुनाजले । निर्मिते भवने पित्रा यावदच्युतदर्शनम् ॥२२॥
तथावदद् गुडाकेशो वासुदेवाय सोऽपि ताम् । रथमारोप्य तद् विद्वान् धर्मराजमुपागमत् ॥२३॥
यदैव कृष्णः संदिष्टः पार्थानां परमाद्भुतम् । कारयामास नगरं विचित्रं विश्वकर्मणा ॥२४॥
भगवांस्तत्र निवसन् स्वानां प्रियचिकीर्षया । अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः ॥२५॥
सोऽग्निस्तुष्टो धनुरदाद्धयाञ्छ्वेतान् रथं नृप । अर्जुनायाक्षयौ तूणौ वर्म चाभेद्यमस्त्रिभिः ॥२६॥
मयश्च मोचितो वह्नेः सभां सख्य उपाहरत् । यस्मिन् दुर्योधनस्यासीज्जलस्थलदृशिभ्रमः ॥२७॥

Kālindī (for such was her name) replied: Daughter of the glorious sun-god, I seek Lord Viṣṇu, the Bestower of boons of one's choice, who is worth wooing (in every way), for my husband and am (accordingly) engaged in the severest (form of) austerities. (20) I would choose for my spouse none else than that Abode of Śrī (the goddess of fortune), O gallant one ! May that Lord, the Bestower of Liberation and the Refuge of the helpless, be propitious to me. (21) Known by the name of Kālindī, I dwell in a palace constructed by my father under the water of the Yamunā and propose to stay there till I am able to see that immortal Lord." (22) Arjuna (who had conquered sleep) spoke accordingly to Śrī Kṛṣṇa (son of Vasudeva) and He too, who knew of it (already), picked her up into the chariot and drove (back) into the presence of the king (Yudhiṣṭhira). (23) Śrī Kṛṣṇa had, as soon as requested, got built (long ago) by Viśwakarmā (the architect of the gods) a most wonderful and picturesque city for the sons of Pāṇḍu. (24) Residing there in order to oblige His own people (the Pāṇḍavas as

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well as their mother and wife), the Lord had (some time before) acted as the charioteer of Arjuna in order to consign (the forest of) Khāṇḍava (owned by Indra) to the god of fire. (25) Pleased (with the aforesaid service), the said god of fire had conferred on Arjuna, O king, the bow (Gāṇḍīva), (four) white horses as well as a chariot (drawn by them), a pair of inexhaustible quivers and an armour which could not be pierced by archers. (26) Nay, rescued from the (said) conflagration (which consumed the forest of Khāṇḍava), Maya (the architect of the demons) had (built and) presented (as a token of gratitude) to his friend (and benefactor, Arjuna) an assembly hall, in which optic illusion seized Duryodhana, who mistook a sheet of water for a paved floor and *vice versa*. (27)

स तेन समनुज्ञातः सुहृद्भिश्चानुमोदितः । आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः ॥२८॥
अथोपयेमे कालिन्दीं सुपुण्यर्त्वृक्ष ऊर्जिते । वितन्वन् परमानन्दं स्वानां परममङ्गलम् ॥२९॥

Duly permitted by Arjuna and with the consent of His (other) friends and relatives (Emperor Yudhiṣṭhira and so on), the Lord, accompanied by Sātyaki and others, returned to Dwārakā. (28) Now, on a certain day, when the planets exerted a favourable influence and when the season (too) was most propitious and a most auspicious star was in the ascendant, the Lord, who was supreme felicity (personified), espoused Kālindī, (thereby) bringing highest joy to His own people. (29)

विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुगौ । स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम् ॥३०॥
राजाधिदेव्यास्तनयां मित्रविन्दां पितृष्वसुः । प्रसह्य हृतवान् कृष्णो राजन् राज्ञां प्रपश्यताम् ॥३१॥

Vinda and Anuvinda, the rulers of Avanti (the modern Ujjain), who followed the will of Duryodhana, deterred their sister, who was devoted to Śrī Kṛṣṇa, from making her own choice (in a gathering of princes invited for the purpose). (30) Śrī Kṛṣṇa (however) forcibly snatched away Mitravindā (as such was her name), daughter of Rājādhidevī (His own father's sister*), in the midst of (other) princes, who stood gazing (helplessly), O king ! (31)

नग्नजिन्नाम कौसल्य आसीद् राजातिधार्मिकः । तस्य सत्याभवत्कन्या देवी नाग्नजिती नृप ॥३२॥
न तां शेकुर्नृपा वोढुमजित्वा सप्त गोवृषान् । तीक्ष्णशृङ्गान् सुदुर्धर्षान् वीरगन्धासहान् खलान् ॥३३॥
तां श्रुत्वा वृषजित्पुभ्यां भगवान् सात्वतां पतिः । जगाम कौसल्यपुरं सैन्येन महता वृतः ॥३४॥
स कोसलपतिः प्रीतः प्रत्युत्थानासनादिभिः । अर्हणेनापि गुरुणा पूजयन् प्रतिनन्दितः ॥३५॥
वरं विलोक्याभिमतं समागतं नरेन्द्रकन्या चकमे रमापतिम् ।
भूयादयं मे पतिराशिषोऽमलाः करोतु सत्या यदि मे धृतो व्रतैः ॥३६॥
यत्पादपङ्कजरजः शिरसा बिभर्ति श्रीरब्जजः सगिरिशः सह लोकपालैः ।
लीलातनूःस्वकृतसेतुपरीप्सयेशः काले दधत् स भगवान् मम केन तुष्येत् ॥३७॥
अर्चितं पुनरित्याह नारायण जगत्पते । आत्मानन्देन पूर्णस्य करवाणि किमल्पकः ॥३८॥

There was a very pious king of Kosala, Nagnajit by name. He had a brilliant daughter, Satyā, nicknamed Nāgnajitī (after the name of her father), O Parīkṣit ! (32) Princes could not win her without subduing seven excellent, though wicked, bulls with pointed horns, that were most formidable and could not bear (even) the smell of heroes. (33) Hearing that she could be gained (only)

* *Vide* IX. xxiv. 30.

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by one who was able to subdue the bulls, Lord Śrī Kṛṣṇa (the Protector of the Yadus), accompanied by a huge army, drove to ~~Ayodhyā~~ Kausalyapure (the capital of the kings of Kosala). (34) Full of delight, the said king of Kosala was hailed with joy (by Śrī Kṛṣṇa) while welcoming Him by going forth to meet Him, offering Him a (high) seat and valuable articles of worship too. (35) Beholding Śrī Kṛṣṇa (the Spouse of Lakṣmī),—who was not only after her heart but was worth wooing (in every way),—arrived in state, the princess sought Him (as her husband) and prayed (as follows):—"If He has been (constantly) cherished by me as the goal of my sacred vows, let Him grant my innocent prayers and be my husband. (36) Through what effort (of mine) can that almighty Lord be pleased with me, the dust of whose lotus feet do Lakṣmī (the goddess of beauty and prosperity) and Brahmā (the lotus-born) as well as Lord Śiva (who dwells on Mount Kailāsa) and the (other) guardians of the world bear on their head, and who assumes from time to time embodied (divine) forms suited to His (various) pastimes with intent to maintain the standards of morality set up by Himself." (37) To Śrī Kṛṣṇa, who had now been (duly) worshipped, the king (of Kosala) spoke as follows:—"O Nārāyaṇa, O Lord of the universe what can I, an extremely poor fellow, do for You, sated as You are with the Bliss of Your very Self ? (38)

South

श्रीशुक उवाच

तमाह भगवान् हृष्टः कृतासनपरिग्रहः । मेघगम्भीरया वाचा सस्मितं कुरुनन्दन ॥३९॥

Śrī Śuka continued: Full of delight, the Lord, who had (now) taken His seat, smilingly replied to him in a voice deep as the rumbling of a cloud (as follows), O scion of Kuru ! (39)

श्रीभगवानुवाच

नरेन्द्र याच्ञा कविभिर्विगर्हिता राजन्यबन्धोर्निजधर्मवर्तिनः ।
तथापि याचे तव सौहृदेच्छया कन्यां त्वदीयां न हि शुल्कदा वयम् ॥४०॥

The Lord said: Solicitation has been condemned by the wise on the part of the humblest Kṣatriya, sticking to his own duty, O ruler of men ! Yet in My eagerness to secure your friendship I ask (of you) your daughter, since we are not prepared to pay any price (for the match). (40)

राजोवाच

कोऽन्यस्तेऽभ्यधिको नाथ कन्यावर इहेप्सितः । गुणैकधाम्नो यस्याङ्गे श्रीर्वसत्यनपायिनी ॥४१॥
किं त्वस्माभिः कृतः पूर्वं समयः सात्वतर्षभ । पुंसां वीर्यपरीक्षार्थं कन्यावरपरीप्सया ॥४२॥
सप्तैते गोवृषा वीर दुर्दान्ता दुरवग्रहाः । एतैर्भग्नाः सुबहवो भिन्नगात्रा नृपात्मजाः ॥४३॥
यदिमे निगृहीताः स्युस्त्वयैव यदुनन्दन । वरो भवानभिमतो दुहितुर्मे श्रियः पते ॥४४॥
एवं समयमाकर्ण्य बद्ध्वा परिकरं प्रभुः । आत्मानं सप्तधा कृत्वा न्यगृह्णाल्लीलयैव तान् ॥४५॥
बद्ध्वा तान् दामभिः शौरिर्भग्नदर्पान् हतौजसः । व्यकर्षल्लीलया बद्धान् बालो दारुमयान् यथा ॥४६॥
ततः प्रीतः सुतां राजा ददौ कृष्णाय विस्मितः । तां प्रत्यगृह्णाद् भगवान् विधिवत् सदृशीं प्रभुः ॥४७॥
राजपत्न्यश्च दुहितुः कृष्णं लब्ध्वा प्रियं पतिम् । लेभिरे परमानन्दं जातश्च परमोत्सवः ॥४८॥
शङ्खभेर्यानका नेदुर्गीतवाद्यद्विजाशिषः । नरा नार्यः प्रमुदिताः सुवासः स्रगलंकृताः ॥४९॥
दशधेनुसहस्राणि पारिबर्हमदाद् विभुः । युवतीनां त्रिसाहस्रं निष्कग्रीवसुवाससाम् ॥५०॥

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नवनागसहस्राणि नागाच्छतगुणान् रथान् । रथाच्छतगुणानश्वानश्वाच्छतगुणान् नरान् ॥५१॥
दम्पती रथमारोप्य महत्या सेनया वृतौ । स्नेहप्रक्लिन्नहृदयो यापयामास कोसलः ॥५२॥

The king replied: Who else can be a more welcome match for my girl, O Lord, than You, the one Abode of (all) excellences, on whose bosom dwells Śrī (the goddess of beauty and fortune) as an inseparable companion. (41) With intent, however, to secure a (good) match for our daughter a vow has already been made by us, O Chief of the Yadus, for testing the prowess of suitors. (42) Here are seven excellent bulls, O gallant One, (so) difficult to tame and (so) hard to hold in check. Good many princes have been worsted by them and have had their limbs broken. (43) Since these animals must be curbed by You alone, O Scion of Yadu, You will be the acknowledged bridegroom for my daughter, O Spouse of Śrī !" (44) Hearing of this vow and tightening His girdle, nay, revealing Himself in seven forms, the Lord brought them (all) under His control by way of sport. (45) Tying them with cords (after passing them through their nose), now that their pride had been curbed and their spirit broken, Śrī Kṛṣṇa (a scion of Sūra), drew them, when tied, by way of sport even as a child would draw toy-bulls made of wood. (46) Amazed and delighted at that (feat), the king gave away his daughter to Śrī Kṛṣṇa; and the almighty Lord (too) espoused her with due ceremony, worthy as she was of Him. (47) Having secured Śrī Kṛṣṇa as the beloved husband of their daughter, the queens too derived supreme joy and there was great rejoicing (over this happy event). (48) Conches, kettledrums and big drums sounded; there was vocal and instrumental music and the benedictions of Brahmans (the sacerdotal class) were pronounced. Men and women clad in fine clothes and decked with garlands felt highly rejoiced. (49) The king gave away as dowry ten thousand newly calved cows and three thousand finely dressed young maid-servants decked with a string of gold coins, nine thousand elephants, a hundred times as many chariots, horses a hundred times the number of chariots, and men-servants hundred times the number of horses. (50-51) Placing the (married) couple in a chariot, the king of Kosala, whose heart was moistened through affection, sent them attended with a large army. (52)

श्रुत्वैतद् रुरुधुर्भूपा नयन्तं पथि कन्यकाम् । भग्नवीर्याः सुदुर्मर्षा यदुभिर्गोवृषैः पुरा ॥५३॥
तानस्यतः शरव्रातान् बन्धुप्रियकृदर्जुनः । गाण्डीवी कालयामास सिंहः क्षुद्रमृगानिव ॥५४॥
पारिबर्हमुपागृह्य द्वारकामेत्य सत्यया । रेमे यदूनामृषभो भगवान् देवकीसुतः ॥५५॥

Hearing of this, the highly envious kings, even though they had their spirit broken by the Yadus (the followers of Śrī Kṛṣṇa) and earlier by the lusty bulls, intercepted Śrī Kṛṣṇa, while He was taking the bride (with Him), on the road. (53) Arjuna, the wielder of the Gāṇḍīva bow, who was (accompanying the Lord and was) keen to oblige his friend and cousin, repulsed them even as they came discharging volleys of arrows (at the Lord), (just) as a lion would drive away small beasts (before it). (54) Reaching Dwārakā with the dowry, Lord Śrī Kṛṣṇa (Son of Devakī), the foremost of the Yadus, delightfully spent His time with Satyā. (55)

भूतकीर्तेः सुतां भद्रामुपयेमे पितृष्वसुः । कैकेयीं भ्रातृभिर्दत्तां कृष्णः संतर्दनादिभिः ॥५६॥
सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम् । स्वयंवरे जहारैकः स सुपर्णः सुधामिव ॥५७॥
अन्याश्चैवंविधा भार्याः कृष्णस्यासन् सहस्रशः । भौमं हत्वा तन्निरोधादाहृताश्चारुदर्शनाः ॥५८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धेऽष्टमहिष्युद्वाहो नामाष्टपञ्चाशोऽध्यायः ॥ ५८ ॥

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Śrī Kṛṣṇa (next) married Bhadrā, a princess of Kekaya, daughter of His father's sister, Śrutakīrti*, offered (to Him) by her brothers, the foremost of whom was Santardana. (56) He (further) carried away single-handed, in an assemblage called for self-election of a husband, Lakṣmaṇā, daughter of the (then) ruler of the Madra territory, endowed with auspicious marks, (even) as Garuḍa (the king of birds) snatched away (the jar of) nectar (from Indra's paradise). (57) There were other such consorts of Śrī Kṛṣṇa, (all) good-looking and numbering thousands (sixteen thousand) rescued from the captivity of Bhaumāsura† (the son of Mother Earth) after killing him. (58)

Thus ends the fifty-eighth discourse, entitled "Śrī Kṛṣṇa's marriage with (the rest of) His eight principal spouses", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोनषष्टितमोऽध्यायः

Discourse LIX

The Lord snatches away (by force) a Pārijāta tree (from Indra's paradise) and kills the demon Naraka (the son of Mother Earth).

राजोवाच

यथा हतो भगवता भौमो येन च ताः स्त्रियः । निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः ॥ १ ॥

The king (Parīkṣit) submitted: (Be pleased to) recount the aforesaid exploit of Śrī Kṛṣṇa (the Wielder of the Śārnga bow)—how the demon Naraka (son of Mother Earth) was made short work of by the Lord and wherefore the aforementioned damsels were kept in bondage (by the former). (1)

शुक उवाच

इन्द्रेण हृतच्छत्रेण हृतकुण्डलबन्धुना । हृतामराद्रिस्थानेन शापितो भौमचेष्टितम् ।
सभार्यो गरुडारूढः प्राग्ज्योतिषपुरं ययौ ॥ २ ॥
गिरिदुर्गैः शस्त्रदुर्गैर्जलाग्न्यनिलदुर्गमम् । मुरपाशायुतैर्घोरैर्दृढैः सर्वत आवृतम् ॥ ३ ॥
गदया निर्बिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः । चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना ॥ ४ ॥
शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम् । प्राकारं गदया गुर्व्या निर्बिभेद गदाधरः ॥ ५ ॥

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* *Vide* IX xxiv. 30.

† The demon was born of Mother Earth through her touch with the Lord manifested as the divine Boar at the time of His lifting her up from the depths of the ocean (*vide* III. xiii. 31). Mother Earth herself acknowledges this in the *Viṣṇu-Purāṇa* when she says:—

यदाहमुद्धृता नाथ त्वया सूकरमूर्तिना । तत्स्पर्शसम्भवः पुत्रस्तदायं मय्यजायत ॥

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Śrī Śuka replied: Having been apprised of the (nefarious) activities of the demon Naraka (son of Mother Earth) by Indra, whose umbrella* (one of the insignia of sovereignty) had been snatched away (by the demon), (nay,) whose mother (Aditi) had been robbed (by him) of her ear-rings and who had been evicted (by the same demon) from the summit (called Maṇiparvata) of Mount Mandara (the mountain of the gods), the Lord rode on (His carrier) Garuḍa (the king of birds) along with His (favourite) spouse (Satyabhāmā)† and flew to Prāgjyotiṣapura (the capital of Naraka and the premier town of Prāgjyotiṣa, now identified with Assam), fortified (as it was) on all sides with ramparts of mountains and weapons (such as artillery), (nay,) rendered difficult of access due to its belts of water, fire and wind, and encircled with myriads of dreadful and strong snares laid (here and there) by the demon Mura (an associate and follower of Naraka). (1—3) Śrī Kṛṣṇa (the Wielder of a mace) shattered down the (ramparts of) mountains with His mace, (known by the name of Kaumodakī), the fortifications of weapons with His shafts, (the belts of) fire, water and wind with His discus (Sudarśana) and the snares laid by Mura with His sword. (4) He blew down the engines (fixed on the ramparts) and broke down the hearts of the gallant (defenders) with the (blasts of) His (famous) conch (Pāñchajanya), and the fortification wall with His massive mace. (5)

पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम् । मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥ ६ ॥
त्रिशूलमुद्यम्य सुदुर्निरीक्षणो युगान्तसूर्यानलरोचिरुल्बणः ।
ग्रसंस्त्रिलोकीमिव पञ्चभिर्मुखैरभ्यद्रवत्तार्क्षसुतं यथोरगः ॥ ७ ॥
आविध्य शूलं तरसा गरुत्मते निरस्य वक्त्रैर्व्यनदत् स पञ्चभिः ।
स रोदसी सर्वदिशोऽम्बरं महानापूरयन्नण्डकटाहमावृणोत् ॥ ८ ॥
तदापतद् वै त्रिशिखं गरुत्मते हरिः शराभ्यामभिनत्त्रिधौजसा ।
मुखेषु तं चापि शरैरताडयत्तस्मै गदां सोऽपि रुषा व्यमुञ्चत ॥ ९ ॥
तामापतन्तीं गदया गदां मृधे गदाग्रजो निर्विभिदे सहस्रधा ।
उद्यम्य बाहूनभिधावतोऽजितः शिरांसि चक्रेण जहार लीलया ॥१०॥
व्यसुः पपाताम्भसि कृत्तशीर्षा निकृत्तशृङ्गोऽद्रिरिवेन्द्रतेजसा ।
तस्यात्मजाः सप्त पितुर्वधातुराः प्रतिक्रियामर्षजुषः समुद्यताः ॥११॥
ताम्रोऽन्तरिक्षः श्रवणो विभावसुर्वसुर्नभस्वानरुणश्च सप्तमः ।
पीठं पुरस्कृत्य चमूपतिं मृधे भौमप्रयुक्ता निरगन् धृतायुधाः ॥१२॥

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* The demon had snatched away (as a matter of fact) the umbrella of Indra's own brother Varuṇa (the guardian of the western quarter and the god of water) and not his own (*vide* verse 23 of Discourse LIX). But, as the head and overlord of all the Lokapālas and the ruler of all the three worlds, he deemed this as an encroachment upon his own sovereign rig ts and a direct affront to himself and hence considered himself deprived of his own umbrella.

† The Lord had conferred a boon on Mother Earth saying that He would not take the life of her son Naraka without her consent. And Satyabhāmā being an incarnation of Mother Earth, the Lord took her with Him in order to secure her consent before killing the demon. Again, it is mentioned in the scriptures that Indra complained to the Lord about the behaviour of the demon and sought redress of his grievances while He was staying in the palace of Satyabhāmā. Hence He took her just for her diversion.

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प्रायुङ्क्तासाद्य शरानसीन् गदाः शक्त्यृष्टिशूलान्यजिते रुषोल्बणाः ।
तच्छस्त्रकूटं भगवान् स्वमार्गणैरमोघवीर्यस्तिलशश्चकर्त ह ॥१३॥
तान् पीठमुख्याननयद् यमक्षयं निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः ।
स्वानीकपानच्युतचक्रसायकैस्तथा निरस्तान् नरको धरासुतः ॥१४॥
निरीक्ष्य दुर्मर्षण आस्रवन्मदैर्गजैः पयोधिप्रभवैर्निराक्रमत् ।
दृष्ट्वा सभार्यं गरुडोपरि स्थितं सूर्योपरिष्टात् सतडिद्घनं यथा ।
कृष्णं स तस्मै व्यसृजच्छतघ्नीं योधाश्च सर्वे युगपत् स्म विव्यधुः ॥१५॥
तद् भौमसैन्यं भगवान् गदाग्रजो विचित्रवाजैर्निशितैः शिलीमुखैः ।
निकृत्तबाहूरुशिरोध्रविग्रहं चकार तर्ह्येव हताश्वकुञ्जरम् ॥१६॥

Hearing the blast of Pāñchajanya, terrific as the clap of thunder (heard) at the end of a Kalpa (marking the dissolution of the universe), the five-headed demon Mura rose from under the water (of the moat), where he had been lying asleep. (6) Lifting up his trident, the terrible demon, who shone like the sun and fire appearing at the end of a Kalpa and (as such) was difficult to gaze at, darted at the Lord, even as a serpent would rush at Garuḍa (son of the sage Kaśyapa), devouring as it were (all) the three worlds with his five (gaping) mouths. (7) Brandishing his trident and hurling it with force at Garuḍa, the demon roared with (all) his five mouths. Filling the horizon and the atmosphere as well as all the four quarters, the great roar covered the entire cosmos. (8) By a pair of shafts discharged with (great) vigour Śrī Kṛṣṇa split into three the trident even as it came flying at Garuḍa and struck in return his (wide open) mouths with (more) shafts. Mura too hurled his mace in indignation at Śrī Kṛṣṇa. (9) With His own mace Śrī Kṛṣṇa (elder Brother of Gada) split into thousands of splinters the said mace (even) as it came flying on the battle-field. (Nay,) the invincible Lord lopped off in mere sport with His discus (all) the (five) heads of the demon as he rushed at Him lifting up his arms. (10) With his heads severed the demon fell lifeless into the water like a mountain whose crest had been sundered by the might of Indra. His seven sons, distressed as they were at the death of their father and impatient to take vengeance, stood fully prepared to give battle. (11) Urged on to an encounter by the demon Naraka (the son of Mother Earth) and placing Pīṭha, their generalissimo, at the head, Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa, the seventh, sallied forth equipped with arms. (12) Coming up, fierce through rage, they hurled shafts, swords, maces, javelins, spears and pikes at the invincible Lord. Lord Śrī Kṛṣṇa of unfailing prowess (however), so the tradition goes, cut down with His own shafts the (whole) body of arms into pieces as small as the sesamum seed. (13) The Lord sent them (all), Pīṭha and others, to the abode of Death*, their heads, thighs, arms, feet and armours having been lopped off or split open. Enraged to see (from the top of the fortress) the generals of his army having been killed by the discus (Sudarśana) and arrows of Śrī Kṛṣṇa (the immortal Lord), the demon Naraka,

* The use of the compound word यमक्षयम् in this context is intended simply to convey that the Lord made short work of them. Obviously those who died at the hands of the Lord could not be expected to have visited the abode of Yama. They must have attained absorption into the Lord by virtue of that unique privilege.

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son of Mother Earth, rushed forth with (an army of) sea-born elephants (whose descent was traceable from Airāvata, the king of elephants, the carrier of Indra). Perceiving Śrī Kṛṣṇa with His spouse (Satyabhāmā) mounted on Garuḍa (the king of birds) like a cloud united with lightning and appearing above the sun, Naraka hurled at Him the javelin known by the name of Śataghnī; (nay,) all his warriors too hit Him all at once. (14-15) With His sharp arrows endowed with peculiar wings Lord Śrī Kṛṣṇa (elder Brother of Gada) forthwith hit the troops of Naraka in such a way as to lop off their arms, thighs and necks, and mangle their bodies and kill their horses and elephants. (16)

यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि कुरुद्वह । हरिस्तान्यच्छिनत्तीक्ष्णैः शरैरेकैकशस्त्रिभिः ॥१७॥
उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान् । गरुत्मता हन्यमानास्तुण्डपक्षनखैर्गजाः ॥१८॥
पुरमेवाविशन्नार्ता नरको युध्ययुध्यत । दृष्ट्वा विद्रावितं सैन्यं गरुडेनार्दितं स्वकम् ॥१९॥
तं भौमः प्राहरच्छक्त्या वज्रः प्रतिहतो यतः । नाकम्पत तया विद्धो मालाहत इव द्विपः ॥२०॥
शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः । तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ।
अपाहरद् गजस्थस्य चक्रेण क्षुरनेमिना ॥२१॥
सकुण्डलं चारुकिरीटभूषणं बभौ पृथिव्यां पतितं समुज्ज्वलत् ।
हा हेति साध्वित्यृषयः सुरेश्वरा माल्यैर्मुकुन्दं विकिरन्त ईडिरे ॥२२॥
ततश्च भूः कृष्णमुपेत्य कुण्डले प्रतप्तजाम्बूनदरत्नभास्वरे ।
सवैजयन्त्या वनमालयार्पयत् प्राचेतसं छत्रमथो महामणिम् ॥२३॥
अस्तौषीदथ विश्वेशं देवी देववरार्चितम् । प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया ॥२४॥

Borne by Garuḍa, who was striking down elephants with his wings (all the way), Śrī Kṛṣṇa with His sharp arrows, three for one, cut down (a few minutes later), O jewel among the Kurus, all the weapons and missiles that were employed by the (hostile) warriors (against Him before their death). Being struck by Garuḍa with his bill, wings and claws, the elephants (of the enemy) in their distress retreated into their city (Prāgjyotiṣapura) itself. Seeing his army put to flight when assailed by Garuḍa, the demon Naraka fought on (all alone). (17—19) The son of Mother Earth hit Garuḍa with the same javelin by which the (very) thunderbolt (of Indra) had been beaten off. Though pierced by it, Garuḍa did not budge any more than an elephant would when struck with a garland. (20) His attempt having proved futile, Naraka (son of Mother Earth) picked up a pike with intent to strike at Śrī Kṛṣṇa. (But) before he could discharge it, Śrī Kṛṣṇa with His discus (Sudarśana), which was keen-edged as a razor, lopped up the head of Naraka, who rode on an elephant. (21) Fallen on the ground, Naraka's head, which was accompanied with a pair of ear-rings and adorned with a lovely diadem, shone most resplendent. "Oh, what a pity!" cried his people and "Bravo!" exclaimed the seers; while the chiefs of gods extolled Śrī Kṛṣṇa (the Bestower of Liberation), covering Him with (a shower of) flowers. (22) Approaching Śrī Kṛṣṇa, Goddess Earth (the mother of Naraka) delivered (to Him) a pair of ear-rings (belonging to Aditi, mother of the gods), brilliant with jewels chased in purest gold, along with a garland of sylvan flowers accompanied by a Vaijayantī (a garland of valuable flowers interspersed with jewels), as well as the umbrella belonging to Varuṇa (the god of water and the guardian of the western quarter) and the crest of Mount Mandara, known by the name of Mahāmaṇi or Maṇiparvata;

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(so called because of its abounding in precious gems). (23) Bending low (in humility) with joined palms, and with a mind full of devotion the goddess then glorified (as follows) Śrī Kṛṣṇa (the Lord of the universe), who is worshipped (even) by the foremost of gods, O king! (24)

भूमिरुवाच

नमस्ते देवदेवेश शङ्खचक्रगदाधर । भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते ॥२५॥
नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥२६॥
नमो भगवते तुभ्यं वासुदेवाय विष्णवे । पुरुषायादिबीजाय पूर्णबोधाय ते नमः ॥२७॥
अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये । परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥२८॥
त्वं वै सिसृक्षू रज उत्कटं प्रभो तमो निरोधाय बिभर्ष्यसंवृतः ।
स्थानाय सत्त्वं जगतो जगत्पते कालः प्रधानं पुरुषो भवान् परः ॥२९॥
अहं पयो ज्योतिरथानिलो नभो मात्राणि देवा मन इन्द्रियाणि ।
कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं भ्रमः ॥३०॥
तस्यात्मजोऽयं तव पादपङ्कजं भीतः प्रपन्नार्तिहरोपसादितः ।
तत् पालयैनं कुरु हस्तपङ्कजं शिरस्यमुष्याखिलकल्मषापहम् ॥३१॥

Earth prayed: Hail to You, O Ruler of the (very) gods of gods, O Wielder of a conch, discus and mace! O Inner Controller of the gods and other beings, my salutations be to You, who have assumed this form in deference to the wishes of Your devotees. (25) Hail to You, who have a lotus sprung from Your navel! Hail to You, who are adorned with a garland of lotuses!! Hail to You, the lotus-eyed One!!! Hail to You, who are possessed of lotus-like feet!!! (26) Salutations to You, who are no other than Lord Viṣṇu, though appearing as a son of Vasudeva! Salutations to You, who are anterior* to all evolutes, the Cause (even) of Prakṛti (the source of the entire creation), (the Embodiment of) perfect Knowledge. (27) Hail to You, the birthless Creator of this (objective) universe, the Absolute, possessed of endless potencies! (My) salutation be to You, O Inner Controller of the great and the small, O Lord, who are one with the five (gross) elements, O Supreme Spirit! (28) When inclined to create, O Lord, it is You who assume vehement Rajoguṇa (and appear as Brahmā); for the dissolution of the universe You assume gross Tamoguṇa (and appear in the form of Rudra, the god of destruction); and for the continuance of the world You assume abundant Sattvaguṇa, though remaining (ever) unobscured (by these Guṇas), O Lord of the universe! (Nay,) You (alone) are the Time-Spirit, primordial Matter and Spirit (too) and (yet) distinct (from them). (29) Myself (earth), water, fire and air, ether, the (five) objects of the senses (*viz*, sound, touch, colour, taste and smell), the gods (presiding over the Indriyas etc.), the mind, the (ten) Indriyas (the five senses and the five organs of action), the ego, the Mahat-Tattva (the principle of cosmic intelligence), (nay,) the entire mobile and immobile creation—(all) this, O Lord, is a (mere) phantom (appearing) in You, who are (really) one without a second. (30) This son (Bhagadatta) of Naraka, afraid as he is, has (accordingly) been brought (by me) to (the soles of) Your lotus feet, O Reliever of the distress of those fallen at Your feet! Therefore, protect him and place on his head Your lotus palm, which destroys all sin. (31)

* The Śruti says:—पूर्वमेवाहमिहासमिति तत् पुरुषस्य पुरुषत्वम् ।

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श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया । दत्त्वाभयं भौमगृहं प्राविशत् सकलर्द्धिमत् ॥३२॥
तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम् । भौमाहृतानां विक्रम्य राजभ्यो ददृशे हरिः ॥३३॥
तं प्रविष्टं स्त्रियो वीक्ष्य नरवीरं विमोहिताः । मनसा वव्रिरेऽभीष्टं पतिं दैवोपसादितम् ॥३४॥
भूयात् पतिरयं मह्यं धाता तदनुमोदताम् । इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः ॥३५॥
ताः प्राहिणोद् द्वारवतीं सुमृष्टविरजोऽम्बराः । नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत् ॥३६॥
ऐरावतकुलेभांश्च चतुर्दन्तांस्तरस्विनः । पाण्डुरांश्च चतुःषष्टिं प्रेषयामास केशवः ॥३७॥

Śrī Śuka continued: Entreated in these words by Goddess Earth bent low with devotion, and vouchsafing security (to Naraka's son), Śrī Kṛṣṇa entered the palace of Naraka (son of Mother Earth), full of all (kinds of) riches (luxuries). (32) There Śrī Kṛṣṇa saw sixteen thousand (and one hundred*) Kṣatriya maidens snatched away by Naraka from (the gynaeceum of) kings (as well as of gods, Siddhas and demons) after showing valour. (33) Fascinated to behold that hero among men, who had (now) entered the women's apartments, the damsels mentally chose Him for their beloved spouse ushered (into their presence) by (a benign) providence. (34) (They) all severally set their heart on Śrī Kṛṣṇa with the feeling (prayer), "May He be my husband and may Providence approve of this." (35) Śrī Kṛṣṇa sent them (all) in (closed) palanquins to Dwārakā, now that they had been duly washed and neatly dressed, and (also) sent (with them) valuable treasures, chariots, horses and abundant wealth, as well as sixty-four swift-footed white elephants descended from Airāvata (the king of elephants and the carrier of Indra) and endowed with four tusks. (36-37)

गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले । पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः ॥३८॥
चोदितो भार्ययोत्पाट्य पारिजातं गरुत्मति । आरोप्य सेन्द्रान् विबुधान् निर्जित्योपानयत् पुरम् ॥३९॥
स्थापितः सत्यभामाया गृहोद्यानोपशोभनः । अन्वगुर्भ्रमराः स्वर्गात्तद्गन्धासवलम्पटाः ॥४०॥
ययाच आनम्य किरीटकोटिभिः पादौ स्पृशन्नच्युतमर्थसाधनम् ।
सिद्धार्थ एतेन विगृह्यते महानहो सुराणां च तमो धिगाढ्यताम् ॥४१॥

Flying (thence) to the abode of Indra (the ruler of the gods), the Lord made over to Aditi (Indra's mother) her pair of ear-rings (recovered from the possession of Naraka, by whom they had been snatched away by force), as well as the umbrella (of Varuṇa) to Indra, and was worshipped (in return) along with His beloved spouse (Satyabhāmā) by the said king of immortals

* We read in the Viṣṇu-Purāṇa as follows :—

देवसिद्धसुरादीनां नृपाणां च जनार्दन । हृत्वा तु सोऽसुरः कन्या रुरुधे निजमन्दिरे ॥
× × × ×
कन्यापुरे स कन्यानां षोडशातुल्यविक्रमः । शताधिकानि ददृशे सहस्राणि महामते ॥
(V. xxix. 9, 31)

"Having brought by force, O Kṛṣṇa (who are supplicated by all men) ! daughters of gods, Siddhas and Asuras as well as of (human) kings (rulers of men), that demon (Naraka) detained them in his (own) palace. × × × Śrī Kṛṣṇa of incomparable prowess saw in his gynaeceum, O high-minded one, sixteen thousand and one hundred maidens."

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accompanied by his consort. (38) Urged on by His consort, He pulled up a Pārijāta tree (from the garden of Indra) and, placing it on the back of Garuḍa and vanquishing the gods, Indra and all (who opposed Him), He brought it down* to His (own) capital (Dwārakā). (39) It was planted to adorn the (pleasure-) garden attached to Satyabhāmā's mansion. Hankering after its (delicious) fragrance and honey, bees followed it (all the way) from heaven. (40) Bowing low (with reverence) and touching His feet with the corners of his diadem, Indra had (formerly) sought from Śrī Kṛṣṇa (the immortal Lord) the accomplishment of his purpose (*viz*, the recovery of his mother's earrings and the umbrella of Varuṇa from Naraka). Once (however) he had his purpose accomplished, he fought with Him, though wise. Oh, the ignorance even of the gods (who are predominantly Sattvic in character) ! Accursed is opulence. (41)

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः । यथोपयेमे भगवांस्तावद्रूपधरोऽव्ययः ॥४२॥
गृहेषु तासामनपाय्यतर्क्यकृन्निरस्तसाम्यातिशयेष्ववस्थितः ।
रेमे रमाभिर्निजकामसम्प्लुतो यथेतरो गार्हकमेधिकांश्चरन् ॥४३॥
इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।
भेजुर्मुदाविरतमेधितयानुरागहासावलोकनवसंगमजल्पलज्जाः ॥४४॥
प्रत्युद्गमासनवरार्हणपादशौचताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
केशप्रसारशयनस्नपनोपहार्यैर्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे पारिजातहरणनरकवधो नामैकोनषष्टितमोऽध्यायः ॥ ५९ ॥

Assuming as many semblances as the brides, and remaining undiminished (integral), the almighty Lord espoused with due ceremony (all) those damsels in different mansions at one and the same hour. (42) Remaining constantly (and simultaneously) present in their mansions, which were not only unsurpassed but were beyond (all) comparison (in point of abundance of luxuries), Śrī Kṛṣṇa, who wrought inconceivable things and was perfect in His own blissfulness, sported with those part manifestations of Goddess Ramā like an ordinary mortal, (scrupulously) performing (all) the duties of a householder. (43) Having thus secured for their husband the (very) Spouse of Ramā, whose ways (the path leading to whom) even Brahmā (the creator) and others are unable to make out, the aforesaid ladies waited upon Him with incessantly increasing joy, greeting Him with glances accompanied by loving smiles in their (ever) fresh meeting (with the Lord) marked by exchange of jokes and bashfulness. (44) Though attended by hundreds of servant-maids, they rendered (personal) service to the almighty Lord by going forth to meet Him (when He called at their door), offering Him (an exalted) seat and excellent articles of worship, laving His feet, presenting betel leaves seasoned with catechu, lime, areca-nut parings, cloves and cardamom seeds etc., relieving His fatigue (by kneading His feet etc.), fanning Him, daubing Him with sandal-paste and decking

* We have already seen in verse 55 of Discourse L that Indra himself sent a Pārijāta tree to Dwārakā even when the city was built. But it was planted elsewhere away from the mansion of Satyabhāmā, who wanted to have one just beside her.

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Him with garlands (in the hot weather), bathing Him and serving Him with dressing His hair, arranging His bed, refreshments etc. (45)

Thus ends the fifty-ninth discourse, entitled "The Lord snatches away (by force) a Pārijāta tree (from Indra's paradise) and makes short work of Naraka", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षष्टितमोऽध्यायः

Discourse LX

A Dialogue between Śrī Kṛṣṇa and Rukmiṇī

श्रीशुक उवाच

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम् । पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥ १ ॥
यस्त्वेतल्लीलया विश्वं सृजत्यत्यवतीश्वरः । स हि जातः स्वसेतूनां गोपीथाय यदुध्वजः ॥ २ ॥
तस्मिन्नन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना । विराजिते वितानेन दीपैर्मणिमयैरपि ॥ ३ ॥
मल्लिकादामभिः पुष्पैर्द्विरेफकुलनादितैः । जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलैः ॥ ४ ॥
पारिजातवनामोदवायुनोद्यानशालिना । धूपैरगुरुजै राजन् जालरन्ध्रविनिर्गतैः ॥ ५ ॥
पयःफेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे । उपतस्थे सुखासीनं जगतामीश्वरं पतिम् ॥ ६ ॥
वालव्यजनमादाय रत्नदण्डं सखीकरात् । तेन वीजयती देवी उपासांचक्र ईश्वरम् ॥ ७ ॥
सोपाच्युतं क्वणयती मणिनूपुराभ्यां रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता ।
वस्त्रान्तगूढकुचकुङ्कुमशोणहारभासा नितम्बधृतया च परार्ध्यकाञ्च्या ॥ ८ ॥
तां रूपिणीं श्रियमनन्यगतिं निरीक्ष्य या लीलया धृततनोरनुरूपरूपा ।
प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठवक्त्रोल्लसत्स्मितसुधां हरिराबभाषे ॥ ९ ॥

Śrī Śuka began again: On a certain night Rukmiṇī (the daughter of king Bhīṣmaka), accompanied by her female companions, was serving with a fan her (divine) Spouse (Lord Śrī Kṛṣṇa), the Father and Illuminator of the world, who was comfortably seated on her own bed. (1) The same birthless Lord who creates, sustains and destroys the universe by way of sport was born in the race of Yadu for maintaining the (moral) standards set up by Himself. (2) Rukmiṇī waited upon her Spouse, the suzerain Lord of (all) the worlds, (who was) comfortably seated on a superb cushion, white as the foam of milk, mounted on a couch, O king! within that (well-known) inner apartment (of Rukmiṇī's palace),—whose beauty was heightened by a canopy fringed with brilliant pearl-strings hanging from it, by gems serving as lights, by flowers and garlands of jasmines resonant with the humming of black bees, and by silvery rays of the moon that had penetrated into it through eye-holes of latticed windows—(nay,) which was fanned by breezes blowing through the garden (attached to it) and laden with the fragrance of Pārijāta trees (figuring in it), and scented with fumes rising from burning aloe-wood and escaping through the (aforementioned) eye-holes. (3—6) Taking from the hand of a female companion

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the *chowrie* provided with a handle of jewels, the glorious lady rendered service to the Lord, fanning Him with it. (7) Holding the handle of the fan in her hand adorned with rings and bangles and making music by her anklets made of gems beside the infallible Lord, she looked (most) charming with the splendour of her pearl necklace,—reddened by the saffron painted on her breasts covered by the end of her sari,—and with her girdle of unsurpassed value worn about her hips. (8) Delighted to see her, the beautiful Lakṣmī Herself, who was exclusively devoted to Him, and had assumed a form matching with Śrī Kṛṣṇa's—who had sportfully taken a (human) semblance,—(nay,) on whose countenance, embellished by locks, earrings and a neck adorned with a gold necklace, shone a nectarine smile, Śrī Kṛṣṇa (who captivates the heart of all) spoke smilingly (as follows). (9)

श्रीभगवानुवाच

राजपुत्रीप्सिता भूपैर्लोकपालविभूतिभिः । महानुभावैः श्रीमद्भी रूपौदार्यबलोर्जितैः ॥१०॥
तान् प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान् । दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान् ॥११॥
राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान् । बलवद्भिः कृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥१२॥
अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् । आस्थिताः पदवीं सुभ्रूः प्रायः सीदन्ति योषितः ॥१३॥
निर्ष्किचना वयं शश्वन्निर्ष्किचनजनप्रियाः । तस्मात् प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे ॥१४॥
ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः । तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥१५॥
वैदर्भ्येतदविज्ञाय त्वयादीर्घसमीक्षया । वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा ॥१६॥
अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम् । येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे ॥१७॥
चैद्यशाल्वजरासंधदन्तवक्त्रादयो नृपाः । मम द्विषन्ति वामोरु रुक्मी चापि तवाग्रजः ॥१८॥
तेषां वीर्यमदान्धानां दृप्तानां स्मयनुत्तये । आनीतासि मया भद्रे तेजोऽपहरतासताम् ॥१९॥
उदासीना वयं नूनं न स्त्र्यपत्यार्थकामुकाः । आत्मलब्ध्याऽऽस्महे पूर्णा गेहयोर्ज्योतिरक्रियाः ॥२०॥

The glorious Lord said: Princess ! you were sought after by kings, who vied in wealth with the lords of the spheres, wielded great influence, were endowed with splendour and distinguished for their comeliness, magnanimity and bodily strength. (10) Leaving them (all), the king of Chedi etc.,—who were all love-intoxicated and had called at your door as suitors and to whom you had been affianced by your brother and father,—how did you choose for your husband us, who were no match for you. (11) Afraid of kings, O beautiful one, ourselves have sought refuge in the ocean, have entered into enmity with the strong and have well-nigh relinquished the royal throne. (12) O lovely one ! generally those women suffer, who follow the track of men whose ways are not clear and who are treading the paths unrecognized by the world. (13) We are penniless and are ever loved by the poor. Therefore, O lady of slender waist, the well-to-do, as a matter of fact, do not generally resort to Me. (14) Marriage and friendship should be contracted between those two who are equal to each other in wealth, birth, sovereignty, exterior and future prospects, and never between a superior and an inferior. (15) O princess of Vidarbha ! ignoring these facts due to your short-sightedness, you (wrongly) selected (for a husband) us, who, though praised for nothing by beggars, are (really) devoid of merits. (16) Even now choose you an eminent Kṣatriya who is a match for you. Through him shall you find the desires of your heart fulfilled both here and hereafter. (17) Kings like Śiśupāla (the ruler of Chedi),

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Śālva, Jarāsandha and Dantavaktra, nay, your own elder brother Rukmī too bear enmity towards me, O handsome lady ! (18) It was in order to curb the pride of those haughty kings, who had grown blind under the intoxication of their might that you were brought by Me, the eclipser of the wicked, O auspicious one ! (19) Having no desire of women, progeny and wealth, we are really indifferent (to the world), remain steeped in a sense of fullness through Self-Realization, are unattached to home or the body and doing no work remain as a witness only like a light. (20)

श्रीशुक उवाच

एतावदुक्त्वा भगवानात्मानं वल्लभामिव । मन्यमानामविश्लेषात् तद्दर्पघ्न उपारमत् ॥२१॥

इति त्रिलोकेशपतेस्तदाऽऽत्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।
आश्रुत्य भीता हृदि जातवेपथुश्चिन्तां दुरन्तां रुदती जगाम ह ॥२२॥
पदा सुजातेन नखारुणश्रिया भुवं लिखन्त्यश्रुभिरञ्जनासितैः ।
आसिञ्चती कुङ्कुमरूषितौ स्तनौ तस्थावधोमुख्यतिदुःखरुद्धवाक् ॥२३॥
तस्याः सुदुःखभयशोकविनष्टबुद्धेर्हस्ताच्छ्लथद्वलयतो व्यजनं पपात ।
देहश्च विक्लवधियः सहसैव मुह्यन् रम्भेव वायुविहता प्रविकीर्य केशान् ॥२४॥
तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबन्धनम् । हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत ॥२५॥
पर्यङ्कादवरुह्याशु तामुत्थाप्य चतुर्भुजः । केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना ॥२६॥
प्रमृज्याश्रुकले नेत्रे स्तनौ चोपहतौ शुचा । आश्लिष्य बाहुना राजन्ननन्यविषयां सतीम् ॥२७॥
सान्त्वयामास सान्त्वज्ञः कृपया कृपणां प्रभुः । हास्यप्रौढिभ्रमच्चित्तामतदर्हां सतां गतिः ॥२८॥

Śrī Śuka resumed: Having spoken this much to Rukmiṇī, who looked upon herself by virtue of her constant presence by His side as His most beloved wife, the Lord, who sought to uproot her pride, became silent. (21) Hearing, then, these unwelcome words—such as had been never heard before—of her beloved Husband, the Lord of the three worlds, the glorious lady was struck with terror and, shuddering at heart and shedding tears, she was actually plunged into endless grief. (22) With her speech choked with excessive anguish she stood (there) scratching the ground with her tender feet gleaming red due to its (ruddy) nails, soaking both the breasts—painted with saffron—by her tears rendered black through collyrium and with her face cast down. (23) Severe agony, fear and grief had so obliterated her reason that the fan dropped from her hand which (shrivelling immediately) allowed the bracelets to slip off. The body too of that lady, who had lost control over her mind, swooning suddenly, fell down with dishevelled hair like a banana tree uprooted by the wind. (24) Seeing His beloved spouse, who had failed to grasp the deep subtlety of His humour, bound to Him with such a tie of affection, that merciful and glorious Lord Śrī Kṛṣṇa was moved with pity. (25) Quickly stepping down from the couch and lifting her up, the four-armed Lord gathered up her locks and wiped her face with His lotus hand. (26) Wiping her tearful eyes and breasts soiled with tears of grief and folding in His arms the virtuous lady, who was single-heartedly attached to Him, O king, the Lord, who is the resort of the righteous and knew how to console, comforted His distressed consort, who was confounded in mind by the severity of the joke and was undeserving of it. (27-28)

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श्रीभगवानुवाच

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् । त्वद्वचः श्रोतुकामेन क्ष्वेल्याऽऽचरितमङ्गने ॥२९॥
मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितुम् । कटाक्षेपारुणापाङ्गं सुन्दरभ्रुकुटीतटम् ॥३०॥
अयं हि परमो लाभो गृहेषु गृहमेधिनाम् । यन्नर्मैर्नीयते यामः प्रियया भीरु भामिनि ॥३१॥

The glorious Lord said: O daughter of the King of Vidarbha, no, do not be angry with Me. I know you are devoted to Me. I behaved jestingly with you, O beautiful lady, only with intent to hear your retort and to behold your countenance with the lips quivering due to resentment through love, with the corners of the eyes growing red while darting glances, and with the beautiful line of eyebrows knit together. (29-30) O lady marked with fear and frown ! to the householders engrossed in their household duties this indeed is the greatest gain that they pass a few hours in pastimes in the company of their beloved. (31)

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परिसान्त्विता । ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ ॥३२॥
बभाष ऋषभं पुंसां वीक्षन्ती भगवन्मुखम् । सव्रीडहासरुचिरस्निग्धापाङ्गेन भारत ॥३३॥

Śrī Śuka went on: Rukminī (the daughter of the King of Vidarbha), O king, on being thus amply comforted by the Lord, realized His utterance to be a joke and gave up the fear of being abandoned by her Darling. (32) Gazing on the Lord's face with affectionate glances graced by a bashful smile, she spoke (thus) to the greatest among men, O scion of Bharata ! (33)

रुक्मिण्युवाच

नन्वेवमेतदरविन्दविलोचनाह यद् वै भवान् भगवतोऽसदृशी विभूम्नः ।
क्व स्वे महिम्न्यभिरतो भगवांस्त्र्यधीशः क्वाहं गुणप्रकृतिरज्ञगृहीतपादा ॥३४॥
सत्यं भयादिव गुणेभ्य उरुक्रमान्तः शेते समुद्र उपलम्भनमात्र आत्मा ।
नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम् ॥३५॥
त्वत्पादपद्ममकरन्दजुषां मुनीनां वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम् ।
यस्मादलौकिकमिवेहितमीश्वरस्य भूमंस्तवेहितमथो अनु ये भवन्तम् ॥३६॥
निर्ष्किचनो ननु भवान् न यतोऽस्ति किंचिद् यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः।
न त्वा विदन्त्यसृतृपोऽन्तकमाढ्यतान्धाः प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम् ॥३७॥
त्वं वै समस्तपुरुषार्थमयः फलात्मा यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम् ।
तेषां विभो समुचितो भवतः समाजः पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न ॥३८॥
त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव आत्माऽऽत्मदश्च जगतामिति मे वृतोऽसि ।
हित्वा भवद्भ्रुव उदीरितकालवेगध्वस्ताशिषोऽब्जभवनाकपतीन् कुतोऽन्ये ॥३९॥
जाड्यं वचस्तव गदाग्रज यस्तु भूपान् विद्राव्य शार्ङ्गनिनदेन जहर्थ मां त्वम् ।
सिंहो यथा स्वबलिमीश पशून् स्वभागं तेभ्यो भयाद् यदुदधिं शरणं प्रपन्नः ॥४०॥
यद्वाञ्छया नृपशिखामणयोऽङ्गवैन्यजायन्तनाहुषगयादय ऐकपत्यम् ।
राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष सीदन्ति तेऽनु पदवीं त इहास्थिताः किम् ॥४१॥
कान्यं श्रयेत तव पादसरोजगन्धमाघ्राय सन्मुखरितं जनतापवर्गम् ।
लक्ष्म्यालयं त्वविगणय्य गुणालयस्य मर्त्या सदोरुभयमर्थविविक्तदृष्टिः ॥४२॥

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तं त्वानुरूपमभजं जगतामधीशमात्मानमत्र च परत्र च कामपूरम् ।
स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या यो वै भजन्तमुपयात्यनृतापवर्गः ॥४३॥
तस्याः स्युरच्युत नृपा भवतोपदिष्टाः स्त्रीणां गृहेषु खरगोश्वबिडालभृत्याः ।
यत्कर्णमूलमरिकर्शन नोपयायाद् युष्मत्कथा मृडविरिञ्चसभासु गीता ॥४४॥
त्वक्श्मश्रुरोमनखकेशपिनद्धमन्तर्मांसास्थिरक्तकृमिविट्कफपित्तवातम् ।
जीवच्छवं भजति कान्तमतिर्विमूढा या ते पदाब्जमकरन्दमजिघ्रती स्त्री ॥४५॥
अस्त्वम्बुजाक्ष मम ते चरणानुराग आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः ।
यर्ह्यस्य वृद्धय उपात्तरजोऽतिमात्रो मामीक्षसे तदु ह नः परमानुकम्पा ॥४६॥
नैवालीकमहं मन्ये वचस्ते मधुसूदन । अम्बाया इव हि प्रायः कन्यायाः स्याद्रतिः क्वचित् ॥४७॥
व्यूढायाश्चापि पुंश्चल्या मनोऽभ्येति नवं नवम् । बुधोऽसतीं न बिभृयात्तां बिभ्रदुभयच्युतः ॥४८॥

Rukmiṇī said: Of course, it is as You said, O lotus-eyed Lord, that I am surely unlike You, the glorious one, possessed of infinite qualities. What comparison is there between You, the glorious Lord of the three principal deities (Brahmā, Viṣṇu and Śiva) and established in Your own greatness, and myself, the primordial Nature comprised of the three Guṇas and one whose feet are clutched by the ignorant ! (34) True it is that You sleep in the ocean of the (devotee's) heart as if afraid of the three Guṇas, O Lord of wide strides, who are pure Consciousness, the Self. You are ever at loggerheads with the wicked senses and even Your servants kick aside such a dark and gloomy thing as kingship. (35) The ways (even) of sages fond of the honey of Your lotus feet are obscure and hence surely incomprehensible by beasts among men. For, when the doings of (even) those who follow You are as though supernatural, those of the Almighty Lord in you must be much more so. (36) Certainly You—to whom (even) Brahmā and others, who accept offerings (from others) bear offerings—are Akinchana (not in the sense that you own nothing but) because there is nothing other than you. Those blinded by wealth and (engaged in) gratifying their senses do not know You, who steal away the hours of their life. You are the most beloved of those Brahmā and others (who enjoy the respect of others), and *vice versa*. (37) Indeed You are the embodiment of every (recognized) object of human pursuit, a personification of absolute joy, seeking which the wise give up everything. Their contact with You is most deserved, but not so of the man and woman who are attached one to the other and therefore subject to pleasure and pain (38) You have been elected by me (as my husband), knowing that Your glory has been sung by sages who have renounced the rod, and that You are the Soul of the universe and are ready to bestow Your very self (on Your devotees), and rejecting (even) Brahmā (the lotus-born) and the rulers of heaven (Indra and others), whose fortune and blessings are dashed to the ground by the force of Time as propelled by a mere play of Your eyebrows, others (Śiśupāla and so on) being of no account. (39) Your plea that You resorted to the sea out of fear (of the kings) has no meaning, O elder Brother of Gada; for, by the mere twang of the Śārnga bow you put them to flight and carried away myself, Your share, O Lord, (even) as a lion drives away other animals and appropriates its prey. (40) The foremost of kings like Anga, Pṛthu (the son of Vena), Bharata (born of Jayantī, the spouse of Lord Ṛṣabhadeva), Yayāti (the son of Nahuṣa), Gaya and others retired to the forest renouncing their undisputed sovereignty in quest of You, O Lord of

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lotus eyes. Did they suffer because they sought your feet here ? (41) O Lord, the abode of virtues ! the fragrance of Your lotus feet grants freedom from transmigration to the people, is the resort of Lakṣmī and has been extolled by men of wisdom. What mortal woman with a clear insight into the real purpose of life, who has (once) smelt it, would (dare) ignore it and seek another who is ever subject to grave fears (of senility and death etc.) ? (42) I have sought as my befitting partner You, who are the suzerain lord of the universe, (nay,) my own Self and the granter of (all) desired boons both here as well as hereafter. May Your feet, which seek him who worships You and release him from the deceptive cycle of births and deaths, prove to be an asylum to me, who have been wandering through (repeated) births. (43) O infallible One, O Destroyer of foes, let the kings (Śiśupāla and others) suggested by You be the choice of that woman into whose ears has not entered a lay pertaining to You and sung in the courts of Śiva and Brahmā. Within their homes those kings behave towards the ladies like a donkey, an ox, a dog, a cat and a slave. (44) This human body, the interior of which contains (nothing but) flesh, bones, blood, worms, excreta, phlegm, bile and wind, is covered with skin, moustaches, nails and hair on the body and head, is a living corpse. That stupid woman alone serves such a body as a husband, who has never enjoyed the fragrance of honey in the lotus of Your feet. (45) I wish to burn with love for Your feet, O lotus-eyed One, who delight in Your own self and do not see anything extraordinary in me ! When for the advancement of this world You cast Your glance on me (as Prakṛti), assuming a superabundance of Rajas, that alone constitutes, as a matter of fact, (an act of) supreme grace on me. (46) (When You ask me to choose another partner even now,) O slayer of the demon Madhu, I do not regard Your words as without meaning; for sometimes, surely enough, there are girls who like Ambā* (the daughter of the celebrated king of Kāśis), cherish love for somebody else (than the one by whom they have been won). (47) The mind of a woman of easy virtue, though married, is always attracted towards a new person. A wise man should not (therefore) maintain such an unchaste woman; for by doing so he falls both here and hereafter. (48)

श्रीभगवानुवाच

साध्येतच्छ्रोतुकामैस्त्वं राजपुत्रि प्रलम्भिता । मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि ॥४९॥
यान् यान् कामयसे कामान् मय्यकामाय भामिनि । सन्ति ह्येकान्तभक्तायास्तव कल्याणि नित्यदा ॥५०॥
उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे । यद्वाक्यैश्चाल्यमानाया न धीर्मय्यपकर्षिता ॥५१॥
ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया । कामात्मानोऽपवर्गेशं मोहिता मम मायया ॥५२॥
मां प्राप्य मानिन्यपवर्गसम्पदं वाञ्छन्ति ये सम्पद एव तत्पतिम् ।
ते मन्दभाग्या निरयेऽपि ये नृणां मात्रात्मकत्वान्निरयः सुसंगमः ॥५३॥
दिष्ट्या गृहेश्वर्यसकृन्मयि त्वया कृतानुवृत्तिर्भवमोचनी खलैः ।
सुदुष्करासौ सुतरां दुराशिषो ह्यसुम्भराया निकृतिंजुषः स्त्रियाः ॥५४॥

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* We are told in the Mahābhārata how the three daughters of the then king of Kāśis were conquered in an open contest by Bhīṣma for the sake of his cousins, Chitrāngada and Vichitravīrya, and how Ambā, the eldest of them, who had set her heart upon Sālva, was, when she opened her mind before Bhiṣma, allowed by the latter to seek the company of Sālva.

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न त्वादृशीं प्रणयिनीं गृहिणीं गृहेषु पश्यामि मानिनि यया स्वविवाहकाले ।
प्राप्तान् नृपानवगणय्य रहोहरो मे प्रस्थापितो द्विज उपश्रुतसत्कथस्य ॥५५॥
भ्रातुर्विरूपकरणं युधि निर्जितस्य प्रोद्वाहपर्वणि च तद्वधमक्षगोष्ठ्याम् ।
दुःखं समुत्थमसहोऽस्मदयोगभीत्या नैवाब्रवीः किमपि तेन वयं जितास्ते ॥५६॥
दूतस्त्वयाऽऽत्मलभने सुविविक्तमन्त्रः प्रस्थापितो मयि चिरायति शून्यमेतत् ।
मत्वाजिहास इदमङ्गमनन्ययोग्यं तिष्ठेत तत्त्वयि वयं प्रतिनन्दयामः ॥५७॥

The glorious Lord replied: O virtuous lady! it was with intent to hear you speak in this strain, O princess, that you were subject to a joke by Me. In fact, the interpretation you have put on My words is wholly and literally true. (49) Whatever blessings you seek from Me are undoubtedly ever possessed by you, who are solely devoted to Me, O blessed one! And blessings sought from Me lead to freedom from desires, *i. e.*, Liberation. (50) O faultless one, I have come to know your love and fidelity to Me. For, though I tried to shake you by My words, your mind could not be estranged from Me. (51) They who propitiate Me, the Bestower of Liberation, for conjugal pleasures through austerities and vows have given their heart to sensuous enjoyments and are deluded by Māyā. (52) Having obtained (propitiated) Me, the Source and Bestower of Liberation as well as of worldly riches, O proud lady, they who seek after the latter only are unfortunate (as a matter of fact), inasmuch as these can be obtained even in the lowest species of life (which are compared with hell). To such men (however) whose mind is given to the pleasures of sense (even) hell appears to be a pleasant resort. (53) Well it is, O mistress of My household, that you have practised constant devotion to Me, which rids one of worldly bondage, and which is (so) very hard to practise for the wicked and more so for a deceitful woman reeking with unclean desires and given to sense-gratification only. (54) In the whole of My household I do not see a housewife affectionate like yourself, O proud lady, who, ignoring all the kings assembled on the occasion of your marriage, sent a Brahman carrying a confidential message to Me, of whom you had (only) heard good accounts (and whom you had never personally known). (55) You put up with the disfiguration of your brother vanquished in battle, nay, his death* (too at the hands of Balarāma) on the happy occasion of (Aniruddha's) wedding in a tournament of dice-playing, and the grief repeatedly caused by the memory of these (unpleasant) incidents. You (however) never spoke a word (about these things) for fear of separation from Us. By this conduct of yours you have (completely) won Me over. (56) A messenger was sent by you with a most judiciously-worded message in order to secure My hand. While I was tarrying, you looked upon this world (full of relatives and friends) as void and (even) sought to cast off this (charming) body of yours, which you did not consider as worthy of anyone else. Let that (unique) love of yours stand to your credit. (Unable to repay it) We (only) hail it with joy. (57)

श्रीशुक उवाच

एवं सौरतसंलापैर्भगवान्जगदीश्वरः । स्वरतो रमया रेमे नरलोकं विडम्बयन् ॥५८॥
तथान्यासामपि विभुर्गृहेषु गृहवानिव । आस्थितो गृहमेधीयान् धर्मान्लोकगुरुर्हरिः ॥५९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे कृष्णरुक्मिणीसंवादो नाम षष्टितमोऽध्यायः ॥६०॥

* Described later in verse 36 of Discourse LXI, though the incident presumably occurred earlier.

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Śrī Śuka continued: In this way the almighty Lord of the universe, though immersed in the Bliss of Self, sported with Lakṣmī (in the form of Rukmiṇī) by indulging in amorous talks (with her) imitating the ways of humanity. (58) So did the all-pervading Lord Śrī Kṛṣṇa, the Preceptor of the universe, sported (simultaneously) in the mansions of His other spouses too, discharging His household duties like a (common) householder. (59)

Thus ends the sixtieth discourse, entitled "A Dialogue between Śrī Kṛṣṇa and Rukmiṇī", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Samhitā.

अथैकषष्टितमोऽध्यायः

Discourse LXI

(A Description of the Lord's Progeny;)

Rukmī killed (by Balarāma) during Aniruddha's Wedding

श्रीशुक उवाच

एकैकशस्ताः कृष्णस्य पुत्रान् दश दशाबलाः । अजीजनन्ननवमान् पितुः सर्वात्मसम्पदा ॥ १ ॥
गृहादनपगं वीक्ष्य राजपुत्र्योऽच्युतं स्थितम् । प्रेष्ठं न्यमंसत स्वं स्वं न तत्तत्त्वविदः स्त्रियः ॥ २ ॥
चार्वब्जकोशवदनायतबाहुनेत्रसप्रेमहासरसवीक्षितवल्गुजल्पैः ।
सम्मोहिता भगवतो न मनो विजेतुं स्वैर्विभ्रमैः समशकन् वनिता विभूम्नः ॥ ३ ॥
स्मायावलोकलवदर्शितभावहारिभ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं करणैर्न शेकुः ॥ ४ ॥
इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।
भेजुर्मुदाविरतमेधितयानुरागहासावलोकनवसङ्गमलालसाद्यम् ॥ ५ ॥
प्रत्युद्गमासनवरार्हणपादशौचताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
केशप्रसारशयनस्नपनोपहार्यैर्दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ ६ ॥

Śrī Śuka began again: The aforesaid wives of Śrī Kṛṣṇa bore Him ten sons each, who were in no way inferior to their Father in respect of all their mental and physical qualities. (1) Perceiving Śrī Kṛṣṇa (the immortal Lord) not stirring out of their palaces but (always) present there, the princesses regarded themselves each as His most beloved spouse. (As a matter of fact) those ladies were unaware of His real character. (2) The loving ladies were exceedingly charmed by the lovely countenance, resembling a lotus flower, long arms, big eyes, glances full of love and merriment and winning talks of the Lord; (but) with (all) their charms they were unable to win the heart of the Perfect One. (3) (All) His sixteen thousand (and odd) wives could not shake His mind by their shafts of Cupid and other charms skilled in conveying the message of love despatched by their arched eyebrows fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (4) Having gained for their husband (such a one as) the Consort of Ramā, whose ways even (great) gods like Brahmā are unable to know, the aforesaid ladies indulged with

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ever growing delight in loving smiles, affectionate glances and a longing for union which ever appeared as new, and so on. (5) Though attended by hundreds of servant-maids, they rendered (personal) service to the all-pervading Lord by going forth to meet Him (on His arrival), offering Him a seat and excellent articles of worship, washing His feet, presenting betel-leaves seasoned with lime, catechu, areca-nutparings, cardamoms, cloves etc., relieving Him of His fatigue (by kneading His feet etc.), fanning Him, daubing Him with sandal-paste and adorning Him with garlands, dressing His locks, arranging His bed, bathing Him and serving Him with dishes (of various kinds). (6)

तासां यो दशपुत्राणां कृष्णस्त्रीणां पुरोदिताः । अष्टौ महिष्यस्तत्पुत्रान् प्रद्युम्नादीन् गृणामि ते ॥ ७ ॥
चारुदेष्णः सुदेष्णश्च चारुदेहश्च वीर्यवान् । सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः ॥ ८ ॥
चारुचन्द्रो विचारुश्च चारुश्च दशमो हरेः । प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमाः पितुः ॥ ९ ॥
भानुः सुभानुः स्वर्भानुः प्रभानुर्भानुमांस्तथा । चन्द्रभानुर्बृहद्भानुरतिभानुस्तथाष्टमः ॥ १० ॥
श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश । साम्बः सुमित्रः पुरुजिच्छतजिच्च सहस्रजित् ॥ ११ ॥
विजयश्चित्रकेतुश्च वसुमान् द्रविडः क्रतुः । जाम्बवत्याः सुता ह्येते साम्बाद्याः पितृसम्मताः ॥ १२ ॥
वीरश्चन्द्रोऽश्वसेनश्च चित्रगुर्वेगवान् वृषः । आमः शङ्कुर्वसुः श्रीमान् कुन्तिर्नाग्नजितेः सुताः ॥ १३ ॥
श्रुतः कविर्वृषो वीरः सुबाहुर्भद्र एकलः । शान्तिर्दर्शः पूर्णमासः कालिन्द्याः सोमकोऽवरः ॥ १४ ॥
प्रघोषो गात्रवान् सिंहो बलः प्रबल ऊर्ध्वगः । माद्र्याः पुत्रा महाशक्तिः सह ओजोऽपराजितः ॥ १५ ॥
वृको हर्षोऽनिलो गृध्रो वर्धनोऽन्नाद एव च । महाशः पावनो वह्निर्मित्रविन्दात्मजाः क्षुधिः ॥ १६ ॥
संग्रामजिद् बृहत्सेनः शूरः प्रहरणोऽरिजित् । जयः सुभद्रो भद्राया वाम आयुश्च सत्यकः ॥ १७ ॥
दीप्तिमांस्ताम्रतप्ताद्या रोहिण्यास्तनया हरेः । प्रद्युम्नाच्चानिरुद्धोऽभूद् रुक्मवत्यां महाबलः ॥ १८ ॥
पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे । एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप ।
मातरः कृष्णजातानां सहस्राणि च षोडश ॥ १९ ॥

Of the (sixteen thousand and odd) wives of Śrī Kṛṣṇa, who had ten sons each, I (now proceed to) mention to you the sons, Pradyumna and so on, of the eight principal spouses (alone) that have been previously referred to (by me). (7) With Pradyumna as the eldest, Chārudeṣṇa, Sudeṣṇa, the valorous Chārudeha, Suchāru and Chārugupta and, next to him, Bhadrachāru as well as Chāruchandra, Vichāru and Chāru as the tenth were born of Rukmiṇī. They were in no way inferior to their father. (8-9) Bhānu, Subhānu, Swarbhānu, Prabhānu and Bhānumān, Chandrabhānu, Bṛhadbhānu and Atibhānu, the eighth, as well as Śrībhānu and Pratibhānu were the ten sons of Satyabhāmā. Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit, Vijaya and Chitraketu, Vasumān, Draviḍa and Kratu—these were the sons of Jāmbavatī. Sāmba was the eldest of them and they were all loved by the Father. (10—12) Vīra, Chandra and Aśwasena, Chitragu, Vegavān, Vṛṣa, Āma, Śanku, Vasu and the glorious Kunti were the sons of Nāgnajitī. (13) Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, who fought the enemy single-handed, Śānti, Darśa, Pūrṇamāsa and Somaka, the youngest, were born of Kālindī. (14) Praghoṣa, Gātravān, Siṃha, Bala, Prabala, Urdhvaga, Mahāśakti, Saha, Oja and Aparājita were the sons of Lakṣmaṇā (the daughter of the ruler of Madra). (15) Mitravindā's sons were Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Annāda, Mahāśa, Pāvana, Vahni and Kṣudhi. (16) Sangrāmajit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya, Subhadra, Vāma, Āyu and Satyaka were born of Bhadrā (Śaibyā). (17). Dīptimān, Tāmra, Tapta and others were the sons of Śrī Kṛṣṇa through Rohiṇī

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(the first of the other sixteen thousand wives). And from the loins of Pradyumna appeared the mighty Aniruddha through Rukmavatī, the daughter of Rukmī (Rukmiṇī's brother), born while he was living in the city known by the name of Bhojakaṭa, O king (Parīkṣit)! The mothers of Śrī Kṛṣṇa's progeny numbered sixteen thousand and odd. (Hence) the sons and grandsons of (even) these (other) sons of Śrī Kṛṣṇa reached the figure of tens of million, O protector of men! (18-19)

राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि । कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते ।
एतदाख्याहि मे विद्वन् द्विषोर्वैवाहिकं मिथः ॥२०॥
अनागतमतीतं च वर्तमानमतीन्द्रियम् । विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः ॥२१॥

The king (Parīkṣit) submitted: How did Rukmī, who had been worsted in battle by Śrī Kṛṣṇa and had (ever since) been awaiting an opportunity to kill Him, give away his daughter to his enemy's son? (Pray,) tell me this, O learned soul,—the circumstances which brought about a mutual alliance through marriage between these two enemies. (20) Yogīs clearly see the past, present and future, (nay, even) that which lies beyond the perception of the senses, that which is remote and that which is intercepted (by something else). (21)

श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया । राज्ञः समेतान् निर्जित्य जहारैकरथो युधि ॥२२॥
यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः । व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम् ॥२३॥
रुक्मिण्यास्तनयां राजन् कृतवर्मसुतो बली । उपयेमे विशालाक्षीं कन्यां चारुमतीं किल ॥२४॥

Śrī Śuka replied: Pradyumna (who was Love incarnate himself) was elected by Rukmavatī in a choice marriage. Having completely vanquished in battle—with none other to help him beyond the chariot he drove in—the kings assembled (there), he carried her away. (22) Though constantly thinking of his hostility towards Śrī Kṛṣṇa, by whom he had been treated with contumely, yet seeking to oblige his sister (Rukmiṇī, who had been instrumental in saving his life), Rukmī gave away his daughter to his sister's son. (23) Kṛtavarmā's son, Balī, O King, married Rukmiṇī's daughter, Chārumatī, a girl with large eyes; so it is said. (24)

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यददाद्धरेः । रोचनां बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया ।
जानन्नधर्मं तद् यौनं स्नेहपाशानुबन्धनः ॥२५॥
तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ । पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः ॥२६॥
तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः । दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जय ॥२७॥
अनक्षज्ञो ह्ययं राजन्नपि तद्व्यसनं महत् । इत्युक्तो बलमाहूय तेनाक्षै रुक्म्यदीव्यत ॥२८॥
शतं सहस्रमयुतं रामस्तत्रादधे पणम् । तं तु रुक्म्यजयत् तत्र कालिङ्गः प्राहसद् बलम् ।
दन्तान् संदर्शयन्नुच्चैर्नामृष्यत् तद्बलायुधः ॥२९॥
ततो लक्षं रुक्म्यगृह्णाद् ग्लहं तत्राजयद् बलः । जितवानहमित्याह रुक्मी कैतवमाश्रितः ॥३०॥
मन्युना क्षुभितः श्रीमान् समुद्र इव पर्वणि । जात्यारुणाक्षोऽतिरुषा न्यर्बुदं ग्लहमाददे ॥३१॥
तं चापि जितवान् रामो धर्मेणच्छलमाश्रितः । रुक्मी जितं मयात्रेमे वदन्तु प्राश्निका इति ॥३२॥

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तदाब्रवीन्नभोवाणी बलेनैव जितो ग्लहः । धर्मतो वचनेनैव रुक्मी वदति वै मृषा ॥३३॥
तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः । संकर्षणं परिहसन् बभाषे कालचोदितः ॥३४॥
नैवाक्षकोविदा यूयं गोपाला वनगोचराः । अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः ॥३५॥
रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः । क्रुद्धः परिघमुद्यम्य जघ्ने तं नृम्णसंसदि ॥३६॥
कलिङ्गराजं तरसा गृहीत्वा दशमे पदे । दन्तानपातयत् क्रुद्धो योऽहसद् विवृतैर्द्विजैः ॥३७॥
अन्ये निर्भिन्नबाहूरुशिरसो रुधिरोक्षिताः । राजानो दुद्रुवुर्भीता बलेन परिघार्दिताः ॥३८॥
निहते रुक्मिणि श्याले नाब्रवीत् साध्वसाधु वा । रुक्मिणीबलयो राजन् स्नेहभङ्गभयाद्धरिः ॥३९॥
ततोऽनिरुद्धं सह सूर्यया वरं रथं समारोप्य ययुः कुशस्थलीम् ।
रामादयो भोजकटाद् दशार्हाः सिद्धाखिलार्था मधुसूदनाश्रयाः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे अनिरुद्धविवाहे रुक्मिवधो नामैकषष्टितमोऽध्यायः ॥६१॥

Though nursing deep-rooted animosity towards Śrī Kṛṣṇa and knowing such union as contrary to (the principles of) piety, Rukmī (further) gave away his grand daughter, Rochanā, to his daughter's son, Aniruddha, with intent to gratify his (own) sister (Rukmiṇī), bound as he was by ties of affection (with her). (25) For that festive occasion, O king, Rukmiṇī, Balarāma and Śrī Kṛṣṇa, Sāmba, Pradyumna and others drove to the city of Bhojakaṭa. (26) The aforesaid wedding being over, some haughty kings with the ruler of Kalinga (the modern Utkala) at their head strongly said to Rukmī, "Thoroughly vanquish Balarāma in a game of dice. (27) Ignorant though he is of dice-playing, as a matter of fact, O king, great is his addiction to it." Thus advised, Rukmī invited Bala and played at dice with him. (28) In that game Balarāma made a wager (successively) of one hundred, one thousand and ten thousand gold coins; Rukmī, however, won them all. Showing his teeth on that occasion, the ruler of Kalinga very loudly laughed at Balarāma (the wielder of a plough), who (however) resented it. (29) Then Rukmī made a bet of one lakh and Balarāma won this time. Resorting to cunningness, Rukmī (however) said, "I have won." (30) Like the sea on a full moon, Balarāma (the glorious one) was (now) agitated with anger. His eyes, which were naturally red, began to glow with rage and he made a wager of a hundred million gold coins. (31) According to the laws of gambling Balarāma won that too. Taking recourse to deceit Rukmī (however) said, "I have won. Let these umpires arbitrate on this point." (32) A voicc from the heavens thereupon declared that the bet was, rightfully won by Balarāma alone; Rukmī is surely telling a lie when he says with his tongue alone (and not from his heart) that he has won. (33) Ignoring that voice, Rukmī, who was instigated by wicked kings and prompted by his own death, spoke mockingly to Balarāma (as follows):—(34) "Being keepers of cows roaming in woods, you do not know the game of dice. Kings (alone) play at dice and sport with arrows, not men like you." (35) Insulted thus by Rukmī and ridiculed by kings, Balarāma flew into a rage and, lifting up an iron bar, killed him (even) in that festive assembly. (36) Quickly seizing the ruler of Kalinga, who had laughed at him with open teeth (and had now taken to his heels), (even) at the tenth step, Balarāma smashed those teeth. (37) With their arms, thighs and heads broken, and bathed in blood, when struck with the iron bar by Balarāma, other kings fled in terror. (38) For fear of estranging the goodwill of either Rukmiṇī or Balarāma, the Lord did not make any favourable or adverse comment on His brother-in-law, Rukmī, having been killed. (39) Having comfortably seated Aniruddha along with his newly-wedded

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wife in an excellent chariot, Balarāma and the other Daśārhas, who looked upon Śrī Kṛṣṇa (the Slayer of Madhu) as their asylum, and who had all their objects accomplished; drove from Bhojakaṭa to Dwārakā. (40)

Thus ends the sixty-first discourse, entitled "Rukmi killed (by Balarāma) during the wedding of Aniruddha", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ द्विषष्टितमोऽध्यायः

Discourse LXII

Aniruddha made captive

राजोवाच

बाणस्य तनयामूषामुपयेमे यदूत्तमः । तत्र युद्धमभूद् घोरं हरिशंकरयोर्महत् ।
एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि ॥ १ ॥

The king (Parikṣit) submitted : Aniruddha, a (veritable) jewel among the Yadus, married Bāṇa's daughter, Ūṣā, and in that connection (I am told) a great and terrible combat ensued between Śrī Kṛṣṇa and Lord Śankara. May you be pleased to tell me all this in detail, O great Yogī ! (1)

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः । येन वामनरूपाय हरयेऽदायि मेदिनी ॥ २ ॥
तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा । मान्यो वदान्यो धीमांश्च सत्यसंधो दृढव्रतः ॥ ३ ॥
शोणिताख्ये पुरे रम्ये स राज्यमकरोत् पुरा । तस्य शम्भोः प्रसादेन किंकरा इव तेऽमराः ।
सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम् ॥ ४ ॥
भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः । वरेणच्छन्दयामास स तं वव्रे पुराधिपम् ॥ ५ ॥

Śrī Śuka replied : Bāṇa was the eldest of the hundred sons of the high-souled Bali, by whom the (entire) globe was given away to the Lord who appeared (before him) in the form of the divine Dwarf. (2) Sprung from his loins, Bāṇa even took delight in devotion to Lord Śiva. He was worthy of honour, liberal-minded, intelligent, true to his word and of firm resolve. (3) He in those days ruled over the beautiful city known by the name of Śoṇitapura. By the grace of Lord Śiva the gods, though adorable (themselves), behaved towards him as servants. Endowed (as he was) with a thousand arms, he propitiated Lord Śiva (the Delighter of all) by playing upon (various) musical instruments during the latter's Tāṇḍava dance. (4) The almighty Śankara, the Ruler of all created beings, who affords shelter to all and is (so) fond of His devotees, bade him ask (of Him) a boon of his choice. Bāṇāsura sought His (constant) presence as a guardian of his city. (5)

स एकदाऽऽह गिरिशं पार्श्वस्थं वीर्यदुर्मदः । किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम् ॥ ६ ॥
नमस्ये त्वां महादेव लोकानां गुरुमीश्वरम् । पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम् ॥ ७ ॥
दोस्सहस्रं त्वया दत्तं परं भाराय मेऽभवत् । त्रिलोक्यां प्रतियोद्धारं न लभे त्वदृते समम् ॥ ८ ॥

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कण्डूत्या निभृतैर्दोर्भिर्युयुत्सुर्दिग्गजानहम् । आद्यायां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रुवुः ॥ ९ ॥
तच्छ्रुत्वा भगवान् क्रुद्धः केतुस्ते भज्यते यदा । त्वद्दर्पघ्नं भवेन्मूढ संयुगं मत्समेन ते ॥१०॥
इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्नृप । प्रतीक्षन् गिरिशादेशं स्ववीर्यनशनं कुधीः ॥११॥

Touching His lotus feet with his crown shining like the sun, Bāṇa, intoxicated as he was with the pride of his prowess, spoke one day to the Lord of Kailāsa, who was standing beside him, (as follows:—) (6) I bow to You, the Preceptor and Ruler of all the worlds, the celestial tree which grants the desires of men whose longings have not been sated, O supreme Deity ! (7) The thousand arms given by You (by way of a boon) have only proved a burden to me (so far); (for) in (all) the three worlds I do not find a well-matched rival other than You. (8) Eager to fight, I proceeded, O most ancient Person, against the elephants guarding the quarters, pounding the mountains (even as I marched) with my arms full of itching (for a combat); but they too took speedily to their heels in terror." (9) The Lord flew into a rage to hear that and said, "When your ensign is broken, your encounter will take place with one equal to Me; that will crush your pride, O foolish one !" (10) Thus spoken to, the fool with a perverted mind withdrew to his palace, full of joy, O king, awaiting the fulfilment of the augury of Lord Śiva (the Lord of Kailāsa), even though it was expected to deal a crushing blow to his power. (11)

तस्योषा नाम दुहिता स्वप्ने प्रद्युम्निना रतिम् । कन्यालभत कान्तेन प्रागदृष्टश्रुतेन सा ॥१२॥
सा तत्र तमपश्यन्ती क्वासि कान्तेति वादिनी । सखीनां मध्य उत्तस्थौ विह्वला व्रीडिता भृशम् ॥१३॥
बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता । सख्यपृच्छत् सखीमूषां कौतूहलसमन्विता ॥१४॥
कं त्वं मृगयसे सुभ्रूः कीदृशस्ते मनोरथः । हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये ॥१५॥

Even as a virgin, his daughter, Ūṣā by name, enjoyed in a dream sexual delight with the lovely son of Pradyumna (*viz*, Aniruddha), who had (however) neither been seen nor heard of (by her) before. (12) Not finding him there (on opening her eyes), she got up in a state of excitement saying, "Where are you, my darling ?" in the midst of her girl companions, and felt greatly abashed. (13) Kumbhāṇḍa was the minister of Bāṇa and Chitralekhā, his daughter. Full of curiosity she, a (constant) companion of Ūṣā, questioned her friend (thus):—(14) O princess of charming eyebrows ! whom are you looking for and what is the nature of your longing ? I do not find till today any one who has espoused you. (15)

ऊषोवाच

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः । पीतवासा बृहद्बाहुर्योषितां हृदयंगमः ॥१६॥
तमहं मृगये कान्तं पाययित्वाऽऽधरं मधु । क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे ॥१७॥

Ūṣā replied : In my dream was seen a certain youngman of dark-brown hue, with long arms and lotus-like eyes, clad in yellow and captivating the heart of women. (16) I am in quest of that darling, who having allowed me to drink the honey of his lips, has gone to some unknown destination, plunging me, though thirsting (yet), into an ocean of misery. (17)

चित्रलेखोवाच

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते । तमानेष्ये नरं यस्ते मनोहर्ता तमादिश ॥१८॥
इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान् । दैत्यविद्याधरान् यक्षान् मनुजांश्च यथालिखत ॥१९॥

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मनुजेषु च सा वृष्णीन् शूरमानकदुन्दुभिम् । व्यलिखद् रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता ॥२०॥
अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी ह्रिया । सोऽसावसाविति प्राह स्मयमाना महीपते ॥२१॥

Chitralekhā said: I shall bring the youth who has stolen your heart, if he is traced (by you) in the three worlds (the elite of which are going to be depicted by me), and dispel your agony (thereby). Point him out." (18) Having said so, she drew faithful sketches of gods, Gandharvas (heavenly musicians), Siddhas (a class of superhuman beings endowed with mystic powers), Chāraṇas (celestial bards), Nāgas (a class of superhuman beings—half men and half serpents), Daityas (demons), Vidyādharas (artistes of gods), Yakṣas (a class of demigods) and human beings. (19) Among men she portrayed the Vṛṣṇis, *viz*, Śūra, Vasudeva, Balarāma and Śrī Kṛṣṇa. Perceiving Pradyumna, Ūṣā blushed. (20) Beholding Aniruddha portrayed with particular care, Ūṣā cast down her face through shyness, O king, and smilingly exclaimed: "It is he, it is he!" (21)

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी । ययौ विहायसा राजन् द्वारकां कृष्णपालिताम् ॥२२॥
तत्र सुप्तं सुपर्यङ्के प्राद्युम्निं योगमास्थिता । गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ॥२३॥
सा च तं सुन्दरवरं विलोक्य मुदिताननाः । दुष्प्रेक्ष्ये स्वगृहे पुम्भी रेमे प्राद्युम्निना समम् ॥२४॥
पराध्यवासस्स्रग्गन्धधूपदीपासनादिभिः । पानभोजनभक्ष्यैश्च वाक्यैः शुश्रूषयार्चितः ॥२५॥
गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया । नाहर्गणान् स बुबुधे ऊषयापहृतेन्द्रियः ॥२६॥

Concluding him to be Śrī Kṛṣṇa's grandson, Chitralekhā, who possessed yogic powers, journeyed, O king, through the air to Dwārakā protected by Śrī Kṛṣṇa (Himself). (22) Resorting to her yogic powers, she bore away Aniruddha (son of Pradyumna), (who had been) lying asleep there on a beautiful bed, to Śoṇitapura and showed her friend the object of her love. (23) With her face lit up with joy to behold the loveliest of the lovely, she enjoyed life with him in her palace, which could not be easily peeped into by males. (24) Honoured with exquisite raiment, garlands, sandal-paste, incense, lights, seats etc., drinks, food and other edibles, as well as with (loving) words and (bodily) service, and remaining concealed in the maidens' apartments, with his mind captivated by the said Ūṣā,—whose love (for him) was constantly increasing by leaps and bounds,—Aniruddha had no idea of the number of days (that slipped away). (25-26)

तां तथा यदुवीरेण भुज्यमानां हतव्रताम् । हेतुभिर्लक्षयांचक्रुराप्रीतां दुरवच्छदैः ॥२७॥
भटा आवेदयांचक्रू राजंस्ते दुहितुर्वयम् । विचेष्टितं लक्षयामः कन्यायाः कुलदूषणम् ॥२८॥
अनपायिभिरस्माभिर्गुप्तायाश्च गृहे प्रभो । कन्याया दूषणं पुम्भिर्दुष्प्रेक्षाया न विद्महे ॥२९॥

While she was being thus (secretly) enjoyed by Aniruddha (the hero of Yadu's race) and felt overjoyed, the eunuchs (in charge of the gynaeceum) noticed her, through marks that could hardly be concealed, as having been deprived of her virginhood. They reported (to Bāṇa as follows):—"O king, we notice the conduct of your virgin daughter to be such as is apt to cast a stain on your family. (27-28) We are unable to make out how came about the defloration of your daughter, who is constantly guarded by us in her house and could not (as such) be easily perceived by men." (29)

ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः । त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यदूद्वहम् ॥३०॥
कामात्मजं तं भुवनैकसुन्दरं श्यामं पिशङ्गाम्बरमम्बुजेक्षणम् ।
बृहद्भुजं कुण्डलकुन्तलत्विषा स्मितावलोकेन च मण्डिताननम् ॥३१॥

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दीव्यन्तमक्षैः प्रिययाभिकृष्णया तदङ्गसङ्गस्तनकुङ्कुमस्रजम् ।
बाह्वोर्दधानं मधुमल्लिकाश्रितां तस्याग्र आसीनमवेक्ष्य विस्मितः ॥३२॥
स तं प्रविष्टं वृतमाततायिभिर्भटैरनीकैरवलोक्य माधवः ।
उद्यम्य मौर्वं परिघं व्यवस्थितो यथान्तको दण्डधरो जिघांसया ॥३३॥
जिघृक्षया तान् परितः प्रसर्पतः शुनो यथा सूकरयूथपोऽहनत् ।
ते हन्यमाना भवनाद् विनिर्गता निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः ॥३४॥
तं नागपाशैर्बलिनन्दनो बली घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह ।
ऊषा भृशं शोकविषादविह्वला बद्धं निशम्याश्रुकलाक्ष्यरौदीत् ॥३५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धेऽनिरुद्धबन्धो नाम द्विषष्टितमोऽध्यायः ॥ ६२ ॥

Sore distressed to hear (the news) of his daughter's pollution, Bāṇa hastened thence to the maidens' apartments and noticed there Aniruddha (a jewel among the Yadus). (30) Bāṇāsura was taken a back to behold Aniruddha, sprung from the loins of Pradyumna (who was no other than Love incarnate), (and therefore) exceptionally charming in all the (three) worlds,—dark-brown of hue, clad in yellow, having lotus-like eyes and long arms, a face lit up with the lustre of his ear-rings and (curly) locks as well as with his smiling glances, playing at dice with his darling,—who was decked with festal ornaments all over her body—and seated in front of her, and wearing between his arms a wreath of jasmine flowers peculiar to the vernal season, tinged with the saffron painted on her breasts, during his bodily contact with her. (31-32) Perceiving Bāṇāsura to have entered the room, surrounded by a detachment of armed soldiers, Aniruddha (a scion of Madhu) stood firmly taking up (in his hand) a steel bludgeon with intent to make short work of them (all) like Yama (the god of death) wielding his rod (of punishment). (33) Like the leader of a pack of boars killing (an army of) dogs, he made short work of the warriors even as they rushed on all sides with intent to seize him. Being struck by him, they issued out of the mansion and ran helter-skelter with their heads, thighs and arms smashed. (34) The powerful Bāṇāsura (the son of Bali) got enraged and bound Aniruddha with the cords of serpents, while he was (busy) exterminating his army: so the tradition goes. Overwhelmed with grief and despondency to hear of his bondage, Ūṣā loudly wailed with tear-drops in her eyes. (35)

Thus ends the sixty-second discourse, entitled "Aniruddha taken captive", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ त्रिषष्टितमोऽध्यायः

Discourse LXIII

Aniruddha brought back (to Dwārakā)

श्रीशुक उवाच ।

अपश्यतां चानिरुद्धं तद्बन्धूनां च भारत । चत्वारो वार्षिका मासा व्यतीयुरनुशोचताम् ॥ १ ॥
नारदात्तदुपाकर्ण्य वार्तां बद्धस्य कर्म च । प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः ॥ २ ॥
प्रद्युम्नो युयुधानश्च गदः साम्बोऽथ सारणः । नन्दोपनन्दभद्राद्या रामकृष्णानुवर्तिनः ॥ ३ ॥

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अक्षौहिणीभिर्द्वादशभिः समेताः सर्वतोदिशम् । रुरुधुर्बाणनगरं समन्तात् सात्वतर्षभाः ॥ ४ ॥
भज्यमानपुरोद्यानप्राकाराट्टालगोपुरम् । प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ ॥ ५ ॥
बाणार्थे भगवान् रुद्रः ससुतैः प्रमथैर्वृतः । आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः ॥ ६ ॥
आसीत् सुतुमुलं युद्धमद्भुतं रोमहर्षणम् । कृष्णशंकरयो राजन् प्रद्युम्नगुहयोरपि ॥ ७ ॥
कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः । साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः ॥ ८ ॥
ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः । गन्धर्वाप्सरसो यक्षा विमानैर्द्रष्टुमागमन् ॥ ९ ॥
शंकरानुचराञ्छौरिर्भूतप्रमथगुह्यकान् । डाकिनीर्यातुधानांश्च वेतालान् सविनायकान् ॥ १० ॥
प्रेतमातृपिशाचांश्च कूष्माण्डान् ब्रह्मराक्षसान् । द्रावयामास तीक्ष्णाग्रैः शरैः शार्ङ्गधनुश्च्युतैः ॥ ११ ॥
पृथग्विधानि प्रायुङ्क्त पिनाक्यस्त्राणि शार्ङ्गिणे । प्रत्यस्त्रैः शमयामास शार्ङ्गपाणिरविस्मितः ॥ १२ ॥
ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम् । आग्नेयस्य च पार्जन्यं नैजं पाशुपतस्य च ॥ १३ ॥
मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम् । बाणस्य पृतनां शौरिर्जघानासिगदेषुभिः ॥ १४ ॥
स्कन्दः प्रद्युम्नबाणौघैरर्द्यमानः समन्ततः । असृग् विमुञ्चन् गात्रेभ्यः शिखिनापाक्रमद् रणात् ॥ १५ ॥
कुम्भाण्डः कूपकर्णश्च पेततुर्मुसलार्दितौ । दुद्रुवुस्तदनीकानि हतनाथानि सर्वतः ॥ १६ ॥

Śrī Śuka began again: On this side the four rainy months slipped by the relations (Śrī Kṛṣṇa and others) of Aniruddha, who (sorely) missed him and had been sorrowing for him (all the time), O scion of Bharata ! (1) Hearing from Nārada the (whole) story as to how he had been taken prisoner as well as of his doings (*viz*, how he had disposed of a whole contingent of Bāṇāsura's army), the Vṛṣṇis, who looked upon Śrī Kṛṣṇa as a deity, proceeded to Śoṇitapura. (2) Accompanied by (an army consisting of) twelve Akṣauhiṇīs and united under the command of Balarāma and Śrī Kṛṣṇa, Pradyumna, Sātyaki, Gada, Sāmba and Sāraṇa, as well as the (other) jewels among the Yadus—Nanda, Upananda, Bhadra and others—closely besieged the capital of Bāṇa from every side. (3-4) Beholding the city with its urban gardens, fortifications, towers and gates being shattered, Bāṇa, full of rage, sallied forth to meet them with an equally strong army. (5) Surrounded by (His followers known by the name of) Pramathas, including His son (Lord Kārtikeya), and riding on His bull, Nandī, Lord Rudra (too) fought with Balarāma and Śrī Kṛṣṇa for the sake (on the side) of Bāṇa. (6) A most tumultuous and astounding encounter took place between Śrī Kṛṣṇa and Lord Śankara—an encounter which made one's hair stand on end; and another between Pradyumna and Kārtikeya. (7) Another combat (similarly) raged between Balarāma (on the one hand) and Kumbhāṇḍa and Kūpakarṇa (on the other). A (similar) duel took place between Sāmba and Bāṇa's son, and another between Bāṇa and Sātyaki. (8) Rulers of gods headed by Brahmā, ascetics, Siddhas and Chāraṇas, Gandharvas, Apsarās and Yakṣas came forth in their aerial cars to witness the conflict. (9) Śrī Kṛṣṇa (a scion of Śūra) put to flight, with His sharp-pointed arrows discharged from the Śārnga bow, the followers of Lord Śiva, *viz*, the Bhūtas, Pramathas, Guhyakas (Yakṣas), Dākinīs and Yātudhānas, Vetālas and Vināyakas, Pretas, Mātṛkās and Piśāchas, Kūṣmāṇḍas and Brahma-rākṣasas. (10-11) Lord Śiva (the Wielder of the Pināka bow) discharged various kinds of missiles at Śrī Kṛṣṇa (the Wielder of the Śārnga bow); the latter (however) unconcernedly neutralized them all with counter-missiles. (12) Against Brahmāstra He employed Brahmāstra; against Vāyavyāstra He employed the Pārvatāstra; against the fiery missile He employed the Pārjanyāstra and against the Pāśupatāstra

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He employed His own (Nārāyaṇāstra). (13) Then, stupefying with Jṛmbhaṇāstra Lord Śankara, who (forthwith) began to yawn, Śrī Kṛṣṇa (a scion of Śūra) began to strike down the army of Bāṇāsura with His sword, mace and arrows. (14) Being beaten on all sides by the volleys of arrows discharged by Pradyumna, and emitting blood from every limb, Skanda escaped from the battle-field on the back of His peacock. (15) Struck by (Balarāma's) pestle, Kumbhāṇḍa and Kūpakarṇa also fell down. With their generals killed, Bāṇāsura's troops fled in all directions. (16)

विशीर्यमाणं स्वबलं दृष्ट्वा बाणोऽत्यमर्षणः । कृष्णमभ्यद्रवत् संख्ये रथी हित्वैव सात्यकिम् ॥१७॥
धनूंष्याकृष्य युगपद् बाणः पञ्चशतानि वै । एकैकस्मिञ्छरौ द्वौ द्वौ संदधे रणदुर्मदः ॥१८॥
तानि चिच्छेद भगवान् धनूंषि युगपद्धरिः । सारथिं रथमश्वांश्च हत्वा शङ्खमपूरयत् ॥१९॥
तन्माता कोटरा नाम नग्ना मुक्तशिरोरुहा । पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिरक्षया ॥२०॥
ततस्तिर्यङ्मुखो नग्नामनिरीक्षन् गदाग्रजः । बाणश्च तावद् विरथश्छिन्नधन्वाविशत् पुरम् ॥२१॥

Highly indignant to see his army being scattered, Bāṇa, rushed towards Śrī Kṛṣṇa on the battle-field in a chariot, leaving Sātyaki alone. (17) Drawing five hundred bows all at once, Bāṇāsura, who ran amuck on the battle-field, applied a pair of arrows to each. (18) Lord Śrī Kṛṣṇa (however) split all those bows at once and, striking down the charioteer and the horses as well as the chariot, blew His conch. (19) Bāṇa's mother, Koṭarā by name, (now) stood naked with dishevelled hair before Śrī Kṛṣṇa with intent to save her son's life. (20) Making it a point not to look at the nude lady, Śrī Kṛṣṇa (the elder Brother of Gada) turned His face aside. Meanwhile Bāṇa, who had been deprived of his chariot and had his bows broken, retreated into the city. (21)

विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात् । अभ्यधावत दाशार्हं दहन्निव दिशो दश ॥२२॥
अथ नारायणो देवस्तं दृष्ट्वा व्यसृजज्ज्वरम् । माहेश्वरो वैष्णवश्च युयुधाते ज्वरावुभौ ॥२३॥
माहेश्वरः समाक्रन्दन् वैष्णवेन बलार्दितः । अलब्ध्वाभयमन्यत्र भीतो माहेश्वरो ज्वरः ।
शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः ॥२४॥

On the host of Bhūtas (genii) having been put to flight, the three-headed and three-legged Jwara (the spirit presiding over fever and despatched by Lord Śiva, who had now recovered from His stupefaction) rushed towards Śrī Kṛṣṇa (a scion of Daśārha) as if burning the ten directions. (22) Beholding him, Śrī Kṛṣṇa (who was no other than Lord Nārāyaṇa) sent forth His (own) Jwara and both the Jwaras, the one belonging to Lord Śiva (the supreme Ruler of the universe) and the other belonging to Lord Viṣṇu, began to grapple with each other. (23) Beaten with violence by the Jwara commanded by Lord Viṣṇu and terrified not to find asylum anywhere else, the Jwara commanded by Lord Śiva loudly screamed and, seeking shelter with Śrī Kṛṣṇa (the Ruler of the senses), glorified Him with joined palms (as follows). (24)

ज्वर उवाच

नमामि त्वानन्तशक्तिं परेशं सर्वात्मानं केवलं ज्ञप्तिमात्रम् ।
विश्वोत्पत्तिस्थानसंरोधहेतुं यत् तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥२५॥
कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।
तत्संघातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥२६॥

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नानाभावैर्लीलयैवोपपन्नैर्देवान् साधूँल्लोकसेतून् बिभर्षि ।
हंस्युन्मार्गान् हिंसया वर्तमानान् जन्मैतत्ते भारहाराय भूमेः ॥२७॥
तप्तोऽहं ते तेजसा दुस्सहेन शान्तोग्रेणात्युल्बणेन ज्वरेण ।
तावत्तापो देहिनां तेऽङ्घ्रिमूलं नो सेवेरन् यावदाशानुबद्धाः ॥२८॥

The Jwara said: I salute You, endowed (as You are) with infinite power, the Ruler (even) of the highest gods, the Soul of the universe, the one without a second, absolute Consciousness, the Cause of the appearance, subsistence and dissolution of the universe, comprising whatever there is, the most tranquil Brahma, who are (only) inferred (and not directly known) by the Vedas. (25) The Time-Spirit (which disturbs the equilibrium of the three Guṇas), Destiny, Karma, Swabhāva (the tendencies produced by the latter), the individual soul, the (five) subtle elements, the body, the vital breath, the ego, the evolutes (*viz*, the five gross elements and the eleven Indriyas), the subtle body (a combination of the aforesaid evolutes) and the process of mutual causation going on in a cycle between the Linga body and Karma as between a seed and the sprout—all this constitutes Your Māyā (deluding potency). I take refuge in You, in whom the said Māyā finds its negation. (26) Appearing in diverse forms, assumed by way of mere sport, You protect the gods and the pious, uphold the standards of morality that maintain the world order, and kill those who deviate from the path of virtue and live by violence. Your present descent (too) is intended to relieve the burden of the earth. (27) I stand scorched by Your radiance in the form of this fever, which is most terrible and hard to bear, and which, though mild (before), has grown (so) severe (now). Embodied beings undergo suffering only so long as they remain bound by desire and do not seek the soles of Your lotus feet. (28)

श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येतु ते मज्ज्वराद् भयम् । यो नौ स्मरति संवादं तस्य त्वन्न भवेद् भयम् ॥२९॥
इत्युक्तोऽच्युतमानम्य गतो माहेश्वरो ज्वरः । बाणस्तु रथमारूढः प्रागाद् योत्स्यञ्जनार्दनम् ॥३०॥
ततो बाहुसहस्रेण नानायुधधरोऽसुरः । मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप ॥३१॥
तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना । चिच्छेद भगवान् बाहून् शाखा इव वनस्पतेः ॥३२॥
बाहुषुच्छिद्यमानेषु बाणस्य भगवान् भवः । भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत ॥३३॥

The glorious Lord said: "I am pleased with you, O three-headed one! Let your fear of My Jwara cease (now). There will be no more (cause of) fear from you to him who remembers this dialogue of ours." (29) Thus addressed (reassured) and bowing to Śrī Kṛṣṇa (the infallible Lord), the Jwara under the command of Lord Śiva departed. Mounting a chariot in the meanwhile, Bāṇāsura returned (to the field of battle) to contend with Śrī Kṛṣṇa. (30) Highly enraged, the demon, who wielded various weapons in his thousand arms, then showered arrows on Śrī Kṛṣṇa (the Wielder of a discus), O protector of men! (31) While he was (thus) discharging missiles again and again, the Lord with His discus, keen-edged like a razor, cut off his arms like the boughs of a tree. (32) (Even) as the arms of Bāṇa were being lopped off, Lord Śiva (the Source of the universe), who took compassion on His devotee, approached Śrī Kṛṣṇa (the Wielder of a discus) and submitted to Him (as follows). (33)

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श्रीरुद्र उवाच

त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये । यं पश्यन्त्यमलात्मान आकाशमिव केवलम् ॥३४॥
नाभिर्नभोऽग्निर्मुखमम्बु रेतो द्यौः शीर्षमाशाः श्रुतिरङ्घ्रिरुर्वी ।
चन्द्रो मनो यस्य दृगर्क आत्मा अहं समुद्रो जठरं भुजेन्द्रः ॥३५॥
रोमाणि यस्यौषधयोऽम्बुवाहाः केशा विरिञ्चो धिषणा विसर्गः ।
प्रजापतिर्हृदयं यस्य धर्मः स वै भवान् पुरुषो लोककल्पः ॥३६॥
तवावतारोऽयमकुण्ठधामन् धर्मस्य गुप्त्यै जगतो भवाय ।
वयं च सर्वे भवतानुभाविता विभावयामो भुवनानि सप्त ॥३७॥
त्वमेक आद्यः पुरुषोऽद्वितीयस्तुर्यः स्वदृग्हेतुरहेतुरीशः ।
प्रतीयसेऽथापि यथाविकारं स्वमायया सर्वगुणप्रसिद्ध्यै ॥३८॥
यथैव सूर्यः पिहितश्छायया स्वया छायां च रूपाणि च संचकास्ति ।
एवं गुणेनापिहितो गुणांस्त्वमात्मप्रदीपो गुणिनश्च भूमन् ॥३९॥

Śrī Rudra prayed: Indeed You are the supreme effulgence lying hidden in the Veda (which is no other than the Supreme revealed as the Word of God) and known as Brahma (the Infinite), that men of purified intellect realize as all-pervading (like the sky) and absolute. (34) The firmament is Your navel; fire, Your mouth; water, Your generative fluid; the celestial region, Your head; the quarters, Your ears; the earth, Your feet; the moon, Your mind; the sun, Your eye; myself, Your ego; the ocean, Your belly; and Indra (and the other guardians of the sphere), Your arms. (35) Herbs and plants are the hair on Your body; clouds are Your (flowing) locks and Brahmā (the creator) is Your intellect, Prajāpati (the lord of creation) is Your organ of generation and Dharma (the god of virtue) is Your heart. Thus You are the Supreme Person with whom all the spheres are connected (as so many limbs). (36) O Lord of undiminished glory, You have taken this form for the vindication of virtue and advancement of the world. Endowed with power derived from You, we rule the seven regions (of the universe). (37) You are the one secondless, most ancient Person beyond the three states (brought about by Māyā, *viz*, the waking, dream and dreamless states), self-luminous, the Cause and Ruler (of all), Himself uncaused; yet, in order to reveal the diversities of the three Guṇas, You appear through Your own Māyā in divergent forms (such as those of gods, men, birds, beasts and various other beings). (38) Just as the sun gets concealed (in others' eyes) by its own shadow (the clouds) and reveals the clouds as well as all other forms, even so, O Perfect One, self-luminous Yourself, You get as if covered by the Ego (which has its origin in You) and yet make the Guṇas and all beings, who are qualified by the Guṇas, shine (in Your light). (39)

यन्मायामोहितधियः पुत्रदारगृहादिषु । उन्मज्जन्ति निमज्जन्ति प्रसक्ता वृजिनार्णवे ॥४०॥
देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः । यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः ॥४१॥
यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम् । विपर्ययेन्द्रियार्थार्थं विषमत्त्यमृतं त्यजन् ॥४२॥
अहं ब्रह्माथ विबुधा मुनयश्चामलाशयाः । सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम् ॥४३॥
तं त्वा जगत्स्थित्युदयान्तहेतुं समं प्रशान्तं सुहृदात्मदैवम् ।
अनन्यमेकं जगदात्मकेतं भवापवर्गाय भजाम देवम् ॥४४॥

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अयं ममेष्टो दयितोऽनुवर्ती मयाभयं दत्तममुष्य देव ।
सम्पाद्यतां तद् भवतः प्रसादो यथा हि ते दैत्यपतौ प्रसादः ॥४५॥

(O Lord,) with their mind deluded by Your Māyā people get attached to children, wife, house etc., and begin to sink and float in the ocean of misery. (40) He who, having obtained the human body (so graciously) granted by You, does not control his senses and worship Your feet, is no doubt a pitiable creature who is deceiving himself. (41) O Lord, he who neglects You, the beloved Self, the Supreme Ruler, for the sake of sense-objects, which are just the reverse of You, (is a fool, who) swallows poison rejecting nectar. (42) Myself, Brahmā (the creator) and the (other) gods and (all) sages of pure mind have taken refuge in You with our whole being, because You are our dearest soul and supreme Lord. (43) You are responsible for the appearance, continuance and dissolution of the universe, alike to everyone, unperturbed, the beloved friend and deity, nay, the very Self of all. You are One without a second, the support of the worlds as also of the individual souls. O Lord, we adore You for release from the bondage of transmigration. (44) Lord, this Bāṇāsura is a beloved devotee of mine and is (much) liked by me; I have assured him of my protection. Therefore, (kindly) extend Your favour to him even as You did to (his great grandfather) Prahlāda (the ruler of the Daityas). (45)

श्रीभगवानुवाच

यदात्थ भगवंस्त्वं नः करवाम प्रियं तव । भवतो यद्व्यवसितं तन्मे साध्वनुमोदितम् ॥४६॥
अवध्योऽयं ममाप्येष वैरोचनिसुतोऽसुरः । प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः ॥४७॥
दर्पोपशमनायास्य प्रवृक्णा बाहवो मया । सूदितं च बलं भूरि यच्च भारायितं भुवः ॥४८॥
चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामराः । पार्षदमुख्यो भवतो नकुतश्चिद्भयोऽसुरः ॥४९॥

The glorious Lord replied: O Worshipful One, We shall do whatever You have said and that which is pleasing to You. I have fully approved of what You have decided (about him). (46) (I know that) Bāṇāsura is a grandson of Virochana (Prahlāda's son). I cannot kill him, inasmuch as a boon has been granted by Me to Prahlāda that no one born in his line would be killed by Me. (47) His arms have been cut off by Me only to curb his pride, and his huge army has been exterminated simply because it was a burden on the earth. (48) Four arms are left to him; they will be proof against age or destruction. He will be the foremost among Your attendants. Though an Asura, he will henceforward have nothing to fear from any quarter. (49)

इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः । प्राद्युम्निं रथमारोप्य स वध्वा समुपानयत् ॥५०॥
अक्षौहिण्या परिवृतं सुवास्तसमलंकृतम् । सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः ॥५१॥
स्वराजधानीं समलंकृतां ध्वजैः सतोरणैरुक्षितमार्गचत्वराम् ।
विवेश शङ्खानकदुन्दुभिस्वनैरभ्युद्यतः पौरसुहृद्द्विजातिभिः ॥५२॥

Obtaining this assurance of security, the said demon saluted Śrī Kṛṣṇa with his head (bent low) and duly brought Aniruddha back together with his bride (Uṣā), placing them on a chariot. (50) (Thereupon) with Bhagavān Śaṅkara's congratulation Śrī Kṛṣṇa departed placing in the van Aniruddha and his wife—who were finely

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dressed and fully adorned with ornaments—and were followed by an army consisting of one Akṣauhiṇī. (51) Śrī Kṛṣṇa entered His capital,—artistically decorated with flags and ornamental arches, with its streets and quadrangles sprinkled with water,—and was met by the citizens, His (own) relations and Brahmans, who came forth to receive Him with the sounding of conches, drums and kettledrums. (52)

य एवं कृष्णविजयं शंकरेण च संयुगम् । संस्मरेत् प्रातरुत्थाय न तस्य स्यात् पराजयः ॥५३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धेऽनिरुद्धानयनं नाम त्रिषष्टितमोऽध्यायः ॥ ६३ ॥

(Parīkṣit !) he who, rising from his bed in the morning, duly recalls the story of Śrī Kṛṣṇa's combat with Lord Śankara and His victory, will never meet with discomfiture. (53)

Thus ends the sixty-third discourse, entitled "Aniruddha brought back (to Dwārakā)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ चतुःषष्टितमोऽध्यायः

Discourse LXIV

The story of King Nṛga

श्रीशुक उवाच

एकदोपवनं राजन् जग्मुर्यदुकुमारकाः । विहर्तुं साम्बप्रद्युम्नचारुभानुगदादयः ॥ १ ॥
क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः । जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम् ॥ २ ॥
कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः । तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः ॥ ३ ॥
चर्मजैस्तान्तवैः पाशैर्बद्ध्वा पतितमर्भकाः । नाशक्नुवन् समुद्धर्तुं कृष्णायाचख्युरुत्सुकाः ॥ ४ ॥
तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः । वीक्ष्योज्जहार वामेन तं करेण स लीलया ॥ ५ ॥
स उत्तमश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।
संतप्तचामीकरचारुवर्णः स्वर्ग्यद्भतालंकरणाम्बरस्रक् ॥ ६ ॥
पप्रच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।
कस्त्वं महाभाग वरेण्यरूपो देवोत्तमं त्वां गणयामि नूनम् ॥ ७ ॥
दशामिमां वा कतमेन कर्मणा सम्प्रापितोऽस्यतदर्हः सुभद्र ।
आत्मानमाख्याहि विवित्सतां नो यन्मन्यसे नः क्षममत्र वक्तुम् ॥ ८ ॥

Śrī Śuka began again: Parīkṣit, on a certain day, Gada (Śrī Kṛṣṇa's younger brother), Pradyumna, Sāmba, Chāru, Bhānu and other Yādava princes went to play in a garden. (1) Having sported there for a pretty long time they felt thirsty and went to a well in search of water. They found the well dry and noticed a strange animal (fallen) in it. (2) It was a chameleon as big as a rock. Their mind was struck with wonder at the sight. Moved with pity they tied it with thongs of leather and ropes of fibres and

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attempted to take it out of the well but could not. Full of curiosity they (went to Śrī Kṛṣṇa and) reported this incident to Him. (3-4) Bhagavān Śrī Kṛṣṇa of lotus-like eyes, the almighty Creator and Protector of the universe (went to the well), saw the animal and lifted it up with His left hand by way of play. (5) Touched by the hand of the glorious Lord, the animal forthwith cast off the form of a chameleon and was transformed into a celestial being adorned with wondrous jewels, clothes and garlands and possessed of a charming hue like that of molten gold. (6) Although He knew the cause of his obtaining the form of a chameleon, yet in order to make the facts known to the people, Śrī Kṛṣṇa (the Bestower of Liberation) asked that shining person, "O highly blessed one, who are you, possessed of this excellent form? I surely reckon you to be a great god. (7) Through what Karma were you condemned to this state? Surely you did not deserve it, O highly virtuous soul! We are keen to know your history. If you consider it proper to inform Us about it, please tell Us all about you." (8)

श्रीशुक उवाच

इति स्म राजा सम्पृष्टः कृष्णेनानन्तमूर्तिना । माधवं प्रणिपत्याह किरीटेनार्कवर्चसा ॥ ९ ॥

Śrī Śuka resumed: (Parīkṣit!) questioned in these polite words by Śrī Kṛṣṇa, who is possessed of infinite forms, King Nṛga bowed to the Lord of Lakṣmī with his crown brilliant as the sun, and submitted (as follows). (9)

नृग उवाच

नृगो नाम नरेन्द्रोऽहमिक्ष्वाकुतनयः प्रभो । दानिष्वाख्यायमानेषु यदि ते कर्णमस्पृशम् ॥१०॥
किं नु तेऽविदितं नाथ सर्वभूतात्मसाक्षिणः । कालेनाव्याहतदृशो वक्ष्येऽथापि तवाज्ञया ॥११॥
यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः । यावत्यो वर्षधाराश्च तावतीरददां स्म गाः ॥१२॥
पयस्विनीस्तरुणीः शीलरूपगुणोपपन्नाः कपिला हेमशृङ्गीः ।
न्यायार्जिता रूप्यखुराः सवत्सा दुकूलमालाभरणा ददावहम् ॥१३॥
स्वलंकृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।
तपःश्रुतब्रह्मवदान्यसद्भ्यः प्रादां युवभ्यो द्विजपुंगवेभ्यः ॥१४॥
गोभूहिरण्यायतनाश्वहस्तिनः कन्याः सदासीस्तिलरूप्यशय्याः ।
वासांसि रत्नानि परिच्छदान् रथानिष्टं च यज्ञैश्चरितं च पूर्तम् ॥१५॥

Nṛga said: I am a ruler of men, Nṛga by name, son of Ikṣwāku, O Lord! My name might have reached your ears, if the names of donors were (ever) mentioned (to you). (10) O Lord, what is there unknown to you, the Witness of the mind of all beings? Your vision remains uninterrupted by time, yet I shall narrate my story to You in obedience to Your command. (11) (Lord!) I gave away to Brahmans as many cows as there are particles of sand on the earth, (nay,) as many as there are stars in the heavens and as many as raindrops (falling on earth). (12) They were all milch cows, young and good-natured, beautiful in form and of good breed, tawny in colour. I got them all with well-earned money. They had their calves with them. Their horns were plated with gold and their hoofs with silver. They were all decorated with silks, garlands and ornaments. (13) Adorning with clothes etc. the best of youthful Brahmans, who were even-minded and possessed of noble qualities and character, who came

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of a family suffering from want and who were pledged to truth, noted for their austerities and generous in imparting the knowledge of the Vedas (to their students), I used to give those cows to them. (14) I also gave away a number of oxen, lands, gold, houses, horses, elephants, girls with maid-servants, (piles of) sesamum seeds, silver, beds, clothes, jewels, household articles and chariots. (Besides these) I performed (many) sacrifices and carried out several works of public utility. (15)

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने । सम्पृक्ताविदुषा सा च मया दत्ता द्विजातये ॥१६॥
तां नीयमानां तत्स्वामी दृष्ट्वोवाच ममेति तम् । ममेति प्रतिग्राह्याह नृगो मे दत्तवानिति ॥१७॥
विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ । भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः ॥१८॥
अनुनीतावुभौ विप्रौ धर्मकृच्छ्रगतेन वै । गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥१९॥
भवन्तावनुगृह्णीतां किंकरस्याविजानतः । समुद्धरत मां कृच्छ्रात् पतन्तं निरयेऽशुचौ ॥२०॥
नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत् । नान्यद् गवामप्ययुतमिच्छामीत्यपरो ययौ ॥२१॥
एतस्मिन्नन्तरे याम्यैर्दूतैर्नीतो यमक्षयम् । यमेन पृष्टस्तत्राहं देवदेव जगत्पते ॥२२॥
पूर्वं त्वमशुभं भुङ्क्ष्वे उताहो नृपते शुभम् । नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वतः ॥२३॥
पूर्वं देवाशुभं भुङ्क्ष्व इति प्राह पतेति सः । तावद्राक्षमात्मानं कृकलासं पतन् प्रभो ॥२४॥
ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव । स्मृतिर्नाद्यापि विध्वस्ता भवत्संदर्शनार्थिनः ॥२५॥

स त्वं कथं मम विभोऽक्षिपथः परात्मा योगेश्वरैः श्रुतिदृशामलहृद्विभाव्यः ।
साक्षादधोक्षज उरुव्यसनान्धबुद्धेः स्यान्मेऽनुदृश्य इह यस्य भवापवर्गः ॥२६॥

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम । नारायण हृषीकेश पुण्यश्लोकाच्युताव्यय ॥२७॥
अनुजानीहि मां कृष्ण यान्तं देवगतिं प्रभो । यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥२८॥
नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये । कृष्णाय वासुदेवाय योगानां पतये नमः ॥२९॥

(On a certain day,) a cow belonging to a holy Brahman (who never accepted any gift and was devoted to austerities) strayed and mingled with my cattle and, ignorant of the fact, I gave it away to some (other) Brahman. (16) While it was being led away (by the latter), the real owner saw it and said to the Brahman, "This is mine !" The Brahman, who had received it as a gift from me, said, "This is mine; for King Nṛga has given it to me." (17) Both the Brahmans, bent on establishing their respective claims, brought their dispute to me. One of them said, "You gave it to me." The other said, "If this is a fact, you must have stolen the cow." I was confounded to hear what they said. (18) Placed on the horns of a dilemma, I tried to conciliate both (the Brahmans) and said, "I shall give you one lakh of excellent cows; please give this over to me. (19) I am your devoted servant. May you be pleased to forgive this fault committed unwittingly by me and save me from this embarrassing situation, which will lead me to dirty hell." (20) The owner of the cow said, "O king ! I will in no case accept the offer made by you," and (abruptly) went away. The other (Brahman also) departed saying, "(In exchange for this you offer me a lakh of cows, but) I am not inclined to take even ten thousand other cows." (21) O God of gods, O Lord of the universe, in the meanwhile (on my death), I was taken by the messengers of Yama (the god of retribution) to his abode. There Yama inquired of me, "O king, would you first reap the consequences of your evil deeds, or enjoy the fruit of your meritorious acts ? I do not see any limit to the charities and other virtues practised by you nor to the glorious life that awaits you (as their result)." (22-23) I replied, "O shining one, I

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shall first reap the consequences of my evil deeds." (Instantaneously) the god of Death said, "Fall (then)", and falling from there, O Lord, I found myself transformed into a chameleon. (24) O Kṛṣṇa, a servant of the Brahmans and liberal in my gifts, I was devoted to You and ever craved for a direct vision of You. It is therefore that my memory of the past has not been lost even today. (25) O Lord, You are the Supreme Self contemplated and realized in their pure heart by the masters of Yoga through the eye of the Upaniṣads. I therefore wonder how You, who are beyond sense-perception, came here directly within my sight, whose reason is blinded by the sufferings of various kinds; for You are visible to him alone whose release from the bondage of transmigration is near. (26) O God of gods, O Protector of cows, O Supreme Person, Ruler of the universe, O most glorious and infallible Lord, O undecaying One, O Nārāyaṇa (the support of all Jīvas), O Hṛṣīkeśa (prompter of the senses), O Kṛṣṇa, (pray,) give me leave to go to my celestial abode. O Lord, wherever I may be, may my mind ever dwell in Your feet. (27-28) O Creator of all, O changeless One possessed of infinite energy (in the shape of Māyā), hail to You. O Kṛṣṇa, O Vāsudeva (the support of all creatures), O Master of all Yogas, I bow (again and again) to You. (29)

इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना । अनुज्ञातो विमानाग्र्यमारुहत् पश्यतां नृणाम् ॥३०॥

Saying so, the king went round the Lord, touched His feet with his head, and with the permission of the Lord mounted an excellent aerial car while all men stood looking on. (30)

कृष्णः परिजनं प्राह भगवान् देवकीसुतः । ब्रह्मण्यदेवो धर्मात्मा राजन्याननुशिक्षयन् ॥३१॥
दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनागपि । तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥३२॥
नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया । ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥३३॥
हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति । कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥३४॥
ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥३५॥
राजानो राजलक्ष्म्यान्धा नात्मपातं विचक्षते । निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥३६॥
गृह्णन्ति यावतः पांसून् क्रन्दतामश्रुबिन्दवः । विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥३७॥
राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः । कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥३८॥
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः । षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥३९॥
न मे ब्रह्मधनं भूयाद् यद् गृद्ध्वाल्पायुषो नराः । पराजिताश्च्युता राज्याद् भवन्त्युद्वेजिनोऽहयः ॥४०॥
विप्रं कृतागसमपि नैव द्रुह्यत मामकाः । घ्नन्तं बहु शपन्तं वा नमस्कुरुत नित्यशः ॥४१॥
यथाहं प्रणमे विप्राननुकालं समाहितः । तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥४२॥
ब्राह्मणार्थो ह्यपहृतो हर्तारं पातयत्यधः । अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥४३॥
एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः । पावनः सर्वलोकानां विवेश निजमन्दिरम् ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे नृगोपाख्यानं नाम चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

(On the departure of King Nṛga), Lord Śrī Kṛṣṇa, glorious son of Devakī, the Lover of Brahmans and an embodiment of virtue, addressed His people (as follows) with a view to instructing those born of the Kṣatriya class. (31) "The property of a Brahman, even so little, when misappropriated, cannot be digested even by one who is as powerful as Fire, much less by a king who considers

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himself a ruler out of (false) conceit. (32) I do not consider the most deadly poison to be a poison; for it has an antidote. A Brahman's property is the real poison; for (once it is misappropriated) there is no remedy for it in the world. (33) Poison kills him (alone) who swallows it; fire can be put out with water. (But) the fire produced by the Araṇi (a piece of wood used in kindling fire by attrition) of a Brahman's property burns a whole family with its roots (the forbears). (34) The property of a man made use of without permission brings ruin to three generations (*viz*, the man who uses it as well as his parents and sons); if, however, it is wilfully taken and enjoyed by force, it will bring disaster to ten generations before and ten generations after the enjoyer. (35) Foolish kings who, blinded by their royal fortune, cavet and enjoy a Brahman's property, which is terrible as hell, do not realize to what an abysmal depth they will have to fall. (36) Those despotic rulers who deprive liberal-minded Brahmans, having a large family, of their property and means of livelihood, have to suffer with their descendants the tortures of the hell called Kumbhīpāka (where the sinners are fried in boiled oil) for as many years as there are particles of earth moistened with their tears while they weep. (37-38) Nay, he who deprives a Brahman of his livelihood whether given by himself or by another, lives as a worm born in the ordure for sixty thousand years. (39) (It is My desire that) the property of a Brahman should never find its way to My treasury; (for) men who (even) covet such property forfeit their longevity, suffer defeat at the hands of their enemies, lose their kingdom and are born as dreadful serpents (after death). (40) O My kinsmen, do no harm to a Brahman even if he is guilty of an offence. Even if he assaults you or pours abuse on you, salute him daily (in return). (41) Just as I bow to them with vigilance three times a day, so too do you. Whosoever does otherwise will receive punishment from me. (42) A Brahman's property, if misappropriated, brings about without fail the downfall of the man who does so, just as the Brahman's cow brought about the downfall of this king (Nṛga), even though he was ignorant of the fact that he had misappropriated. (43) Having thus exhorted the people of Dwārakā, Bhagavān Śrī Kṛṣṇa, the purifier of all the worlds, retired to His palace. (44)

Thus ends the sixty-fourth discourse, entitled "The Story of Nṛga", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चषष्टितमोऽध्यायः

Discourse LXV

Baladeva triumphantly diverts the river Yamunā from its course.

श्रीशुक उवाच

बलभद्रः कुरुश्रेष्ठ भगवान् रथमास्थितः । सुहृद्दिदृक्षुरुत्कण्ठः प्रययौ नन्दगोकुलम् ॥ १ ॥
परिष्वक्तश्चिरोत्कण्ठैर्गोपैर्गोपीभिरेव च । रामोऽभिवाद्य पितरावाशीर्भिरभिनन्दितः ॥ २ ॥
चिरं नः पाहि दाशार्ह सानुजो जगदीश्वरः । इत्यारोप्याङ्कमालिङ्ग्य नेत्रैः सिषिचतुर्जलैः ॥ ३ ॥
गोपवृद्धांश्च विधिवद् यविष्ठैरभिवन्दितः । यथावयो यथासख्यं यथासम्बन्धमात्मनः ॥ ४ ॥

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समुपेत्याथ गोपालान् हास्यहस्तग्रहादिभिः । विश्रान्तं सुखमासीनं पप्रच्छुः पर्युपागताः ॥ ५ ॥
पृष्टाश्चानामयं स्वेषु प्रेमगद्गदया गिरा । कृष्णे कमलपत्राक्षे संन्यस्ताखिलराधसः ॥ ६ ॥
कच्चिन्नो बान्धवा राम सर्वे कुशलमासते । कच्चित् स्मरथ नो राम यूयं दारसुतान्विताः ॥ ७ ॥
दिष्ट्या कंसो हतः पापो दिष्ट्या मुक्ताः सुहृज्जनाः । निहत्य निर्जित्य रिपून् दिष्ट्या दुर्गं समाश्रिताः ॥ ८ ॥

Śrī Śuka began again: The blessed Lord Balarāma, O jewel among the Kurus ! who eagerly longed to see all friends and relations (in Vraja), drove (on one occasion from Dwārakā) in his chariot to Gokula, ruled over by Nanda. (1) (On reaching there) He was embraced by the cowherds as well as by the cowherdesses (of Vraja), who had been long yearning (for His sight). Bowing to his (foster-) parents (mother Yaśodā and Nanda), he was cheered with blessings (and addressed as follows:—(2) "O Bala (a scion of Daśārha), You are the Lord of the universe; may You with Your younger Brother (Śrī Kṛṣṇa) protect us long !" (Then) placing him on their lap and embracing him, they bathed him with tears (of joy) from their eyes. (3) Bowing to the elderly among the Gopas with due ceremony, he was bowed to by the younger ones. He duly met (all) the Gopas according to their age, intimacy and relation to himself, cutting jokes with them, taking them by the hand and so on. When he had reposed himself and was comfortably seated, (all) the Gopas gathered round him. They had renounced all their worldly pleasures as well as the enjoyments of heaven, nay, Mokṣa (itself) for the sake of Śrī Kṛṣṇa of lotus-like eyes. Inquired about their welfare, they made (similar) inquiries about the health of their kinsmen (the Yadus) in a voice choked with emotion (as follows:—) (4—6) "Balarāma, are all our kith and kin (at Dwārakā) well ? You are now married and are blessed with children, O Rāma ! Do you remember us (now and then) ? (7) By good luck the wicked Kaṃsa has been killed and our kinsmen luckily redeemed (from his tyranny). Happily (enough) you have (either) killed or vanquished your enemies and taken shelter in a fortified place (like Dwārakā)." (8)

गोप्यो हसन्त्यः पप्रच्छुः रामसंदर्शनादृताः । कच्चिदास्ते सुखं कृष्णः पुरस्त्रीजनवल्लभः ॥ ९ ॥
कच्चित् स्मरति वा बन्धून् पितरं मातरं च सः । अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति ।
अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः ॥१०॥
मातरं पितरं भ्रातॄन् पतीन् पुत्रान् स्वसॄरपि । यदर्थे जहिम दाशार्ह दुस्त्यजान् स्वजनान् प्रभो ॥११॥
ता नः सद्यः परित्यज्य गतः संछिन्नसौहृदः । कथं नु तादृशं स्त्रीभिर्न श्रद्धीयेत भाषितम् ॥१२॥
कथं नु गृह्णन्त्यनवस्थितात्मनो वचः कृतघ्नस्य बुधाः पुरस्त्रियः ।
गृह्णन्ति वै चित्रकथस्य सुन्दरस्मितावलोकोच्छ्वसितस्मरातुराः ॥१३॥
किं नस्तत्कथया गोप्यः कथाः कथयतापराः । यात्यस्माभिर्विना कालो यदि तस्य तथैव नः ॥१४॥
इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम् । गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः ॥१५॥

The Gopīs felt (greatly) honoured by the sight at close quarters of Balarāma and (approaching him,) smilingly asked him, "Is Śrī Kṛṣṇa, the beloved of the ladies of Mathurā, happy ? (9) Does he (ever) remember his relations and friends, or (even) father and mother ? Will he come here even once to see his mother ? Does Śrī Kṛṣṇa of long arms remember our constant devotion to him ? (10) For his sake, O Lord, we forsook our mother and father, brothers, husband, children, sisters and (all other) relations, so hard to renounce, O scion of Daśārha ! (11) Yet, O powerful one, he left us, who were so beloved of him, in

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a moment, breaking asunder all ties of affection. (We could stop him if we would, but) how could women fail to put faith in his honeyed words ?" (12) (One Gopī said,) "How could the city women, who are shrewd (enough), believe the words of that fickle-minded and ungrateful soul ?" Another Gopī said, "Śrī Kṛṣṇa is a past-master in the art of conversation. His winsome smiles and (loving) glances must have kindled love in their breast and overpowered them. Hence they put faith in his words." (13) (A third Gopī said,) "O Gopīs, what is the use of talking about him ? Take up some other topic for conversation. If he can spend his time without us, we should also be able to spend our time without him." (14) Thus talking (among themselves) and recalling Śrī Kṛṣṇa's laughter, His talk, His winsome glances, (graceful) gait and loving embraces, the women wept (bitterly). (15)

संकर्षणस्ताः कृष्णस्य संदेशैर्हृदयंगमैः । सान्त्वयामास भगवान् नानानुनयकोविदः ॥१६॥
द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च । रामः क्षपासु भगवान् गोपीनां रतिमावहन् ॥१७॥
पूर्णचन्द्रकलामृष्टे कौमुदीगन्धवायुना । यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः ॥१८॥
वरुणप्रेषिता देवी वारुणी वृक्षकोटरात् । पतन्ती तद् वनं सर्वं स्वगन्धेनाध्यवासयत् ॥१९॥
तं गन्धं मधुधाराया वायुनोपहृतं बलः । आघ्रायोपगतस्तत्र ललनाभिः समं पपौ ॥२०॥
उपगीयमानचरितो वनिताभिर्हलायुधः । वनेषु व्यचरत् क्षीबो मदविह्वललोचनः ॥२१॥
स्रग्व्येककुण्डलो मत्तो वैजयन्त्या च मालया । बिभ्रत् स्मितमुखाम्भोजं स्वेदप्रालेयभूषितम् ॥२२॥
स आजुहाव यमुनां जलक्रीडार्थमीश्वरः । निजं वाक्यमनादृत्य मत्त इत्यापगां बलः ।
अनागतां हलाग्रेण कुपितो विचकर्ष ह ॥२३॥
पापे त्वं मामवज्ञाय यन्नायासि मयाऽऽहुता । नेष्ये त्वां लाङ्गलाग्रेण शतधा कामचारिणीम् ॥२४॥
एवं निर्भर्त्सिता भीता यमुना यदुनन्दनम् । उवाच चकिता वाचं पतिता पादयोर्नृप ॥२५॥
राम राम महाबाहो न जाने तव विक्रमम् । यस्यैकांशेन विधृता जगती जगतः पते ॥२६॥
परं भावं भगवतो भगवन् मामजानतीम् । मोक्तुमर्हसि विश्वात्मन् प्रपन्नां भक्तवत्सल ॥२७॥

Skilled in the various methods of conciliation, Lord Sankarṣaṇa pacified those Gopīs with Śrī Kṛṣṇa's messages, which were most pleasing to their heart. (16) Balarāma spent there the two months (of the vernal season, *viz*,) Chaitra and Vaiśākha, entertaining the Gopīs during the nights. (17) At that time a gentle wind wafted the fragrance of (the blooming) lilies, the gardens on the banks of the Yamunā were illumined by the rays of the full moon, and Śrī Balarāma sported in the midst of crowds of Gopīs. (18) The celestial beverage called Vāruṇī, sent by Varuṇa (the deity presiding over the waters), and flowing from the hollow of a tree, filled the whole forest with its smell. (19) Perceiving the smell of the stream of honey borne by the wind, Balarāma went up to the tree and drank of it along with those women. (20) His exploits being sung by the Gopīs (who surrounded Him), Balarāma roamed about intoxicated through the woods with eyes swimming in intoxication. (21) Adorned with a wreath of flowers and a necklace called Vaijayantī, (nay,) with an earring shining in one of His ears, and with His lotus-like face bright with smiles and decked with the dewy drops of sweat, the intoxicated Lord summoned the Yamunā to come near Him so as to enable Him to sport in her water. Taking Him to be intoxicated, the Yamunā (however) paid no heed to His command and did not come, whereupon Balarāma got enraged, they say, and, dragging the river with the point of His plough, said, "O sinful one, since you have disobeyed

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Me and do not come even though called by Me, I shall make you taste the fruit of your waywardness. With the end of My plough, I shall split you into a hundred streams." (22—24) Thus threatened (by Balarāma), the goddess presiding over the Yamunā fell on His feet and trembling with fear, said:—(25) "O Rāma, the delighter of all, O long-armed one, I had forgotten Your strength, and was ignorant of Your transcendent glory. O Lord of the universe, (I now realize that) by a mere part manifestation (Śeṣa) of Yours, the whole universe is supported. O almighty Lord, O Soul of the universe, who are (so) fond of (Your) devotees, I take refuge in You; kindly (excuse me for my error and) give me freedom to flow." (26-27)

ततो व्यमुञ्चद् यमुनां याचितो भगवान् बलः । विजगाह जलं स्त्रीभिः करेणुभिरिवेभराट् ॥२८॥
कामं विहृत्य सलिलादुत्तीर्णायासिताम्बरे । भूषणानि महार्हाणि ददौ कान्तिः शुभां स्रजम् ॥२९॥
वसित्वा वाससी नीले मालामामुच्य काञ्चनीम् । रेजे स्वलंकृतो लिप्तो माहेन्द्र इव वारणः ॥३०॥
अद्यापि दृश्यते राजन् यमुनाऽऽकृष्टवर्त्मना । बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि ॥३१॥
एवं सर्वा निशा याता एकेव रमतो व्रजे । रामस्याक्षिप्तचित्तस्य माधुर्यैर्व्रजयोषिताम् ॥३२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे बलदेवविजये यमुनाकर्षणं नाम पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

(Thus) entreated by her, the Lord Balarāma thereupon released the Yamunā and entered its waters along with the Gopīs even as a leader of elephants would enter a stream (to sport) with his mates. (28) When having sported to His heart's content, Śrī Balarāma rose from the waters (of the Yamunā) Kānti, (an embodiment of Lakṣmī) presented Him with two pieces of cloth of blue colour, valuable ornaments and a shining necklace (of gold). (29) Putting on the two pieces of cloth, wearing the necklace and artistically decked with other gold ornaments and painted with sandal-paste, He shone like Airāvata (the white elephant of Indra, the lord of celestials). (30) Parīkṣit, even to this day the Yamunā is seen flowing through the course it took after being dragged by Balarāma, as if proclaiming as a matter of fact the strength of Balarāma (who is possessed of infinite prowess). (31) Charmed with the sweet qualities of the damsels of Vraja, Balarāma lost all sense of time. In this way all the nights of His enjoyment in Vraja passed as if they were (but) one night. (32)

Thus ends the sixty-fifth discourse, entitled "Baladeva triumphantly diverts the course of the Yamunā", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षट्षष्टितमोऽध्यायः

Discourse LXVI

Paunḍraka and others killed

श्रीशुक उवाच

नन्दव्रजं गते रामे करूषाधिपतिर्नृप । वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥ १ ॥
त्वं वासुदेवो भगवानवतीर्णो जगत्पतिः । इति प्रस्तोभितो बालैर्मेन आत्मानमच्युतम् ॥ २ ॥

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दूतं च प्राहिणोन्मन्दः कृष्णायाव्यक्तवर्त्मने । द्वारकायां यथा बालो नृपो बालकृतोऽबुधः ॥ ३ ॥
दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम् । कृष्णं कमलपत्राक्षं राजसंदेशमब्रवीत् ॥ ४ ॥
वासुदेवोऽवतीर्णोऽहमेक एव न चापरः । भूतानामनुकम्पार्थं त्वं तु मिथ्याभिधां त्यज ॥ ५ ॥
यानि त्वमस्मच्चिह्नानि मौढ्याद् बिभर्षि सात्वत । त्यक्त्वैहि मां त्वं शरणं नो चेद् देहि ममाहवम् ॥ ६ ॥

Śrī Śuka began again: Parīkṣit, when Śrī Balarāma had gone to Nanda's Vraja, Pauṇḍraka, the ruler of Karūṣa, sent a messenger to Śrī Kṛṣṇa, saying, "I am Vāsudeva" ! Steeped as he was in ignorance, he was flattered by stupid people, who said, "You are the glorious Lord Vāsudeva, protector of the universe, who have appeared on earth (for its protection)", and the fellow began to look upon himself as Vāsudeva (the immortal Lord). (1-2) Just as a foolish boy set up by other boys as a king in sport would behave, so did the dull-witted fellow, unaware of the reality of Bhagavān Śrī Kṛṣṇa, whose ways are inscrutable, sent his messenger to Dwārakā. (3) The messenger came to Dwārakā and delivered (the following) message of his king to Lord Śrī Kṛṣṇa of lotus-like eyes, who was seated in the council hall. (4) "I alone am Vāsudeva, and there is no other. I have come down on earth to bless all beings with my grace. You have falsely assumed that name, which you should now give up. (5) O scion of Yadu, abandon all my marks that you have adopted through (sheer) folly and come to me for shelter, or you should give me battle." (6)

श्रीशुक उवाच

कत्थनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः । उग्रसेनादयः सभ्या उच्चकैर्जहसुस्तदा ॥ ७ ॥
उवाच दूतं भगवान् परिहासकथामनु । उत्स्रक्ष्ये मूढ चिह्नानि यैस्त्वमेवं विकत्थसे ॥ ८ ॥
मुखं तदपिधायाज्ञ कङ्कगृध्रवटैर्वृतः । शयिष्यसे हतस्तत्र भविता शरणं शुनाम् ॥ ९ ॥
इति दूतस्तदाक्षेपं स्वामिने सर्वमाहरत् । कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह ॥ १० ॥

Śrī Śuka continued: Hearing this bragging of the dull-witted Pauṇḍraka, King Ugrasena and (all) others who were present in the assembly at that time loudly laughed. (7) When their jokes were over, the Lord replied through the messenger (as follows): "O foolish one, I shall (no doubt) discharge My (discus and other) insignia on you and (all) those associates of yours, encouraged by whom you brag in this manner. (8) O fool, hiding those lips (with which you are bragging) you will (then) lie down dead on the ground, surrounded by buzzards, vultures and other (carnivorous) birds, and (instead of giving shelter to Me,) you will serve as subsistence for dogs." (9) The messenger (returned) and conveyed the whole of this retort to his master. Śrī Kṛṣṇa too (for His part) mounted His chariot and invaded Kāśī (for the ruler of Karūṣa was then staying with his friend, the king of Kāśī). (10)

पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः । अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् द्रुतम् ॥ ११ ॥
तस्य काशिपतिर्मित्रं पार्ष्णिग्राहोऽन्वयान्नृप । अक्षौहिणीभिस्तिसृभिरपश्यत् पौण्ड्रकं हरिः ॥ १२ ॥
शङ्खार्यसिगदाशार्ङ्गश्रीवत्साद्युपलक्षितम् । बिभ्राणं कौस्तुभमणिं वनमालाविभूषितम् ॥ १३ ॥
कौशेयवाससी पीते वसानं गरुडध्वजम् । अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम् ॥ १४ ॥
दृष्ट्वा तमात्मनस्तुल्यवेषं कृत्रिममास्थितम् । यथा नटं रङ्गगतं विजहास भृशं हरिः ॥ १५ ॥
शूलैर्गदाभिः परिघैः शक्त्यृष्टिप्रासतोमरैः । असिभिः पट्टिशैर्बाणैः प्राहरन्नरयो हरिम् ॥ १६ ॥

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कृष्णस्तु तत् पौण्ड्रककाशिराजयोर्बलं गजस्यन्दनवाजिपत्तिमत् ।
गदासिचक्रेषुभिरार्दयद् भृशं यथा युगान्ते हुतभुक् पृथक् प्रजाः ॥१७॥
आयोधनं तद् रथवाजिकुञ्जरद्विपत्खरोष्ट्ररिणावखण्डितैः ।
बभौ चितं मोदवहं मनस्विनामाक्रीडनं भूतपतेरिवोल्बणम् ॥१८॥

Having received the news of Śrī Kṛṣṇa's invasion, Pauṇḍraka, the great car-warrior, hastily sallied forth from the city with (an army consisting of) two Akṣauhiṇīs; and his friend, the king of Kāśi, followed him as a commander in the rear, O king, with (a subsidiary force of) three Akṣauhiṇīs. Pauṇḍraka could be (easily) distinguished by his conch, discus, sword and mace, the Śārnga bow and (the mark of) Śrīvatsa, bore a Kaustubha gem and was decked with a wreath of sylvan flowers. (11—13) He was clad in two pieces of yellow silk and bore the design of Garuḍa on his ensign, wore a priceless crown and brilliant crocodile-shaped ear-rings. (14) All this outfit was so artificial that he looked like an actor on the stage. Finding Pauṇḍraka closely imitating Him in dress, Lord Śrī Kṛṣṇa heartily laughed. (15) (Now) the enemies assailed Śrī Kṛṣṇa with their pikes, maces, iron clubs, lances, spears, darts, bludgeons, swords, Pattiśas and arrows. (16) Like the fire raging at the time of universal destruction, which destroys all creatures severally, Śrī Kṛṣṇa utterly crushed with His mace, sword, discus and shafts that (joint) army of Pauṇḍraka and the king of Kāśi, consisting (as it did) of elephants, chariots, horses and footmen. (17) The (whole) field was strewn with chariots and (dead bodies of) horses, elephants, men, donkeys and camels—cut to pieces by the discus of Śrī Kṛṣṇa—and looked as fearful as the place where Śankara carries on His deadly dance of destruction (at the end of a Kalpa). Its sight afforded delight to the brave. (18)

अथाह पौण्ड्रकं शौरिर्भो भोः पौण्ड्रक यद् भवान् । दूतवाक्येन मामाह तान्यस्त्राण्युत्सृजामि ते ॥१९॥
त्याजयिष्येऽभिधानं मे यत् त्वयाज्ञ मृषा धृतम् । व्रजामि शरणं तेऽद्य यदि नेच्छामि संयुगम् ॥२०॥
इति क्षिप्त्वा शितैर्बाणैर्विरथीकृत्य पौण्ड्रकम् । शिरोऽवृश्चद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः ॥२१॥
तथा काशिपतेः कायाच्छिर उत्कृत्य पत्रिभिः । न्यपातयत् काशिपुर्यां पद्मकोशमिवानिलः ॥२२॥
एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः । द्वारकामाविशत् सिद्धैर्गीयमानकथामृतः ॥२३॥
स नित्यं भगवद्ध्यानप्रध्वस्ताखिलबन्धनः । बिभ्राणश्च हरे राजन् स्वरूपं तन्मयोऽभवत् ॥२४॥

Now Śrī Kṛṣṇa addressed Pauṇḍraka, (as follows): "Hullo Pauṇḍraka, you asked me through the mouth of your messenger to give up the weapons (I carry on My person). I shall accordingly discharge them on you. (19) I shall compel you to give up My name, which has been falsely assumed by you, O ignorant one. You asked Me to take refuge in you. I would do so today, if I avoided a clash with you." (20) Reproaching him thus, Śrī Kṛṣṇa shattered the chariot of Pauṇḍraka with His sharp arrows and lopped off his head with His discus, (even) as Indra would knock down wrings of a mountain with his thunderbolt. (21) Śrī Kṛṣṇa likewise severed the head of the king of Kāśi from his body with His arrows and caused it to (fly and) fall into the city of Kāśi even as the wind would carry away a lotus-bud. (22) Thus putting an end to (both) Pauṇḍraka and his ally (the king of Kāśi), who had been nursing enmity towards Him, Lord Śrī Kṛṣṇa returned to Dwārakā, the Siddhas singing His stories, sweet as nectar. (23) Parīkṣit, Pauṇḍraka ever used to think intensely of the Lord. All the ties of his Karma were cut asunder by this; and as he

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(constantly) remembered the Lord's Form, when imitating Him, he attained the same Form as His (after death). (24)

शिरः पतितमालोक्य राजद्वारे सकुण्डलम् । किमिदं कस्य वा वक्त्रमिति संशिश्यिरे जनाः ॥२५॥
राज्ञः काशिपतेर्ज्ञात्वा महिष्यः पुत्रबान्धवाः । पौराश्च हा हता राजन् नाथ नाथेति प्रारुदन् ॥२६॥
सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिं पितुः । निहत्य पितृहन्तारं यास्याम्यपचितिं पितुः ॥२७॥
इत्यात्मनाभिसंधाय सोपाध्यायो महेश्वरम् । सुदक्षिणोऽर्चयामास परमेण समाधिना ॥२८॥
प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद् भवः । पितृहन्तृवधोपायं स वव्रे वरमीप्सितम् ॥२९॥
दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम् । अभिचारविधानेन स चाग्निः प्रमथैर्वृतः ॥३०॥
साधयिष्यति संकल्पमब्रह्मण्ये प्रयोजितः । इत्यादिष्टस्तथा चक्रे कृष्णायाभिचरन् व्रती ॥३१॥
ततोऽग्निरुत्थितः कुण्डान्मूर्तिमानतिभीषणः । तप्ताम्रशिखाश्मश्रुरङ्गारोद्गारिलोचनः ॥३२॥
दंष्ट्रोग्रभ्रुकुटीदण्डकठोरास्यः स्वजिह्वया । आलिहन् सृक्किणी नग्नो विधुन्वंस्त्रिशिखं ज्वलन् ॥३३॥
पद्भ्यां तालप्रमाणाभ्यां कम्पयन्नवनीतलम् । सोऽभ्यधावद् वृतो भूतैर्द्वारकां प्रदहन् दिशः ॥३४॥
तमाभिचारदहनमायान्तं द्वारकौकसः । विलोक्य तत्रसुः सर्वे वनदाहे मृगा यथा ॥३५॥
अक्षैः सभायां क्रीडन्तं भगवन्तं भयातुराः । त्राहि त्राहि त्रिलोकेश वह्नेः प्रदहतः पुरम् ॥३६॥
श्रुत्वा तज्जनवैक्लव्यं दृष्ट्वा स्वानां च साध्वसम् । शरण्यः सम्प्रहस्याह मा भैष्टेत्यवितास्म्यहम् ॥३७॥

Seeing a human head with ear-rings lying at the entrance of the palace (in Kāśi), the people wondered whose head it was, and how it came. (25) Recognizing (at last) that it was the head of their king (the ruler of Kāśi), the queens, sons and relations of the king and the citizens wailed loudly saying, "O lord, O master, O king, alas we are (all) undone." (26) The king's son, Sudakṣiṇa, performed the funeral rites to his father and resolved in his mind that he would repay the debt to his father by killing his slayer. With the help of his priest Sudakṣiṇa began to worship Śankara with the utmost concentration. (27-28) Pleased with his worship at Kāśi, Lord Śankara offered him a boon. Sudakṣiṇa replied, "Lord, (if You are pleased with me) tell me by what means I can kill the slayer of my father. That is the only boon I seek from You." (29) Śankara said, "With the help of Brahmans worship the sacred fire called Dakṣiṇa Agni, according to the Abhichāra method (employed for malevolent purposes). That fire, accompanied by Pramathas (the attendants of Śankara) will accomplish your purpose (even) as a priest appointed to carry out one's wishes. It will, however, be powerless against one who is devoted to Brahmans." Thus commanded (by Lord Śankara), Sudakṣiṇa did as he was bid, observing strict discipline and directing the Abhichāra force against Śrī Kṛṣṇa. (30-31) As soon as the Abhichāra was over, the god of fire emerged in person from the sacrificial pit, assuming a very terrible form. His locks, moustaches and beard looked red like heated copper; his eyes emitted sparks of fire. (32) His (large and protruding) teeth and threatening eyebrows gave him a stern appearance; he was licking the corners of his mouth with his tongue; his naked body threw out flames of fire. Flourishing a trident (in his hand), he strode the earth with legs as tall as a palm tree. Making the earth tremble under his feet and burning the cardinal points, he rushed towards Dwārakā, followed by spectress. (33-34) At the sight of that Abhichāra fire rushing towards them, the people of Dwārakā were all frightened, even as the deer get frightened at the sight of a forest conflagration. (35) They ran in consternation to the Lord, who was playing at

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dice in His court, and said, "O Ruler of the three worlds, protect us, O protect us, from the fire that is about to consume the city." (36) Hearing of this distress of His people, and seeing (the cause of) their fear, Śrī Kṛṣṇa (the protector of His devotees) laughed loudly and heartily and said, "Do not be afraid, I shall protect you (from this danger)." (37)

सर्वस्यान्तर्बहिःसाक्षी कृत्यां माहेश्वरीं विभुः । विज्ञाय तद्विघातार्थं पार्श्वस्थं चक्रमादिशत् ॥३८॥
तत् सूर्यकोटिप्रतिमं सुदर्शनं जाज्वल्यमानं प्रलयानलप्रभम् ।
स्वतेजसा खं ककुभोऽथ रोदसी चक्रं मुकुन्दास्त्रमथाग्निमार्दयत् ॥३९॥
कृत्यानलः प्रतिहतः स रथाङ्गपाणेरस्त्रौजसा स नृप भग्नमुखो निवृत्तः ।
वाराणसीं परिसमेत्य सुदक्षिणं तं सर्त्विग्जनं समदहत् स्वकृतोऽभिचारः ॥४०॥
चक्रं च विष्णोस्तदनु प्रविष्टं वाराणसीं साट्टसभालयापणाम् ।
सगोपुराट्टालककोष्ठसंकुलां सकोशहस्त्यश्वरथान्नशालाम् ॥४१॥
दग्ध्वा वाराणसीं सर्वां विष्णोश्चक्रं सुदर्शनम् । भूयः पार्श्वमुपातिष्ठत् कृष्णस्याक्लिष्टकर्मणः ॥४२॥

Lord Śrī Kṛṣṇa is a witness of all that happens within and without all creatures. He at once came to know that it was the Kṛtyā (a malevolent force) of Lord Śiva (released from Kāśi). He commanded His discus (Sudarśana), that stood by His side, to nullify the Kṛtyā. (38) Brilliant like millions of suns, and flaming forth like the fire of universal destruction, the discus Sudarśana, the (favourite) missile of the Lord, lighted up heaven and earth as well as the intervening region and the (four) quarters with its lustre and forthwith subdued the Abhichāra fire. (39) Repulsed by the force of Śrī Kṛṣṇa's weapon, the magic fire known by the name of Kṛtyā had its force blunted and, turning back, returned to Kāśi and burnt up Sudakṣiṇa and his priests, by whom it had been released. (40) Following the Kṛtyā, Sudarśana, the discus of Śrī Kṛṣṇa, entered Kāśi and, reducing the whole city to ashes along with its high towers, assembly halls, houses, market-places, big gates, attics, granaries, treasuries, the stalls for elephants, horses and chariots and dining halls, returned to Dwārakā and stood once more by the side of Śrī Kṛṣṇa, who did everything as a matter of sport. (41-42)

य एतच्छ्रावयेन्मर्त्य उत्तमश्लोकविक्रमम् । समाहितो वा शृणुयात् सर्वपापैः प्रमुच्यते ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे पौण्ड्रकादिवधो नाम षट्षष्टितमोऽध्यायः ॥६६॥

The man who hears attentively, or relates, the story of this exploit of the glorious Lord (Śrī Kṛṣṇa) is completely rid of all sins. (43)

Thus ends the sixty-sixth discourse, entitled "Paundraka and others killed (by Śrī Kṛṣṇa), in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ सप्तषष्टितमोऽध्यायः

Discourse LXVII

Dwivida killed (by Balarāma)

राजोवाच

भूयोऽहं श्रोतुमिच्छामि रामस्याद्भुतकर्मणः । अनन्तस्याप्रमेयस्य यदन्यत् कृतवान् प्रभुः ॥ १ ॥

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King Parīkṣit submitted: Lord Balarāma is possessed of infinite glory; His Form and virtues are unfathomable, His deeds are wonderful. I long to hear more of Him—what other feats He performed. (1)

श्रीशुक उवाच

नरकस्य सखा कश्चिद् द्विविदो नाम वानरः । सुग्रीवसचिवः सोऽथ भ्राता मैन्दस्य वीर्यवान् ॥ २ ॥
सख्युः सौऽपचितिं कुर्वन् वानरो राष्ट्रविप्लवम् । पुरग्रामाकरान् घोषानदहद् वह्निमुत्सृजन् ॥ ३ ॥
क्वचित् स शैलानुत्पाट्य तैर्देशान् समचूर्णयत् । आनर्तान् सुतरामेव यत्रास्ते मित्रहा हरिः ॥ ४ ॥
क्वचित् समुद्रमध्यस्थो दोर्भ्यामुत्क्षिप्य तज्जलम् । देशान् नानायुतप्राणो वेलाकूलानमज्जयत् ॥ ५ ॥
आश्रमानृषिमुख्यानां कृत्वा भग्नवनस्पतीन् । अदूषयच्छकृन्मूत्रैरग्नीन् वैतानिकान् खलः ॥ ६ ॥
पुरुषान् योषितो दृप्तः क्ष्माभृद्द्रोणीगुहासु सः । निक्षिप्य चाप्यधाच्छैलैः पेशस्कारीव कीटकम् ॥ ७ ॥
एवं देशान् विप्रकुर्वन् दूषयंश्च कुलस्त्रियः । श्रुत्वा सुललितं गीतं गिरिं रैवतकं ययौ ॥ ८ ॥

Śrī Śuka replied: There was a certain monkey, Dwivida by name. He was a friend of Naraka, a counsellor of Sugrīva and the powerful brother of Mainda. (2) He made havoc of the country by setting fire to and burning towns, villages, mines and cowherds' stations with a view to clearing his debt to his friend (by wreaking vengeance on his enemy). (3) Sometimes he pulled out hills and smashed with them whole territories, especially the territory of Ānarta, where lived Śrī Kṛṣṇa, the Slayer of his friend. (4) Possessing (as he did) the strength of ten thousand elephants, the monkey now and then took his stand in mid-ocean and splashed such a volume of water with his hands as to submerge the territories adjoining the shore. (5) The villain used to knock down trees in the hermitages of great sages and profaned their sacrificial fires with his excrement and urine. (6) Just as a wasp imprisons the larva, even so the power-intoxicated monkey threw men and women into the valleys and caves of mountains and blocked their mouths with (huge) rocks. (7) Thus he made havoc of the entire land, and (what is more) defiled even high-born women. (On a certain day,) hearing very sweet music, he went to the Raivataka hill. (8)

तत्रापश्यद् यदुपतिं रामं पुष्करमालिनम् । सुदर्शनीयसर्वाङ्गं ललनायूथमध्यगम् ॥ ९ ॥
गायन्तं वारुणीं पीत्वा मदविह्वललोचनम् । विभ्राजमानं वपुषा प्रभिन्नमिव वारणम् ॥ १० ॥
दुष्टः शाखामृगः शाखामारूढः कम्पयन् द्रुमान् । चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन् ॥ ११ ॥
तस्य धार्ष्ट्यं कपेर्वीक्ष्य तरुण्यो जातिचापलाः । हास्यप्रिया विजहसुर्बलदेवपरिग्रहाः ॥ १२ ॥
ता हेलयामास कपिर्भ्रूक्षेपैः सम्मुखादिभिः । दर्शयन् स्वगुदं तासां रामस्य च निरीक्षतः ॥ १३ ॥
तं ग्राव्णा प्राहरत् क्रुद्धो बलः प्रहरतां वरः । स वञ्चयित्वा ग्रावाणं मदिराकलशं कपिः ॥ १४ ॥
गृहीत्वा हेलयामास धूर्तस्तं कोपयन् हसन् । निर्भिद्य कलशं दुष्टो वासांस्यास्फालयद् बलम् ॥ १५ ॥
कदर्थीकृत्य बलवान् विप्रचक्रे मदोद्धतः । तं तस्याविनयं दृष्ट्वा देशांश्च तदुपद्रुतान् ॥ १६ ॥
क्रुद्धो मुसलमादत्त हलं चारिजिघांसया । द्विविदोऽपि महावीर्यः शालमुद्यम्य पाणिना ॥ १७ ॥
अभ्येत्य तरसा तेन बलं मूर्ध्न्यताडयत् । तं तु संकर्षणो मूर्ध्नि पतन्तमचलो यथा ॥ १८ ॥
प्रतिजग्राह बलवान् सुनन्देनाहनच्च तम् । मुसलाहतमस्तिष्को विरेजे रक्तधारया ॥ १९ ॥
गिरिर्यथा गैरिकया प्रहारं नानुचिन्तयन् । पुनरन्यं समुत्क्षिप्य कृत्वा निष्पत्रमोजसा ॥ २० ॥
तेनाहनत् सुसंक्रुद्धस्तं बलः शतधाच्छिनत् । ततोऽन्येन रुषा जघ्ने तं चापि शतधाच्छिनत् ॥ २१ ॥

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एवं युध्यन् भगवता भग्ने भग्ने पुनः पुनः । आकृष्य सर्वतो वृक्षान् निर्वृक्षमकरोद् वनम् ॥२२॥
ततोऽमुञ्चच्छिलावर्षं बलस्योपर्यमर्षितः । तत् सर्वं चूर्णयामास लीलया मुसलायुधः ॥२३॥
स बाहू तालसंकाशौ मुष्टीकृत्य कपीश्वरः । आसाद्य रोहिणीपुत्रं ताभ्यां वक्षस्यरूरुजत् ॥२४॥
यादवेन्द्रोऽपि तं दोर्भ्यां त्यक्त्वा मुसललाङ्गले । जत्रावभ्यर्दयत् क्रुद्धः सोऽपतद् रुधिरं वमन् ॥२५॥
चकम्पे तेन पतता सटङ्कः सवनस्पतिः । पर्वतः कुरुशार्दूल वायुना नौरिवाम्भसि ॥२६॥
जयशब्दो नमःशब्दः साधु साध्विति चाम्बरे । सुरसिद्धमुनीन्द्राणामासीत् कुसुमवर्षिणाम् ॥२७॥
एवं निहत्य द्विविदं जगद्व्यतिकरावहम् । संस्तूयमानो भगवान् जनैः स्वपुरमाविशत् ॥२८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे द्विविदवधो नाम सप्तषष्टितमोऽध्यायः ॥६७॥

There he saw Balarāma, the protector of the Yadus, most charming in every limb and decked with a garland of lotuses, standing in the midst of a bevy of young girls. (9) Drunk with Vāruṇī, He was singing (beautifully) with eyes swimming in intoxication and with His glowing body looked like an elephant in rut. (10) Climbing up branches of trees the wicked monkey shook the trees and in order to attract notice loudly chattered. (11) Observing the impudence on the part of that monkey, the young girls, who were fond of fun and sportive by nature, loudly laughed. Being under the protection of Śrī Balarāma, they had no fear. (12) Under the very eyes of Balarāma the monkey began to insult the girls by twisting his eyebrows, making wry faces and showing them his hind part. (13) Full of rage, Balarāma, the foremost of warriors, hit him with a slab of stone; the crafty monkey (however) evaded it and (hastily coming down the tree) took up the pot of Vāruṇī and defied Balarāma by grinning at him and provoking him (thereby). The wicked monkey then smashed the pot of Vāruṇī, tore the clothes of the women and caused (infinite) annoyance to Śrī Balarāma and, puffed up with pride, showed disrespect to Him. Observing such defiant attitude of his and remembering how he made havoc of the country, Balarāma got enraged and took up (His weapons) the pestle and plough with intent to kill him. Dwivida also, being very powerful, lifted up a sal tree with one hand and rushing with (great) vehemence, hit Balarāma with it on His head. The mighty Balarāma, however, remaine immovable like a rock and, holding up with one hand the tree even as it came flying towards his head, struck the monkey with His pestle called Sunanda. With his brain crushed by the pestle and covered with a stream of blood, Dwivida shone like a mountain covered with a solution of red chalk. But, unmindful of the stroke, he in extreme rage pulled out yet another tree and, removing all its leaves, hit Balarāma with it violently. Balarāma split the tree into a hundred pieces. The monkey struck Balarāma with another in great rage; but the latter split that too into a hundred pieces. (14—21) Thus he fought on. Each time a tree was smashed (by Balarāma), the monkey pulled out another. (Thus) uprooting the trees (one by one) he denuded the forest of its trees on all sides. (22) The enraged monkey thereupon began to rain slabs of stone on Balarāma; but these also the latter, as a matter of sport, reduced to powder with His pestle. (23) (Finally) clenching his arms, which were as long as a palm tree, the great monkey went up to Balarāma and struck Him on the chest with both his fists. (24) (Thereupon) the Lord of the Yadus set aside His pestle and plough and, full of rage, hit him with both His hands on the collar-bone, and the latter fell down (dead) vomiting blood. (25) Parīkṣit, like a ship rocking

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in water through the action of wind, the (whole) mountain with its peaks and trees shook as the monkey fell. (26) In the heavens the gods raised shouts of victory, the Siddhas uttered greetings and great sages loudly said, 'Well done, Well done!' and they all showered flowers on Balarāma. (27) Having thus put an end to Dwivida, who had been desolating the land, Lord Balarāma returned to Dwārakā (His own city) amidst the praises and acclamations of the people. (28)

Thus ends the sixty-seventh discourse, entitled "Dwivida killed (by Balarāma)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टषष्टितमोऽध्यायः

Discourse LXVIII

Triumph of Sankarṣaṇa—in the form of dragging Hastinapur

श्रीशुक उवाच

दुर्योधनसुतां राजन् लक्ष्मणां समितिंजयः । स्वयंवरस्थामहरत् साम्बो जाम्बवतीसुतः ॥ १ ॥
कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्भकः । कदर्थीकृत्य नः कन्यामकामामहरद् बलात् ॥ २ ॥
बध्नीतेमं दुर्विनीतं किं करिष्यन्ति वृष्णयः । येऽस्मत्प्रसादोपचितां दत्तां नो भुञ्जते महीम् ॥ ३ ॥
निगृहीतं सुतं श्रुत्वा यद्येष्यन्तीह वृष्णयः । भग्नदर्पाः शमं यान्ति प्राणा इव सुसंयताः ॥ ४ ॥
इति कर्णः शलो भूरिर्यज्ञकेतुः सुयोधनः । साम्बमारेभिरे बद्धुं कुरुवृद्धानुमोदिताः ॥ ५ ॥

Śrī Śuka began again: Parīkṣit! Sāmba, son of Jāmbavatī, was (a great warrior, who was) always victorious in battle. He carried away Lakṣmaṇā, Duryodhana's daughter, from an assembly (of kings) called for the choice of her partner by the princess herself. (1) The Kauravas were enraged at this. They said, "Setting us at naught, this unruly boy has forcibly taken away the girl, who did not even seek his hand. (2) Imprison the wayward boy. What would the Yādavas do, who rule the land conferred on them by us and which has been thriving through our grace. (3) If, on hearing of the captivity of the boy, the Vṛṣṇis (venture to) come here, they will find their pride curbed and will be silenced in the same way as the senses thoroughly controlled (through Prāṇāyāma and other means) are easily tamed." (4) Resolving thus, Karṇa, Śala, Bhuriśravā, Yajñaketu, and Duryodhana proceeded to capture Sāmba with the approval of the elderly among the Kurus. (5)

दृष्ट्वानुधावतः साम्बो धार्तराष्ट्रान् महारथः । प्रगृह्य रुचिरं चापं तस्थौ सिंह इवैकलः ॥ ६ ॥
तं ते जिघृक्षवः क्रुद्धास्तिष्ठ तिष्ठेति भाषिणः । आसाद्य धन्विनो बाणैः कर्णाग्रण्यः समाकिरन् ॥ ७ ॥
सोऽपविद्धः कुरुश्रेष्ठ कुरुभिर्यदुनन्दनः । नामृष्यत् तदचिन्त्यार्भः सिंहः क्षुद्रमृगैरिव ॥ ८ ॥
विस्फूर्ज्य रुचिरं चापं सर्वान् विव्याध सायकैः । कर्णादीन् षड् रथान् वीरांस्तावद्भिर्युगपत् पृथक् ॥ ९ ॥
चतुर्भिश्चतुरो वाहानेकैकेन च सारथीन् । रथिनश्च महेष्वासांस्तस्य तत् तेऽभ्यपूजयन् ॥ १० ॥

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तं तु ते विरथं चक्रुश्चत्वारश्चतुरो हयान् । एकस्तु सारथिं जघ्ने चिच्छेदान्यः शरासनम् ॥११॥
तं बद्ध्वा विरथीकृत्य कृच्छ्रेण कुरवो युधि । कुमारं स्वस्य कन्यां च स्वपुरं जयिनोऽविशन् ॥१२॥

Seeing the sons of Dhṛtarāṣṭra (closely) pursuing him, Sāmba, a great car-warrior, took up a fine bow and singly stood defiant like a lion. (6) In their eagerness to capture him, the Kaurava warriors advanced in great rage under the leadership of Karṇa, shouting 'Stop, stop', and, approaching him, covered him up with (a shower of) arrows. (7) Parīkṣit, though yet a boy, Sāmba was a son of the incomprehensible Lord (Śrī Kṛṣṇa). Unjustly attacked by the Kurus, he resented it like a lion attacked by the smaller animals. (8) Twanging his splendid bow, he individually hit the six Kuru heroes—advancing against him in their chariots—with six arrows each at one and the same time. (9) With four arrows he hit the four horses (drawing the chariot of each warrior) and with one arrow each he hit the driver as well as the warrior himself. The enemies, who were (each) armed with a large bow, admired this exploit of Sāmba. (10) (All) the (six) Kuru warriors then (attacked him simultaneously and) deprived him of his chariot. Four of them killed his four horses, one in his turn killed his charioteer and the remaining one tore off his bow. (11) (Thus) depriving him of his chariot in the battle, the Kurus bound Sāmba with difficulty and returned triumphantly to their city, carrying him and Duryodhana's daughter, Lakṣmaṇā (with them). (12)

तच्छ्रुत्वा नारदोक्तेन राजन् संजातमन्यवः । कुरून् प्रत्युद्यमं चक्रुरुग्रसेनप्रचोदिताः ॥१३॥
सान्त्वयित्वा तु तान् रामः संनद्धान् वृष्णिपुंगवान् । नैच्छत् कुरूणां वृष्णीनां कलिं कलिमलापहः ॥१४॥
जगाम हास्तिनपुरं रथेनादित्यवर्चसा । ब्राह्मणैः कुलवृद्धैश्च वृतश्चन्द्र इव ग्रहैः ॥१५॥
गत्वा गजाह्वयं रामो बाह्योपवनमास्थितः । उद्धवं प्रेषयामास धृतराष्ट्रं बुभुत्सया ॥१६॥

Parīkṣit, hearing of this from the lips of the (celestial) sage Nārada, the Yadus felt greatly enraged and began their preparations, as directed by (their chief) Ugrasena, to march against the Kauravas. (13) Balarāma, the Destroyer of the impurities of the Kali age did not however approve of a quarrel between the Kurus and the Yadus. Although the Yādava heroes had completed their preparations (for the fight). He pacified them and drove to Hastinapur in a chariot brilliant like the sun, accompanied by a number of Brahmans and some elders of the Yadu race, like the moon in the midst of planets. (14–15) Reaching Hastinapur, Balarāma stopped in a garden outside the city and sent Uddhava to Dhṛtarāṣṭra with intent to ascertain the intention of the Kauravas. (16)

सोऽभिवन्द्याम्बिकापुत्रं भीष्मं द्रोणं च बाह्लिकम् । दुर्योधनं च विधिवद् राममागतमब्रवीत् ॥१७॥
तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम् । तमर्चयित्वाभिययुः सर्वे मङ्गलपाणयः ॥१८॥
तं संगम्य यथान्यायं गामर्घ्यं च न्यवेदयन् । तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम् ॥१९॥
बन्धून् कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम् । परस्परमथो रामो बभाषेऽविक्लवं वचः ॥२०॥
उग्रसेनः क्षितीशेशो यद् व आज्ञापयत् प्रभुः । तदव्यग्रधियः श्रुत्वा कुरुध्वं माविलम्बितम् ॥२१॥
यद् यूयं बहवस्त्वेकं जित्वाधर्मेण धार्मिकम् । अबध्नीताथ तन्मृष्ये बन्धूनामैक्यकाम्यया ॥२२॥

(Reaching the Kaurava court,) Uddhava duly saluted Dhṛtarāṣṭra, Bhīṣma, Droṇa, Bāhlīka (Bhīṣma's uncle) and Duryodhana and informed them of Balarāma's arrival. (17) The Kauravas were greatly delighted to hear of the

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arrival of Balarāma, their best friend, and, treating Uddhava with honour, all went forth to receive Balarāma, taking festal presents in their hands. (18) They received Balarāma with due honours and offered Him Arghya (water for washing His hands with) and a cow; and such of them as knew His greatness saluted Him with their heads (bent low). (19) When both parties had inquired after each other's welfare and health and learnt that their mutual friends and relations were doing well, Balarāma forthwith spoke these fearless words: (20) "Hear with an attentive mind what the king of kings, the mighty Ugrasena, has enjoined you to do and carry it out without delay. (21) He says: "I hear that many of you combined by unrighteous means to overpower Sāmba, who fought single-handed respecting the laws of war, and that you have taken him prisoner. I have, however, tolerated this with intent to maintain harmony among friends and relations. (Therefore, do not extend the quarrel, release Sāmba from captivity and allow him to come to us with his newly wedded wife.)" (22)

वीर्यशौर्यबलोन्नद्धमात्मशक्तिसमं वचः । कुरवो बलदेवस्य निशम्योचुः प्रकोपिताः ॥२३॥
अहो महच्चित्रमिदं कालगत्या दुरत्यया । आरुरुक्षत्युपानद् वै शिरो मुकुटसेवितम् ॥२४॥
एते यौनेन सम्बद्धाः सहशय्यासनाशनाः । वृष्णयस्तुल्यतां नीता अस्मद्दत्तनृपासनाः ॥२५॥
चामरव्यजने शङ्खमातपत्रं च पाण्डुरम् । किरीटमासनं शय्यां भुञ्जन्त्यस्मदुपेक्षया ॥२६॥
अलं यदुनां नरदेवलाञ्छनैर्दातुः प्रतीपैः फणिनामिवामृतम् ।
येऽस्मत्प्रसादोपचिता हि यादवा आज्ञापयन्त्यद्य गतत्रपा बत ॥२७॥
कथमिन्द्रोऽपि कुरुभिर्भीष्मद्रोणार्जुनादिभिः । अदत्तमवरुन्धीत सिंहग्रस्तमिवोरणः ॥२८॥

Parīkṣit, enraged to hear these haughty words of Baladeva, inspired as they were with a sense of virility, strength and gallantry and (quite) becoming of His own power, the Kauravas replied (as follows): (23) "Oh, what a great wonder it is that by force of Time, so hard to overcome, the shoe actually aspires to mount the head, which is occupied by the crown. (24) Bound by conjugal ties and allowed to share our bed, seat and food, and favoured with a royal throne by us, the Yādavas were exalted to a position of equality with us. (25) They enjoy the use of a chowrie, fan, conch, white umbrella, crown, a royal seat and bed through our sufferance. (26) They should no longer be allowed to retain these royal insignia, which are proving adverse to the giver even as milk offered to a serpent. Elevated (in rank) through our grace, they have now shamelessly begun to command us. What a pity ! (27) Just as a ram dare not seize the prey of a lion, how could even Indra (the celestial king) enjoy what is not offered to him by Bhīṣma, Droṇa, Arjuna and other Kuru chiefs ?" (28)

श्रीशुक उवाच

जन्मबन्धुश्रियोन्नद्धमदास्ते भरतर्षभ । आश्राव्य रामं दुर्वाच्यमसभ्याः पुरमाविशन् ॥२९॥
दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वावाच्यानि चाच्युतः । अवोचत् कोपसंरब्धो दुष्प्रेक्ष्यः प्रहसन् मुहुः ॥३०॥
नूनं नानामदोन्नद्धाः शान्तिं नेच्छन्त्यसाधवः । तेषां हि प्रशमो दण्डः पशूनां लगुडो यथा ॥३१॥
अहो यदून् सुसंरब्धान् कृष्णं च कुपितं शनैः । सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः ॥३२॥
त इमे मन्दमतयः कलहाभिरताः खलाः । तं मामवज्ञाय मुहुर्दुर्भाषान् मानिनोऽब्रुवन् ॥३३॥
नोग्रसेनः किल विभुर्भोजवृष्ण्यन्धकेश्वरः । शक्रादयो लोकपाला यस्यादेशानुवर्तिनः ॥३४॥

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सुधर्माऽऽक्रम्यते येन पारिजातोऽमराङ्घ्रिपः । आनीय भुज्यते सोऽसौ न किलाध्यासनार्हणः ॥३५॥
यस्य पादयुगं साक्षात् श्रीरुपास्तेऽखिलेश्वरी । स नार्हति किल श्रीशो नरदेवपरिच्छदान् ॥३६॥
यस्याङ्घ्रिपङ्कजरजोऽखिललोकपालैर्मौल्युत्तमैर्धृतमुपाससतीर्थतीर्थम् ।
ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः श्रीश्चोद्वहेम चिरमस्य नृपासनं क्व ॥३७॥
भुञ्जते कुरुभिर्दत्तं भूखण्डं वृष्णयः किल । उपानहः किल वयं स्वयं तु कुरवः शिरः ॥३८॥
अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् । असम्बद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥३९॥
अद्य निष्कौरवीं पृथ्वीं करिष्यामीत्यमर्षितः । गृहीत्वा हलमुत्तस्थौ दहन्निव जगत्त्रयम् ॥४०॥
लाङ्गलाग्रेण नगरमुद्विदार्य गजाह्वयम् । विचकर्ष स गङ्गायां प्रहरिष्यन्नमर्षितः ॥४१॥

Śrī Śuka continued: Parīkṣit, their pedigree, the strength of their kinsmen (Bhīṣma, Arjuna and others) and fortune had served to swell their pride. They cast even ordinary courtesy to the winds and, uttering such harsh words within the hearing of Balarāma, returned to their city. (29) The infallible Balarāma observed their discourtesy and heard their reproaches. Overwhelmed with indignation, and looking (quite) terrific, He burst into convulsions and said :—(30) "Certainly these wicked souls are not in favour of conciliation, elated as they are with pride of various kinds. Chastisement is undoubtedly the best means of softening such people, just as a staff is necessary to tame the beast. (31) Oh ! having slowly pacified the Yadus, who were terribly excited, as well as Śrī Kṛṣṇa, who was full of rage, I came here seeking to conciliate them. (32) But these slow-witted and wicked fellows are bent on strife. (Hence) these proud people treated Me, though I was so inclined, scornfully and showered abuses on Me. (33) Indeed Ugrasena, whose behests are carried out even by Indra and the other guardians of the world, is no suzerain lord but a mere ruler of the Bhojas, Vṛṣṇis and Andhakas. (34) Śrī Kṛṣṇa, who occupies the Sudharmā hall and brought the celestial tree, *viz*, Pārijāta (from heaven) and enjoys it surely does not deserve the royal throne ! (35) Śrī Kṛṣṇa, whose feet are adored by Lakṣmī Herself, the mistress of the world, is certainly not entitled to bear the royal insignia ! (36) He, the dust of whose lotus feet lends sanctity (even) to the sacred waters, which are resorted to by holy men, and is borne on their crowned heads not only by all the guardians of the world (the deities presiding over the various spheres of the universe), but even so by Brahmā and Rudra, (Goddess) Lakṣmī and Myself, who are mere fractions of His fractions, is unworthy of a royal seat ! (37) Indeed, the Yadus rule over a territory bestowed on them by the Kurus ! We are indeed shoes, while the Kurus represent the head ! (38) How is it possible for one, who is capable of dealing (proper) punishment to them, to put up with the harsh and incoherent words of these proud men who are intoxicated with power and are raving like madmen ? (39) I shall rid the earth of the Kurus today." With these words Balarāma took up (His weapon) the plough, and got up enraged, as if He would burn (all) the three worlds. (40) With the point of His plough He lifted up the (whole) city of Hastinapur and began to drag it angrily with a view to throwing it into the Gangā. (41)

जलयानमिवाघूर्णं गङ्गायां नगरं पतत् । आकृष्यमाणमालोक्य कौरवा जातसम्भ्रमाः ॥४२॥
तमेव शरणं जग्मुः सकुटुम्बा जिजीविषवः । सलक्ष्मणं पुरस्कृत्य साम्बं प्राञ्जलयः प्रभुम् ॥४३॥
राम रामाखिलाधार प्रभावं न विदाम ते । मूढानां नः कुबुद्धीनां क्षन्तुमर्हस्यतिक्रमम् ॥४४॥

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स्थित्युत्पत्त्यप्ययानां त्वमेको हेतुर्निराश्रयः । लोकान् क्रीडनकानीश क्रीडतस्ते वदन्ति हि ॥४५॥
त्वमेव मूर्ध्नीदमनन्त लीलया भूमण्डलं बिभर्षि सहस्रमूर्धन् ।
अन्ते च यः स्वात्मनि रुद्धविश्वः शेषेऽद्वितीयः परिशिष्यमाणः ॥४६॥
कोपस्तेऽखिलशिक्षार्थं न द्वेषान्न च मत्सरात् । बिभ्रतो भगवन् सत्त्वं स्थितिपालनतत्परः ॥४७॥
नमस्ते सर्वभूतात्मन् सर्वशक्तिधराव्यय । विश्वकर्मन् नमस्तेऽतु त्वां वयं शरणं गताः ॥४८॥

Being dragged (into water), Hastinapur began to shake like a boat. When the Kauravas observed that it was falling into the Gangā, they were seized with consternation. (42) Anxious to save their lives, they placed Sāmba and Lakṣmaṇā at their head and, taking their families with them, sought the almighty Balarāma Himself with joined palms for protection. (43) They said, "O Rāma, the Delighter of all, You are (no other than) Śeṣa (the support of the world). We did not know Your greatness. Be pleased (therefore) to forgive us our transgression, foolish and evil-minded as we are. (44) You are the sole Cause of creation, continuance and destruction (of the universe), (the substratum of all, though) resting on nothing but Your own being. Indeed, O Lord, sages speak of the three worlds as Your toys and Yourself as the Player. (45) O Lord of infinite strength, possessed of a thousand heads ! You alone bear (the weight of) the terrestrial globe on one of Your heads, without any effort, and at the time of final dissolution withdraw the universe into Yourself and lie (on the causal waters) as the only remaining substance (Nārāyaṇa) without a second. (46) Lord, You have assumed this Form consisting of pure Sattva (goodness). Your anger is not prompted by hatred or malice but is intended only to teach all and is directed towards the maintenance of the world order. (47) Hail to You, O Inner Controller of all created beings, O omnipotent and immutable Maker of the universe ! We have sought You as our Protector. Salutation be to You (again and again)." (48)

श्रीशुक उवाच

एवं प्रपन्नैः संविग्नैर्वेपमानायनैर्बलः । प्रसादितः सुप्रसन्नो मा भैष्टेत्यभयं ददौ ॥४९॥
दुर्योधनः पारिबर्हं कुञ्जरान् षष्टिहायनान् । ददौ च द्वादशशतान्ययुतानि तुरङ्गमान् ॥५०॥
रथानां षट्सहस्राणि रौक्माणां सूर्यवर्चसाम् । दासीनां निष्ककण्ठीनां सहस्रं दुहितृवत्सलः ॥५१॥
प्रतिगृह्य तु तत् सर्वं भगवान् सात्वतर्षभः । ससुतः सस्नुषः प्रागात् सुहृद्भिरभिनन्दितः ॥५२॥
ततः प्रविष्टः स्वपुरं हलायुधः समेत्य बन्धूननुरक्तचेतसः ।
शशंस सर्वं यदुपुंगवानां मध्ये सभायां कुरुषु स्वचेष्टितम् ॥५३॥
अद्यापि च पुरं ह्येतत् सूचयद् रामविक्रमम् । समुन्नतं दक्षिणतो गङ्गायामनुदृश्यते ॥५४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे हस्तिनापुरकर्षणरूपसंकर्षणविजयो नामाष्टषष्टितमोऽध्यायः ॥ ६८ ॥

Śrī Śuka went on: Propitiated thus by the Kurus, who had got alarmed to find their city shaking and sought protection with Him, Balarāma felt much pleased and promised them protection asking them to shed their fear. (49) Duryodhana was (very) fond of his daughter (Lakṣmaṇā). He gave away as a wedding present twelve hundred (young) elephants, each sixty years of age, ten thousand horses, six thousand gold chariots glowing like the sun, and a thousand maid-servants adorned with a gold necklace. (0-51) Accepting for His part all those presents, and acclaimed by his friends and relations, Lord Balarāma, the foremost of the Yadus, departed with Sāmba and

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his bride. (52) Returning to His city (Dwārakā), Balarāma met (all) His devoted friends and relations and in the open court told the Yādava chiefs everything, *viz*, how he had dealt with the Kurus. (53) Even to this day Hastinapur appears fairly elevated towards the south and sloping down towards the Gangā, (thereby) testifying to this (supreme) exploit of Balarāma. (54)

Thus ends the sixty-eighth discourse, entitled "The Triumph of Sankarṣaṇa in the form of dragging Hastinapur", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोनसप्ततितमोऽध्यायः

Discourse LXIX

A Glimpse into the household life of Śrī Kṛṣṇa

श्रीशुक उवाच

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् । कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः ॥ १ ॥
चित्रं बतैतदेकेन वपुषा युगपत् पृथक् । गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत् ॥ २ ॥
इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत् । पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥ ३ ॥
उत्फुल्लेन्दीवराम्भोजकह्लारकुमुदोत्पलैः । छुरितेषु सरस्सूच्चैः कूजितां हंससारसैः ॥ ४ ॥
प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः । महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः ॥ ५ ॥
विभक्तरथ्यापथचत्वरापणैः शालासभाभी रुचिरां सुरालयैः ।
संसिक्तमार्गाङ्गणवीथिदेहलीं पतत्पताकाध्वजवारितातपाम् ॥ ६ ॥

Śrī Śuka began again: Having heard that the demon Naraka had been killed and that Śrī Kṛṣṇa had singly married numerous girls, the sage Nārada felt eager to see how the Lord lived with them (all). (1) He said to himself, "Oh, how wonderful it was that the one Lord should with one personality marry sixteen thousand wives in separate houses all at once. (2) Thus full of curiosity and eager to see (this sport of) the Lord (with his own eyes), the divine sage came to Dwārakā, which was adorned with parks and gardens in full blossom and resounded with the warbling of birds and the humming of bees. (3) It was rendered noisy with the loud crackle of swans and cranes residing in ponds spread over with full-blown lotuses and lilies of various colours. (4) It was studded with nine lakhs of mansions built of crystal and silver, inlaid with shining emeralds and furnished with articles of gold and precious stones. (5) It looked charming with its well-defined roads and other thoroughfares, quadrangles and market-places, sheds for animals, temples and guild halls. Its roads, courtyards, lanes and thresholds of houses were (daily) sprinkled with water. The ever-flying flags and pennons warded off sunshine. (6)

तस्यामन्तःपुरं श्रीमदर्चितं सर्वधिष्ण्यपैः । हरेः स्वकौशलं यत्र त्वष्ट्रा कार्त्स्न्येन दर्शितम् ॥ ७ ॥
तत्र षोडशभिः सद्मसहस्रैः समलंकृतम् । विवेशैकतमं शौरेः पत्नीनां भवनं महत् ॥ ८ ॥
विष्टब्धं विद्रुमस्तम्भैर्वैदूर्यफलकोत्तमैः । इन्द्रनीलमयैः कुड्यैर्जगत्या चाहतत्विषा ॥ ९ ॥
वितानैर्निर्मितैस्त्वष्ट्रा मुक्तादामविलम्बिभिः । दान्तैरासनपर्यङ्कैर्मण्युत्तमपरिष्कृतैः ॥ १० ॥

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दासीभिर्निष्ककण्ठीभिः सुवासोभिरलंकृतम् । पुम्भिः सकञ्चुकोष्णीषसुवस्त्रमणिकुण्डलैः ॥११॥
रत्नप्रदीपनिकरद्युतिभिर्निरस्तध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग ।
नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः ॥१२॥
तस्मिन् समानगुणरूपवयस्सुवेषदासीसहस्रयुतयानुसवं गृहिण्या ।
विप्रो ददर्श चमरव्यजनेन रुक्मदण्डेन सात्वतपतिं परिवीजयन्त्या ॥१३॥

In that city there was the (most) splendid (richly furnished) row of palaces of Lord Śrī Kṛṣṇa, admired by all the guardians of the world, in the construction of which Viśwakarmā (the celestial architect) had exhibited all his (architectural) skill. (7) The row was adorned with sixteen thousand (beautiful) mansions of Śrī Kṛṣṇa's consorts. Nārada (at random) entered a big palace out of these. (8) Supported on columns of coral, on excellent slabs of Vaidurya (the cat's eye gem) and walls of sapphire, it was provided with a floor-whose lustre never faded-paved with the same precious stone. (9) It was (further) furnished with canopies made by Viśwakarmā (himself), from which strings of pearls were hanging, as well as with seats and beds made of ivory and inlaid with excellent gems. (10) It was attended by maid-servants adorned with gold necklaces, and dressed in fine clothes, and manservants wearing coats, turbans, fine clothes and jewelled earrings. (11) Dear Parīkṣit, the darkness in the palace was dispelled by lustre of jewels serving as lights. Seeing fumes of burning aloe-wood issuing out of the air-holes, the peacocks on its picturesque eaves screamed and danced under the impression that clouds were up. (12) Nārada saw Śrī Kṛṣṇa (the Lord of Yadus) seated there together with the mistress of the house (Rukmiṇī), who was (herself) fanning the Lord with a chowrie provided with a gold handle, although she was constantly waited upon by thousands of maid-servants, who were equal to her in virtue, beauty, age and neat dress. (13)

तं संनिरीक्ष्य भगवान् सहसोत्थितः श्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।
आनम्य पादयुगलं शिरसा किरीटजुष्टेन साञ्जलिरवीविशदासने स्वे ॥१४॥
तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना बिभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥१५॥
सम्पूज्य देवऋषिवर्यमृषिः पुराणो नारायणो नरसखो विधिनोदितेन ।
वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह प्रभो भगवते करवाम हे किम् ॥१६॥

Discerning the Devarṣi, the almighty Lord (Śrī Kṛṣṇa), the foremost among the supporters of virtue, immediately rose from the bed of Śrī (Rukmiṇī) and, bowing low with His head, adorned with a crown, at the feet of the sage with joined palms, installed him on His own seat. (14) (Parīkṣit,) Śrī Kṛṣṇa is the supreme Teacher of the world; having washed His feet the Gangā has become capable of purifying all. The Protector of holy men, He has earned the appropriate title of Brahmaṇya Deva by virtue of His (singular) devotion to the Brahmans. The Lord (therefore) washed the feet of the Devarṣi and bore that water on His head. (15) (Thereafter) the Lord, who was (no other than) the most ancient sage Nārāyaṇa, the (eternal) companion of Nara, duly worshipped the celestial sage according to the prescribed rules (of worship) and, addressing him in measured words sweet as nectar, humbly said, "(Pray, tell Me,) My lord, what service we may render your holy self." (16)

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नारद उवाच

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे मैत्री जनेषु सकलेषु दमः खलानाम् ।
निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां स्वैरावतार उरुगाय विदाम सुष्ठु ॥१७॥
दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥१८॥

Nārada replied: O almighty Lord of the universe, it is no wonder that You love all Your devotees and chastise the wicked. O glorious Lord, You have come down to earth of Your own accord for the supreme welfare of all as well as for the sake of maintaining and protecting the world. We know this full well. (17) (What a great fortune that) I have been enabled to day to enjoy the sight of Your (blessed) feet, which bring to mankind supreme peace and deliverance, which are ever contemplated at heart by Brahmā and others possessed of infinite wisdom,—the feet which are (as a matter of fact) like a rope with the help of which men fallen in the deep well of worldly life may rise above it. (Kindly) bless me that (wherever I may be) their thought may (ever) haunt me and I may go about contemplating on them. (18)

ततोऽन्यदाविशद् गेहं कृष्णपत्न्याः स नारदः । योगेश्वरेश्वरस्याङ्ग योगमायाविवित्सया ॥१९॥
दीव्यन्तमक्षैस्तत्रापि - प्रियया चोद्धवेन च । पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥२०॥
पृष्टश्चाविदुषेवासौ कदाऽऽयातो भवानिति । क्रियते किं नु पूर्णानामपूर्णैरस्मदादिभिः ॥२१॥
अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु । स तु विस्मित उत्थाय तूष्णीमन्यदगाद् गृहम् ॥२२॥
तत्राप्यचष्ट गोविन्दं लालयन्तं सुताञ्छिशून् । ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ॥२३॥
जुह्वन्तं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः । भोजयन्तं द्विजान् क्वापि भुञ्जानमवशेषितम् ॥२४॥
क्वापि संध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् । एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ॥२५॥
अश्वैर्गजै रथैः क्वापि विचरन्तं गदाग्रजम् । क्वचिच्छयानं पर्यङ्के स्तूयमानं च वन्दिभिः ॥२६॥
मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः । जलक्रीडारतं क्वापि वारमुख्याबलावृतम् ॥२७॥
कुत्रचिद् द्विजमुख्येभ्यो ददतं गाः स्वलंकृताः । इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥२८॥
हसन्तं हास्यकथया कदाचित् प्रियया गृहे । क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित् ॥२९॥
ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम् । शुश्रूषन्तं गुरून् क्वापि कामैर्भोगैः सपर्यया ॥३०॥
कुर्वन्तं विग्रहं कैश्चित् संधिं चान्यत्र केशवम् । कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् ॥३१॥
पुत्राणां दुहितॄणां च काले विध्युपयापनम् । दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥३२॥
प्रस्थापनोपानयनैरपत्यानां महोत्सवान् । वीक्ष्य योगेश्वरेशस्य येषां लोका विसिस्मिरे ॥३३॥
यजन्तं स्वकलान् देवान् क्वापि क्रतुभिरूर्जितैः । पूर्तयन्तं क्वचिद् धर्मं कूपारामामठादिभिः ॥३४॥
चरन्तं मृगयां क्वापि हयमारुह्य सैन्धवम् । घ्नन्तं ततः पशून् मेध्यान् परीतं यदुपुंगवैः ॥३५॥
अव्यक्तलिङ्गं प्रकृतिष्वन्तःपुरगृहादिषु । क्वचिच्चरन्तं योगेशं तत्तद्भावबुभुत्सया ॥३६॥

Dear Parīkṣit, then in order to ascertain the power of Yogamāyā (divine glory) of the Lord of all masters of Yoga Nārada entered the mansion of another consort of Śrī Kṛṣṇa. (19) (There) he saw Śrī Kṛṣṇa (engaged in) playing at dice with His beloved consort and Uddhava. There also the Lord stood up (at the sight of the sage), offered him a seat and worshipped him with supreme devotion. (20) Then, like one who was unaware of the sage's arrival, He said, "When did you come? You are (established in the Self and) perfect,

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whereas we are imperfect beings. What service can we render to you? (21) All the same, O sage, (be pleased to) command us and bless our (human) birth." Nārada, however, was astonished (when he heard this) and, silently rising (from his seat) moved to another mansion. (22) There too he saw Śrī Kṛṣṇa fondling His infant sons. Again, in another house he found the Lord preparing for His bath. (23) (In this way the Devarṣi found the Lord engaged in different activities, all at once, in all the different mansions). If here He was engaged in pouring oblations in the sacrificial fire, there He was propitiating God through the five-fold daily sacrifices; somewhere He was feeding the Brahmans, while elsewhere He was partaking of the remaining food (Himself). (24) Here He was performing Sandhyā, and there the silent Japa of Gāyatrī. Here the elder brother of Gada was performing various tricks of fence with the sword and shield, and there He was riding on horses, elephants and chariots. Here He was resting on His bed, and was being eulogized by bards. (25-26) In one mansion, He was conferring with Uddhava and other counsellors, and in another sporting in water surrounded by courtesans. (27) At one place He was gifting well-adorned cows to Brahmans and listening to the recitation of auspicious Itihāsas and Purāṇas. (28) In one mansion He was making merry and indulging in light talk with His beloved consort, and in another He was found engaged in the careful observance of Dharma. At a third place Nārada found Him (engaged in) devising ways and means of accumulating wealth, and at another (in) enjoying the pleasures of sense permitted for a householder. (29) At one place, the Devarṣi saw Him seated all by Himself contemplating on the Supreme Person beyond Prakṛti, and at another doing service to the elders by offering them the desired objects of enjoyment and worship. (30) At one place, he found Śrī Kṛṣṇa preparing for war against some enemies, and at another discussing terms of peace. Here the Devarṣi saw Him devising with Balarāma the ways and means of ensuring the well-being of the virtuous, and there performing with grandeur the wedding with due ceremony of sons and daughters with brides and bridegrooms worthy of them. (31-32) Here he found Him conducting festivities on a large scale while sending off a married girl (to her husband) and receiving another (on return from her husband's house). People wondered to see these grand festal activities of Bhagavān Śrī Kṛṣṇa (the Lord of masters of Yoga). (33) Somewhere he saw Him offering worship to (the various) gods, his own rays, by means of grand sacrifices, and elsewhere observing piety through the construction of wells, gardens and temples etc. for public good. (34) Here he found Him riding on a horse born in the Indus valley, followed by prominent Yādavas, in pursuit of game and killing animals fit for sacrifice in the course of such chase. (35) At one place he saw Śrī Kṛṣṇa (the Master of Yoga) moving incognito among the people as well as in the mansions of the palace etc. for ascertaining the inward feelings of their inmates as well as of the people. (36)

अथोवाच हृषीकेशं नारदः प्रहसन्निव । योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥३७॥
विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् । योगेश्वरात्मन् निर्भाता भवत्पादनिषेवया ॥३८॥
अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्लुतान् । पर्यटामि तवोद्गायन् लीलां भुवनपावनीम् ॥३९॥

Having witnessed the display of wonderful powers of Yoga by Śrī Kṛṣṇa, though following the ways of a human being, Nārada spoke to Him as though

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laughing heartily. (37) O Master of Yoga, we know (the secret of) Your wonderful powers of Yoga which cannot be easily seen even by wielders of Māyā (like Brahmā) and which have been revealed to our mind through the worship of Your lotus feet. (38) Pray, give me leave, O Lord, to go, so that I may move about the (fourteen) worlds flooded with Your glory, singing loudly the story of Your pastimes, which is capable of purifying the (whole) world. (39)

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता । तच्छिक्षयँल्लोकमिममास्थितः पुत्र मा खिदः ॥४०॥

The Lord replied: O sage, I am not only the Teacher of Dharma, but I practise it Myself, and lend countenance to (those who practise) it. I follow the path of Dharma in order to teach the world (by My example). (Therefore,) do not get perplexed, My son, (at the sight of this My Yogamāyā). (40)

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् । तमेव सर्वगेहेषु सन्तमेकं ददर्श ह ॥४१॥
कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम् । मुहुर्दृष्ट्वा ऋषिरभूद् विस्मितो जातकौतुकः ॥४२॥
इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना । सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् ययौ ॥४३॥
एवं मनुष्यपदवीमनुवर्तमानो नारायणोऽखिलभवाय गृहीतशक्तिः ।
रेमेऽङ्ग षोडशसहस्रवराङ्गनानां सव्रीडसौहृदनिरीक्षणहासजुष्टः ॥४४॥
यानीह विश्वविलयोद्भववृत्तिहेतुः कर्माण्यनन्यविषयाणि हरिश्चकार ।
यस्त्वङ्ग गायति शृणोत्यनुमोदते वा भक्तिर्भवेद् भगवति ह्यपवर्गमार्गे ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे कृष्णगार्हस्थ्यदर्शनं नामैकोनसप्ततितमोऽध्यायः ॥६९॥

Śrī Śuka went on: Thus, they say, the Devarṣi saw one and the same Śrī Kṛṣṇa (present in all the mansions of His consorts) performing the pious duties of householders which lead to their purification. (41) Seeing again and again, the vast display of the wonderful Yogic power of Śrī Kṛṣṇa, who had infinite prowess, the curious sage was filled with astonishment. (42) Duly honoured by Śrī Kṛṣṇa who (behaved as though He) made much of (the first three objects of human pursuit *viz*,) Dharma (virtue), Artha (wealth) and Kāma (enjoyment of life), the Devarṣi felt (much) delighted and went away constantly thinking of Him alone. (43) For the good of the world O dear one, Lord Nārāyaṇa takes the help of His (inconceivable) Yogamāyā and begins to sport as a human being. Greeted with their bashful looks and friendly smiles by (more than) sixteen thousand noble wives, the Lord thus delightfully spent His days (at Dwārakā). (44) O Parīkṣit ! he who for his part celebrates the inimitable exploits performed by Śrī Kṛṣṇa,—who is the (supreme) Cause of the evolution, continuance and dissolution of the universe,—or hears of them, or views with approbation their singing and hearing, attains (loving) devotion to the almighty Lord, the Bestower of Liberation. (45)

Thus ends the sixty-ninth discourse, entitled, "A Glimpse into the household life of Śrī Kṛṣṇa", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ सप्ततितमोऽध्यायः

Discourse LXX

Śrī Kṛṣṇa's Daily Routine; Kings taken captive by Jarāsandha send their Messenger to Śrī Kṛṣṇa.

श्रीशुक उवाच

अथोषस्युपवृत्तायां कुक्कुटान् कूजतोऽशपन् । गृहीतकण्ठ्यः पतिभिर्माधव्यो विरहातुराः ॥ १ ॥
वयांस्यरूरुवन् कृष्णं बोधयन्तीव वन्दिनः । गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः ॥ २ ॥
मुहूर्तं तं तु वैदर्भी नामृष्यदतिशोभनम् । परिरम्भणविश्लेषात् प्रियबाह्वन्तरं गता ॥ ३ ॥
ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः । दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥ ४ ॥
एकं स्वयंज्योतिरनन्यमव्ययं स्वसंस्थया नित्यनिरस्तकल्मषम् ।
ब्रह्माख्यमस्योद्भवनाशहेतुभिः स्वशक्तिभिर्लक्षितभावनिर्वृतिम् ॥ ५ ॥
अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।
चकार संध्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वाग्यतः ॥ ६ ॥
उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः । देवानृषीन् पितॄन् वृद्धान् विप्रानभ्यर्च्य चात्मवान् ॥ ७ ॥
धेनूनां रुक्मशृङ्गीणां साध्वीनां मौक्तिकस्रजाम् । पयस्विनीनां गृष्टीनां सवत्सानां सुवाससाम् ॥ ८ ॥
ददौ रूप्यखुराग्राणां क्षौमाजिनतिलैः सह । अलंकृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने ॥ ९ ॥
गोविप्रदेवतावृद्धगुरून् भूतानि सर्वशः । नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥ १० ॥
आत्मानं भूषयामास नरलोकविभूषणम् । वासोभिर्भूषणैः स्वीयैर्दिव्यस्रगनुलेपनैः ॥ ११ ॥
अवेक्ष्याज्यं तथाऽऽदर्शं गोवृषद्विजदेवताः । कामांश्च सर्ववर्णानां पौरान्तःपुरचारिणाम् ।
प्रदाप्य प्रकृतीः कामैः प्रतोष्य प्रत्यनन्दत ॥ १२ ॥
संविभज्याग्रतो विप्रान् स्रक्ताम्बूलानुलेपनैः । सुहृदः प्रकृतीर्दारानुपायुङ्क्त ततः स्वयम् ॥ १३ ॥
तावत् सूत उपानीय स्यन्दनं परमाद्भुतम् । सुग्रीवाद्यैर्हयैर्युक्तं प्रणम्यावस्थितोऽग्रतः ॥ १४ ॥
गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत् । सात्यक्युद्धवसंयुक्तः पूर्वाद्रिमिव भास्करः ॥ १५ ॥
ईक्षितोऽन्तःपुरस्त्रीणां सव्रीडप्रेमवीक्षितैः । कृच्छ्राद् विसृष्टो निरगाज्जातहासो हरन् मनः ॥ १६ ॥

Śrī Śuka began again: As the dawn approached, Śrī Kṛṣṇa's wives each sleeping with the arms of her husband about her neck would reproach the cocks that crowed for fear of being separated from Him. (1) Roused from sleep by the breeze blowing through the Mandāra grove in the midst of humming bees, birds sang loudly like bards as if in order to wake up Śrī Kṛṣṇa. (2) Clasped between His arms Rukmiṇī would not welcome this sacred hour for fear of being torn away from His embrace. (3) Waking up about two hours and a half before sunrise, Śrī Kṛṣṇa would first wash His hands and feet and rinse His mouth, and with a serene mind meditate on the Self beyond (the realm of) Prakṛti, that is one without a second, self-luminous and indestructible, which is by virtue of its own nature eternally free from the taint of Avidyā (nescience), which goes by the name of Brahma, whose existence and blissful nature are indicated by His own potencies (under the names of Brahmā, Viṣṇu and Rudra) that are responsible for the appearance (maintenance) and destruction of the universe. (4-5) After this Śrī Kṛṣṇa (the foremost among the righteous) would

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take a plunge bath in pure water, put on two (clean) pieces of cloth, perform according to the injunctions of the scriptures Sandhyā and other (obligatory) rites and having poured oblations into the sacred fire, would silently repeat the (sacred) Gāyatrī-Mantra. (6) He would stand before the rising sun and offer prayers to the sun-god and handfuls of water to the gods, Ṛṣis and manes, His own rays. Then having worshipped the elders of His family as well as Brahmans with due ceremony, the vigilant Lord would give away from day to day, to well-adorned Brahmans together with silk clothes, deer-skin and sesamum seeds, thirteen thousand and eighty-four freshly calved and beautifully caparisoned cows, docile by nature, yielding abundant milk and accompanied with their calf, with their horns plated with gold, and hoofs with silver, and with their necks decked with pearl necklaces. (7—9) He would then salute cows, Brahmans, gods, elders, preceptors and all created beings, who were but manifestations of His own Self, and would duly touch auspicious things. (10) He would then adorn Himself, the one ornament of the human world, with clothes and ornaments, peculiarly His own, as well as with excellent garlands and pigments. (11) (Then,) looking into (liquid) ghee and a mirror, He would (first) have a look at the cows and bulls, Brahmans and (images of) gods. Thereafter He would take delight in causing boons to be conferred on all classes of people dwelling in the city and in the gynaeceum and gratifying His other subjects by granting their desires. (12) Presenting first (of all) the Brahmans, (then) His friends and relations, (then) His ministers and counsellors, and (then) His consorts with garlands, betel leaves and pigments, He would last of all accept them for Himself. (13) By that time His charioteer (Dāruka) would bring His most wonderful chariot drawn by Sugrīva and other horses and, saluting the Lord, would stand before Him. (14) Holding the charioteer's hands in His own hand, Śrī Kṛṣṇa would then (proceed to) mount the chariot accompanied by Sātyaki and Uddhava, even as the sun ascends the eastern hills. (15) Watched with bashful and affectionate glances by the ladies of the gynaeceum and reluctantly permitted by them to go, the Lord would smile at them (for a moment) and, thus captivating their heart, would sally forth (to the Council Hall). (16)

सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः । प्राविशद् यन्निविष्टानां न सन्त्यङ्ग षड्ऊर्मयः ॥१७॥
तत्रोपविष्टः परमासने विभुर्बभौ स्वभासा ककुभोऽवभासयन् ।
वृतो नृसिंहैर्यदुभिर्यदूत्तमो यथोडुराजो दिवि तारकागणैः ॥१८॥
तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम् । उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक् ॥१९॥
मृदङ्गवीणामुरजवेणुतालदरस्वनैः । ननृतुर्जगुस्तुष्टुवुश्च सूतमागधवन्दिनः ॥२०॥
तत्राहुर्ब्राह्मणाः केचिदासीना ब्रह्मवादिनः । पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः ॥२१॥

Parīkṣit, surrounded by all the Yadus, Śrī Kṛṣṇa would (then) enter the Hall bearing the name of Sudharmā, the inmates of which would not experience (for the time being) the six waves of existence (*viz*, hunger and thirst, grief and delusion, old age and death). (17) Seated on an exalted throne, illuminating (all) the quarters with His own splendour and surrounded by the lions of Yadu's race, the almighty Lord, the foremost of the Yadus, shone like the moon in the midst of hosts of stars in the heavens. (18) There the jesters would entertain the Lord with amusements of various kinds, and (even so) master dancers and dancing girls severally with (their) dances. (19) Sūtas, Māgadhas

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and Vandīs would dance, sing and panegyrize the Lord in accompaniment to clay tomtoms, lutes, tambourines, flutes, cymbals and conches. (20) Seated there certain Brahmans, skilled in exposition, would expound Vedic Mantras, while others would narrate the stories of ancient kings of sacred renown. (21)

तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः । विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥२२॥
स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः । राज्ञामावेदयद् दुःखं जरासंधनिरोधजम् ॥२३॥
ये च दिग्विजये तस्य संनतिं न ययुर्नृपाः । प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे ॥२४॥
कृष्ण कृष्णाप्रमेयात्मन् प्रपन्नभयभञ्जन । वयं त्वां शरणं यामो भवभीताः पृथग्धियः ॥२५॥
लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥२६॥
लोके भवाञ्जगदिनः कलयावतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।
कश्चित् त्वदीयमतियाति निदेशमीश किं वा जनः स्वकृतमृच्छति तन्न विद्मः ॥२७॥
स्वप्नायितं नृपसुखं परतन्त्रमीश शश्वद्भयेन मृतकेन धुरं वहामः ।
हित्वा तदात्मनि सुखं त्वदनीहलभ्यं क्लिश्यामहेऽतिकृपणास्तव मायया इह ॥२८॥
तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो बद्धान् वियुङ्क्ष्व मगधाह्वयकर्मपाशात् ।
यो भूभुजोऽयुतमतङ्गजवीर्यमेको बिभ्रद् रुरोध भवने मृगराडिवावीः ॥२९॥
यो वै त्वया द्विनवकृत्व उदात्तचक्र भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।
जित्वा नृलोकनिरतं सकृदूढदर्पो युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥३०॥

(One day) O king, a certain person, never seen before, made his appearance there. He was announced to the Lord by the porters (on duty) and ushered into His presence. (22) The man bowed to Śrī Kṛṣṇa, the Supreme Lord, with joined palms and communicated to Him the suffering of certain kings caused by their incarceration at the hands of Jarāsandha. (23) (Parīkṣit,) twenty thousand and odd kings who did not pay homage to him during his (expeditions for) the conquest of the (four) quarters, had been forcibly detained by him at (his capital) Girivraja (the modern Giridih). (24) (The new comer conveyed their message to Śrī Kṛṣṇa in the following words:—) "O Kṛṣṇa, the Embodiment of Truth, Knowledge and Bliss, whose personality is immeasurable and who destroy the fear of those who have taken refuge in You ! we, who are (yet) possessed of a differential outlook and are afraid of (the cycle of) birth and death, resort to You for protection. (25) (O Lord !) the generality of people on earth are intensely addicted to prohibited acts or those actuated by self-interest and are indifferent to Your worship, which is the only auspicious act enjoined on them by You. (Dogging their footsteps) in the form of all powerful and ever vigilant Time in the meantime (however,) You suddenly uproot their hope of life. We bow to You (as such). (26) You are the Lord of the Universe, who have appeared on earth with Your part manifestation (*viz*, Balarāma) for protecting the virtuous and chastising the wicked. O Lord, we are (therefore) at a loss to understand how anyone other than You (be it Jarāsandha or anyone else) can transgress Your command (and tyrannize over us). Nor do we understand how men who have taken refuge in You (like us) can reap the fruit of their past actions (in the form of suffering). (27) O Lord, (we are aware that) the joy of rulership is dependent on others and is as unreal as a dream. (Moreover,) it is with this body, which is virtually dead and is subject

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to constant fear, that we bear (so many) burdens (of the world), having abandoned the joy existing in the self and obtained from You by disinterested people. Foolish as we are, we are suffering in this world due to Your Māyā. (28) O Lord, Your feet remove the grief of those who fall at them. Therefore, kindly release us, who are bound with the rope of Karma in the form of this Jarāsandha. Possessing the strength of ten thousand elephants himself he has imprisoned us kings in his palace even as the lion would round up (a flock of) sheep. (29) O wielder of the discus, You fought Jarāsandha eighteen times, vanquishing him in all battles except one. We know that Your power and strength are unlimited; and yet, behaving as You did like a human being, You allowed Yourself to be defeated by him once. This has aggravated his insolence. He now persecutes us knowing us to be Your servants. O invincible Lord, now do whatever You deem fit under the circumstance." (30)

दूत उवाच

इति मागधसंरुद्धा भवद्दर्शनकाङ्क्षिणः । प्रपन्नाः पादमूलं ते दीनानां शं विधीयताम् ॥३१॥

The messenger said: (Lord,) with words these the kings imprisoned by Jarāsandha have sought shelter under Your feet, eager to see You. May those helpless kings be blessed (with Your presence). (31)

श्रीशुक उवाच

राजदूते ब्रुवत्येवं देवर्षिः परमद्युतिः । बिभ्रत् पिङ्गजटाभारं प्रादुरासीद् यथा रविः ॥३२॥
तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः । ववन्द उत्थितः शीर्ष्णा ससभ्यः सानुगो मुदा ॥३३॥
सभाजयित्वा विधिवत् कृतासनपरिग्रहम् । बभाषे सूनृतैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥३४॥
अपि स्विदद्य लोकानां त्रयाणामकुतोभयम् । ननु भूयान् भगवतो लोकान् पर्यटतो गुणः ॥३५॥
न हि तेऽविदितं किंचिल्लोकेष्वीश्वरकर्तृषु । अथ पृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ॥३६॥

Śrī Śuka resumed: (Parīkṣit !) when the messenger of the kings was thus delivering the message (of the kings), the celestial sage (Nārada) appeared (on the scene) wearing a mass of golden matted locks, and dazzling like the sun. (32) Seeing the sage the almighty Śrī Kṛṣṇa, the suzerain Lord of all the worlds, rose (from His seat) with His councillors and attendants and joyfully bowed to the Devarṣi with His head bent low. (33) The Devarṣi having taken his seat, the Lord worshipped him with due honour and, bringing delight to the sage with His reverence spoke to him in the following sweet words. (34) "O sage, are all the three worlds now free from fear? Your constantly going about the three worlds surely constitutes a great gain to us (inasmuch as we receive all the news of the world through you). (35) Nothing in (all) the worlds of God's creation is unknown to you. We, therefore, enquire of you what the Pāṇḍavas and others intend to do (at present)." (36)

श्रीनारद उवाच

दृष्ट्वा मया ते बहुशो दुरत्यया माया विभो विश्वसृजश्च मायिनः ।
भूतेषु भूमंश्चरतः स्वशक्तिभिर्वह्नेरिवच्छन्नरुचो न मेऽद्भुतम् ॥३७॥
तवेहितं कोऽर्हति साधु वेदितुं स्वमाययेदं सृजतो नियच्छतः ।
यद् विद्यमानात्मतयावभासते तस्मै नमस्ते स्वविलक्षणात्मने ॥३८॥

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जीवस्य यः संसरतो विमोक्षणं न जानतोऽनर्थवहाच्छरीरतः ।
लीलावतारैः स्वयशःप्रदीपकं प्राज्वालयत् त्वा तमहं प्रपद्ये ॥३९॥
अथाप्याश्रावये ब्रह्म नरलोकविडम्बनम् । राज्ञः पैतृष्वसेयस्य भक्तस्य च चिकीर्षितम् ॥४०॥
यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः । पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ॥४१॥
तस्मिन् देव क्रतुवरे भवन्तं वै सुरादयः । दिदृक्षवः समेष्यन्ति राजानश्च यशस्विनः ॥४२॥
श्रवणात् कीर्तनाद् ध्यानात् पूयन्तेऽन्तेवसायिनः । तव ब्रह्ममयस्येश किमुतेक्षाभिमर्शिनः ॥४३॥
यस्यामलं दिवि यशः प्रथितं रसायां भूमौ च ते भुवनमङ्गल दिग्वितानम् ।
मन्दाकिनीति दिवि भोगवतीति चाधो गङ्गेति चेह चरणाम्बु पुनाति विश्वम् ॥४४॥

Śrī Nārada replied: O all-pervading Infinite Lord, You are such a great magician that even conjurers like Brahmā (the creator of the world) are unable to penetrate (the veil of) Your Māyā. Lord, You abide in all created beings by virtue of Your (inscrutable) potencies even as fire remains latent in every log of wood. I have witnessed Your Māyā more than once, hence Your inquiry about the Pāṇḍavas does not appear to me as something out of the common. (37) (Lord,) You bring forth and destroy this universe by Your own Māyā; and by Your Māyā it appears as existent (though without any reality). Who can know Your intentions full well? You are inconceivable by nature; my salutation be to You. (38) (Tied down to the body) the soul moves on the whirligig of birth and death and knows not the way to deliverance from this sheath, the source of (all) evil. Descending on earth in so many Forms by way of sport, You kindle the lamp of Your glory (with the help of which he may free himself from the bondage of the body). Lord, I resort to You for protection. (39) The Supreme spirit as You are, You nevertheless imitate the ways of the human world; therefore I shall communicate to You what Your cousin and loving devotee, King Yudhiṣṭhira, intends to do. (40) The Pāṇḍava king enjoys on this very earth all the enjoyments of the abode of Brahmā (the highest Paradise). He is (absolutely) desireless. And yet he would worship You through the supreme sacrifice known as Rājasūya. May You be pleased to give Your consent to his proposal. (41) Eager to see You, the (principal) gods, Ṛṣis and illustrious kings too will assemble in that grand sacrifice. (42) Lord, You are an embodiment of the Supreme Spirit; even the low-born are hallowed by hearing of Your glories, singing Your praises and contemplating on Your virtues, to say nothing of those who see and touch Your person. (43) Lord, whose very presence on this earth constitutes a blessing for the three worlds. Your spotless glory envelops all the quarters and is diffused on earth, in heaven as well as in the subterranean regions, even as the waters washing Your feet hallow the (entire) universe under the name of Mandākinī in heaven, Bhogavatī in the subterranean regions and the Gangā on earth. (44)

श्रीशुक उवाच

तत्र तेष्वात्मपक्षेष्वगृह्णत्सु विजिगीषया । वाचःपेशैः स्मयन् भृत्यमुद्धवं प्राह केशवः ॥४५॥

Śrī Śuka went on: (Parīkṣit!) the clansmen of Śrī Kṛṣṇa, assembled there, seized as they were with the desire to conquer Jarāsandha, did not receive with approbation the words of the sage. Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva), smilingly spoke to His devotee Uddhava in sweet words (as below). (45)

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श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् । अथात्र ब्रूह्यनुष्ठेयं श्रद्दध्मः करवाम तत् ॥४६॥

The glorious Lord said: (Uddhava !) you are Our disinterested friend and know the secret of what should be decided upon through deliberation. Indeed you are our supreme eye (as it were). Now tell us what should be done under the circumstances. We (fully) rely on you and shall act upon your advice. (46)

इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि मुग्धवत् । निदेशं शिरसाऽऽधाय उद्धवः प्रत्यभाषत ॥४७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे भगवद्यानविचारे सप्ततितमोऽध्यायः ॥ ७० ॥

Questioned thus by the Master, who, though omniscient, was behaving like an ignorant man, Uddhava received His command with his head bent low and replied (as below). (47)

Thus ends the seventieth discourse, bearing on the deliberations about the Lord's departure in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथैकसप्ततितमोऽध्यायः

Discourse LXXI

Śrī Kṛṣṇa goes to Indraprastha.

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् । सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥ १ ॥

Śrī Śuka began again: (Parīkṣit !) hearing these words (of the Lord), Uddhava who was possessed of great wisdom, considered the statement of the celestial sage Nārada and the opinion of the councillors as well as of Śrī Kṛṣṇa (Himself), and spoke thus. (1)

उद्धव उवाच

यदुक्तमृषिणा देव साचिव्यं यक्ष्यतस्त्वया । कार्यं पैतृष्वसेयस्य रक्षा च शरणैषिणाम् ॥ २ ॥
यष्टव्यं राजसूयेन दिक्चक्रजयिना विभो । अतो ! जरासुतजय उभयार्थो मतो मम ॥ ३ ॥
अस्माकं च महानर्थो ह्येतेनैव भविष्यति । यशश्च तव गोविन्द राज्ञो बद्धान् विमुञ्चतः ॥ ४ ॥
स वै दुर्विषहो राजा नागायुतसमो बले । बलिनामपि चान्येषां भीमं समबलं विना ॥ ५ ॥
द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः । ब्रह्मण्योऽभ्यर्थितो विप्रैर्न प्रत्याख्याति कर्हिचित् ॥ ६ ॥
ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः । हनिष्यति न संदेहो द्वैरथे तव संनिधौ ॥ ७ ॥
निमित्तं परमीशस्य विश्वसर्गनिरोधयोः । हिरण्यगर्भः शर्वश्च कालस्यारूपिणस्तव ॥ ८ ॥
गायन्ति ते विशदकर्म गृहेषु देव्यो राज्ञां स्वशत्रुवधमात्मविमोक्षणं च ।
गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः पित्रोश्च लब्धशरणा मुनयो वयं च ॥ ९ ॥
जरासंधवधः कृष्ण भूर्यर्थायोपकल्पते । प्रायः पाकविपाकेन तव चाभिमतः क्रतुः ॥१०॥

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Uddhava submitted: Lord, as recommended by the Devarṣi, You should (certainly) help Your cousin, who intends to perform the Rājasūya sacrifice, and should also protect those who seek Your protection. (2) A Rājasūya sacrifice (however) is capable of being performed, O almighty Lord ! only by one who has conquered all the quarters. I am therefore driven to the conclusion that both these objects, can be gained by the overthrow of Jarāsandha. (3) Indeed great will be our advantage, O Protector of cows, if we simply succeed in accomplishing this; and Your restoring the imprisoned kings to freedom will bring glory to You. (4) Possessing (as he does) the strength of ten thousand elephants, King Jarāsandha is as a matter of fact not very easy to resist even for giants other than Bhīma, who is his equal in strength. (5) He should, however, be vanquished in a duel and not otherwise; for he has an army consisting of a hundred Akṣauhiṇīs. He is a devotee of the Brahmans and never spurns the request of Brahmans. (6) (Therefore,) let Bhīma approach him in the guise of a Brahman and ask of him the boon of a single combat. In Your presence he will no doubt succeed in killing him in a duel. (7) Lord, You are the almighty, formless Time. The creation and destruction of the universe take place through Your power. Brahmā and Śankara are mere instruments (in carrying out the design). (8) (After the destruction of Jarāsandha) the consorts of the kings (imprisoned by him) would sing in their (respective) homes of Your glorious act of destroying their common enemy and bringing about the release of their (respective) husbands (who are dear to them as their own selves), even as the cowherdesses (of Vraja) sing of Your having delivered them (from the clutches of the demon Śankhachūḍa), the sages who have taken refuge in You celebrate the rescue of the king of elephants and of Sītā (the Daughter of king Janaka), and we sing of Your having released Your parents (from Kaṃsa's captivity). (9) Thus, O Kṛṣṇa, the destruction of Jarāsandha will serve many a great purpose. As the merits of the imprisoned kings and the sins of Jarāsandha are going to bear fruit thereby, the performance of the Rājasūya sacrifice is in a large measure liked by You also. (10)

श्रीशुक उवाच

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् । देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन् ॥११॥
अथादिशत् प्रयाणाय भगवान् देवकीसुतः । भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरून् विभुः ॥१२॥
निर्गमय्यावरोधान् स्वान् ससुतान् सपरिच्छदान् । संकर्षणमनुज्ञाप्य यदुराजं च शत्रुहन् ।
सूतोपनीतं स्वरथमारुहद् गरुडध्वजम् ॥१३॥
ततो रथद्विपभटसादिनायकैः करालया परिवृत आत्मसेनया ।
मृदङ्गभेर्यानकशङ्खगोमुखैः प्रघोषघोषितककुभो निराक्रमत् ॥१४॥
नृवाजिकाञ्चनशिबिकाभिरच्युतं सहात्मजाः पतिमनु सुव्रता ययुः ।
वराम्बराभरणविलेपनस्रजः सुसंवृता नृभिरसिचर्मपाणिभिः ॥१५॥
नरोष्ट्रगोमहिषखराश्वतर्यनःकरेणुभिः परिजनवारयोषितः ।
स्वलंकृताः कटकुटिकम्बलाम्बराद्युपस्करा ययुरधियुज्य सर्वतः ॥१६॥
बलं बृहद्ध्वजपटछत्रचामरैर्वरायुधाभरणकिरीटवर्मभिः ।
दिवांशुभिस्तुमुलरवं बभौ रवेर्यथार्णवः क्षुभिततिमिङ्गिलोर्मिभिः ॥१७॥
अथो मुनिर्यदुपतिना सभाजितः प्रणम्य तं हृदि विदधद् विहायसा ।
निशम्य तद्व्यवसितमाहृताईणो मुकुन्दसंदर्शननिर्वृतेन्द्रियः ॥१८॥

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Śrī Śuka went on: Parīkṣit, the aforesaid counsel of Uddhava was faultless and good in every respect. The Devarṣi, the elderly Yādavas and Śrī Kṛṣṇa too approved of it. (11) Now, with the approval of elders (Vasudeva and others) the almighty Lord Śrī Kṛṣṇa (Son of Devakī) ordered His servants—Dāruka, Jaitra and others—to prepare for the journey. (12) With the permission of Ugrasena and Balarāma, O destroyer of foes, the Lord sent His consorts and sons with the retinue and luggage (in advance) and mounted His own chariot brought by Dāruka and distinguished by its banner bearing the device of Garuḍa. (13) He set out with His formidable army,—consisting of chariots, elephants, cavalry and footmen and led by its numerous generals,—filling the quarters with the tumultuous sound produced by clay tomtoms, kettle-drums, tabors, conches and trumpets. (14) Clad in the best attire and adorned with ornaments, sandal-paste and garlands and strongly guarded by men armed with a sword and shield, devoted consorts of the Lord (Rukmiṇī and others) with their children followed their husband, the immortal Lord, in litters, chariots drawn by horses and gold palanquins. (15) Then followed (the trains of) servants' wives and courtesans, all richly adorned, with portable shelters of mats, woollen blankets and cloths and other appurtenances secured on all sides on of oxen, buffaloes, donkeys and mules and themselves journeying in carts or litters or on the back of camels and elephants. (16) That huge army, full of tumultuous noises, shone during the daytime with its lofty flags, umbrellas, chowries, excellent weapons, ornaments, crowns and armours, under the rays of the sun, like the sea with its agitated waves and whales. (17) The sage (Nārada) was delighted at heart at the sight of Śrī Kṛṣṇa (the Bestower of Liberation). Honoured by the Lord of the Yadus and hearing His decision, the sage bowed to Him. The Lord offered him worship at the time of his departure and the sage left Dwārakā by air treasuring the Lord's Form in his heart. (18)

राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा । मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥१९॥
इत्युक्तः प्रस्थितो दूतो यथावदवदन्नृपान् । तेऽपि संदर्शनं शौरेः प्रत्यैक्षन् यन्मुमुक्षवः ॥२०॥

Then, turning to the messenger of the imprisoned kings, Bhagavān Śrī Kṛṣṇa spoke to him in pleasing words: "Messenger, go and tell the kings that they should fear no more. Causing the death of Jarāsandha, I shall bring them freedom soon." (19) Thus commanded by the Lord, the messenger departed and duly conveyed His message to the kings, who, yearning for their release, eagerly looked forward to Bhagavān Śrī Kṛṣṇa's appearance on the spot. (20)

आनर्तसौवीरमरूंस्तीर्त्वा विनशनं हरिः । गिरीन् नदीरतीयाय पुरग्रामव्रजाकरान् ॥२१॥
ततो दृषद्वतीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम् । पञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत् ॥२२॥
तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् । अजातशत्रुर्निरगात् सोपाध्यायः सुहृद्वृतः ॥२३॥
गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा । अभ्ययात् स हृषीकेशं प्राणाः प्राणमिवादृतः ॥२४॥
दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः । चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥२५॥
दोर्भ्यां परिष्वज्य रमामलालयं मुकुन्दगात्रं नृपतिर्हताशुभः ।
लेभे परां निर्वृतिमश्रुलोचनो हृष्यत्तनुर्विस्मृतलोकविभ्रमः ॥२६॥

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तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन् प्रेमजवाकुलेन्द्रियः ।
यमौ किरीटी च सुहृत्तमं मुदा प्रवृद्धबाष्पाः परिरेभिरेऽच्युतम् ॥२७॥
अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः । ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः ॥२८॥
मानितो मानयामास कुरुसृञ्जयकैकयान् । सूतमागधगन्धर्वा वन्दिनश्चोपमन्त्रिणः ॥२९॥
मृदङ्गशङ्खपटहवीणापणवगोमुखैः । ब्राह्मणाश्चारविन्दाक्षं तुष्टुवुर्नृतुर्जगुः ॥३०॥
एवं सुहृद्भिः पर्यस्तः पुण्यश्लोकशिखामणिः । संस्तूयमानो भगवान् विवेशालंकृतं पुरम् ॥३१॥

Passing through the lands of Ānarta, Sauvīra, Maru, and Kurukṣetra and crossing many hills and rivers, Bhagavān Śrī Kṛṣṇa went past many towns, villages, cowherds, hamlets, mines and quarries. (21) Then, crossing the Dṛṣadvatī and Saraswatī rivers, He passed through the kingdoms of Pañchāla and Matsya and finally reached Indraprastha. (22) Parīkṣit, the sight of Śrī Kṛṣṇa is a rare boon. King Yudhiṣṭhira was delighted to hear the news of His arrival and marched out of the city with his priests, friends and relations. (23) Amidst the singing of auspicious songs, sounds of trumpets and other musical instruments, and loud recitation of the Vedas by Brahmans, he went forth with great zeal to receive the Lord, just as the senses begin to function as soon as the life-breath returns. (24) At the sight of Śrī Kṛṣṇa, whom he had seen after a long time, the heart of Yudhiṣṭhira overflowed with emotion and he embraced the Lord, his most beloved friend, again and again. (25) Encircling with his arms the person of Śrī Kṛṣṇa, the sacred abode of Lakṣmī (the goddess of beauty), the king was rid of all evils and felt extremely delighted. With tears in his eyes and hair standing on end, he forgot all about this delusive world. (26) Bhīma too was transported with joy when he embraced his dear cousin with a broad smile on his lips and his heart overwhelmed with an outburst of emotion. Similarly, Arjuna and the twins, Nakula and Sahadeva, with profuse tears of joy, embraced the immortal Lord, their best friend and well-wisher. (27) Embraced by Arjuna (for a second time), and hailed by Nakula and Sahadeva (the twin brothers), Śrī Kṛṣṇa Himself bowed to the Brahmans and the elder (among the Kurus) in the order of their age and seniority. (28) Honoured by the Kurus, Sṛñjayas and Kaikayas, the Lord also duly returned them honours. Sūtas (chroniclers), Māgadhas (panegyrists), Gandharvas (songsters), bards and court jesters sang and danced to the accompaniment of musical instruments, such as Mṛdangas, conches, tabors, lutes, drums and trumpets and the Brahmans uttered their praises. (29-30) Thus surrounded by friends and well-wishers, the blessed Lord, the foremost among those of sacred renown, entered the decorated city amidst the praises and acclamations of the people. (31)

संसिक्तवर्त्म करिणां मदगन्धतोयैश्चित्रध्वजैः कनकतोरणपूर्णकुम्भैः ।
मृष्टात्मभिर्नवदुकूलविभूषणस्रग्गन्धैर्नृभिर्युवतिभिश्च विराजमानम् ॥३२॥
उद्दीप्तदीपबलिभिः प्रतिसद्मजालनिर्यातधूपरुचिरं विलसत्पताकम् ।
मूर्धन्यहेमकलशै रजतोरुशृङ्गैर्जुष्टं ददर्श भवनैः कुरुराजधाम ॥३३॥
प्राप्तं निशम्य नरलोचनपानपात्रमौत्सुक्यविश्लथितकेशदुकूलबन्धाः ।
सद्यो विसृज्य गृहकर्म पतींश्च तल्पे द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गे ॥३४॥
तस्मिन् सुसंकुल इभाश्वरथद्विपद्भिः कृष्णं सभार्यमुपलभ्य गृहाधिरूढाः ।
नार्यो विकीर्य कुसुमैर्मनसोपगुह्य सुस्वागतं विदधुरुत्स्मयवीक्षितेन ॥३५॥

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ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नीस्तारा यथोडुपसहाः किमकार्यमूभिः ।
यच्चक्षुषां पुरुषमौलिरुदारहासलीलावलोककलयोत्सवमातनोति ॥३६॥
तत्र तत्रोपसङ्गम्य पौरा मङ्गलपाणयः । चक्रुः सपर्यां कृष्णाय श्रेणीमुख्या हतैनसः ॥३७॥

The roads of the city of Indraprastha were sprinkled with the juice flowing from the temples of elephants in rut as well as scented water, wonderful many-coloured flags flapped (at every step), temporary arches of gold were erected and gold pots filled with water were placed (at the entrance of houses). Having washed and scented themselves and putting on new garments, ornaments and garlands, the citizens, men and women, came out of their houses and crowded the streets. (32) Lights were kindled and offerings of flowers made in front of all houses; and scented fumes escaped from the lattices of their windows presenting an agreeable sight. The houses were decorated with buntings and domes of gold with silver bases adorned every house-top. Bhagavān Śrī Kṛṣṇa observed this beauty of the Kaurava capital as He proceeded through its streets. (33) On hearing of His arrival, damsels hurriedly came out into the streets to see the one attraction of all human eyes, abandoning their household works and leaving their respective husbands in their beds. As they came out in haste the plaits of their hair and the knots of their dress got loosened on account of their ardent desire to see Him. (34) The roads were crowded with elephants, horses, chariots and pedestrians. The women, therefore, saw Śrī Kṛṣṇa and His consorts from the tops of their houses, showered flowers on Him and mentally embracing Him greeted Him with smiling looks. (35) Seeing the consorts of Śrī Kṛṣṇa accompanying their husband on the road even as the stars surround the moon, the women said to themselves: "We wonder what meritorious deeds were performed by these ladies whereby the Best of Persons, Śrī Kṛṣṇa, constantly delights their eyes with His winsome smiles and sportful glances." (36) Here and there prominent and sinless citizens and leaders of trade-guilds met Him with auspicious articles in their hands and offered Him worship. (37)

अन्तःपुरजनैः प्रीत्या मुकुन्दः फुल्ललोचनैः । ससम्भ्रमैरभ्युपेतः प्राविशद् राजमन्दिरम् ॥३८॥
पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् । प्रीतात्मोत्थाय पर्यङ्कात् सस्नुषा परिषस्वजे ॥३९॥
गोविन्दं गृहमानीय देवदेवेशमादृतः । पूजायां नाविदत् कृत्यं प्रमोदोपहतो नृपः ॥४०॥
पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽभिवादनम् । स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः॥४१॥
श्वश्रूवा संचोदिता कृष्णा कृष्णपत्नीश्च सर्वशः । आनर्च रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा ॥४२॥
कालिन्दीं मित्रविन्दां च शैब्यां नाग्नजितीं सतीम् । अन्याश्चाभ्यागता यास्तु वासःस्रक्छण्डनादिभिः॥४३॥
सुखं निवासयामास धर्मराजो जनार्दनम् । ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् ॥४४॥
तर्पयित्वा खाण्डवेन वह्निं फाल्गुनसंयुतः । मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥४५॥
उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया । विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥४६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे कृष्णस्येन्द्रप्रस्थगमनं नामैकसप्ततितमोऽध्यायः ॥७१॥

Welcomed by the women of the palace with eyes blooming with joy and excited with emotion, Bhagavān Śrī Kṛṣṇa entered the king's palace. (38) When Kuntī saw her brother's son, Śrī Kṛṣṇa, the Lord of the three worlds, her heart was filled with delight. Rising from her couch along with her daughter-in-law, Draupadī, she gave Him a hearty embrace. (39) King Yudhiṣṭhira was beside himself with joy on having brought (with him) Śrī Kṛṣṇa, the Supreme Ruler of the gods, within

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his palace and, full of reverence, did not know how to proceed with His worship. (40) Śrī Kṛṣṇa bowed to His aunt and other elderly women, and was in His turn saluted by Draupadī and His sister Subhadrā, O King! (41) Under the direction of her mother-in-law, Draupadī honoured Rukmiṇī, Satyabhāmā, Bhadrā, Jāmbavatī, Kālindī, Mitravindā, Lakṣmaṇā, the devoted Satyā and other consorts of Śrī Kṛṣṇa, who had accompanied them, by offering them costumes, garlands and other articles of beauty. (42-43) The virtuous King Yudhiṣṭhira comfortably lodged Bhagavān Śrī Kṛṣṇa with His army, attendants, ministers and consorts with elaborate arrangements for the supply of fresh articles (for their use). (44) Along with Arjuna, Śrī Kṛṣṇa propitiated the god of fire by offering to him the Khāṇḍava forest and rescued Maya, the demon, who in his turn constructed a wonderful assembly hall for the king. (45) In order to please Yudhiṣṭhira, the Lord spent several months at Indraprastha. There He occasionally went out with Arjuna for excursion in his chariot followed by a number of warriors. (46)

Thus ends the seventy-first discourse, entitled "Śrī Kṛṣṇa's visit to Indraprastha," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्विसप्ततितमोऽध्यायः

Discourse LXXII

Jarāsandha killed

श्रीशुक उवाच

एकदा तु सभामध्ये आस्थितो मुनिभिर्वृतः । ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥ १ ॥
आचार्यैः कुलवृद्धैश्च ज्ञातिसम्बन्धिबान्धवैः । शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥ २ ॥

Śrī Śuka began again: Parīkṣit, one day, King Yudhiṣṭhira, while seated in his court surrounded by sages, Brahmans, Kṣatriyas, Vaiśyas, his own brothers (Bhīma and others), preceptors, elders of the race, clansmen and relations as well as his kinsmen, addressed Bhagavān Śrī Kṛṣṇa indeed within their hearing (as follows). (1-2)

युधिष्ठिर उवाच

क्रतुराजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥ ३ ॥
त्वत्पादुके अविरतं परि ये चरन्ति ध्यायन्त्यभद्रनशने शुचयो गृणन्ति ।
विन्दन्ति ते कमलनाभ भवापवर्गमाशासते यदि त आशिष ईश नान्ये ॥ ४ ॥
तद् देवदेव भवतश्चरणारविन्दसेवानुभावमिह पश्यतु लोक एषः ।
ये त्वां भजन्ति न भजन्त्युत वोभयेषां निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम् ॥ ५ ॥
न ब्रह्मणः स्वपरभेदमतिस्तव स्यात् सर्वात्मनः समदृशः स्वसुखानुभूतेः ।
संसेवतां सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न विपर्ययोऽत्र ॥ ६ ॥

King Yudhiṣṭhira submitted: Govinda! through the performance of the sovereign sacrifice, Rājasūya, I intend to worship You as well as the gods, who are but Your part manifestations. Kindly accomplish this desire of mine, O Lord! (3) The pair of wooden sandals You wear under Your lotus-like feet destroy all evil.

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Those holy persons who constantly worship them, meditate on them and extol them obtain release from the bondage of mundane existence. They get even worldly boons, if they seek for them. Others, however, do not get either. (4) O God of gods, let these men of the world directly perceive the glory of worshipping Your lotus-like feet. Lord, kindly demonstrate to the Kuru and Sṛñjaya chiefs the destinies of those who worship and those who do not worship You. (5) Lord, You are the Self of all, the Supreme Brahma, being of the nature of self-enjoyment and looking on all with an equal eye; the cognition of 'Self' and 'not Self' does not exist in You. Those who worship You win Your favour even as persons betaking themselves to the wish-yielding tree gain their object. The degree of success attained by them is commensurate with the amount of service they have put forth and does not point to any perversity on Your part. (6)

श्रीभगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन । कल्याणी येन ते कीर्तिर्लोकाननुभविष्यति ॥ ७ ॥
ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो । सर्वेषामपि भूतानामीप्सितः क्रतुराडयम् ॥ ८ ॥
विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे । सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम् ॥ ९ ॥
एते ते भ्रातरो राजन् लोकपालांशसम्भवाः । जितोऽस्म्यात्मवता तेऽहं दुर्जयो योऽकृतात्मभिः ॥ १० ॥
न कश्चिन्मत्परं लोके तेजसा यशसा श्रिया । विभूतिभिर्वाभिभवेद् देवोऽपि किमु पार्थिवः ॥ ११ ॥

The glorious Lord said: O King, your resolution is excellent. Through the performance of the Rājasūya sacrifice, your auspicious fame will extend to all the three world. (7) This sovereign sacrifice, O king, is welcomed by the sages, manes, gods, all your friends and relations including Myself, and, in fact, by all beings. (8) Conquering all the kings and bringing the world under your control, collect all necessary things and then perform the great sacrifice. (9) O king, these brothers of yours are born of deities (like Indra, the wind-god and others), who are guardians of the world. You yourself are a man of wisdom and self-control and have conquered Me by your virtues. Those who have not controlled their mind and senses cannot win Me. (10) Even the greatest of gods in this world cannot expect to overpower My devotee by means of his energy, glory, splendour and supernatural powers, much less any earthly being. (11)

श्रीशुक उवाच

निशम्य भगवद्गीतं प्रीतः फुल्लमुखाम्बुजः । भ्रातॄन् दिग्विजयेऽयुङ्क्त विष्णुतेजोपबृंहितान् ॥ १२ ॥
सहदेवं दक्षिणस्यामादिशद् सह सृञ्जयैः । दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम् ।
प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः ॥ १३ ॥
ते विजित्य नृपान् वीरा आजह्रुर्दिग्भ्य ओजसा । अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते ॥ १४ ॥
श्रुत्वाजितं जरासंधं नृपतेर्ध्यायतो हरिः । आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥ १५ ॥
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः । जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥ १६ ॥
ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम् । ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः ॥ १७ ॥
राजन् विद्धयतिथीन् प्राप्तानर्थिनो दूरमागतान् । तन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे ॥ १८ ॥
किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः । किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥ १९ ॥

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योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् । नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः ॥२०॥
हरिश्चन्द्रो रन्तिदेव उञ्छवृत्तिः शिबिर्बलिः । व्याधः कपोतो बहवो ह्यध्रुवेण ध्रुवं गताः ॥२१॥

Śrī Śuka continued: Parīkṣit, hearing these words of the Almighty Lord, King Yudhiṣṭhira was extremely delighted. His face became cheerful like a fresh-blown lotus. He commissioned all his brothers to conquer the earth. Bhagavān Śrī Kṛṣṇa infused His energy into the Pāṇḍavas and made them unconquerable. (12) King Yudhiṣṭhira sent his youngest brother Sahadeva along with Sṛñjaya warriors to conquer the southern regions; he deputed Nakula along with the Matsyas to the west, Arjuna and the Kekayas to the north, and Bhīma, accompanied by the Madras, to the east. (13) O King, conquering all the kings by dint of their prowess, these warriors brought untold riches from the various quarters to king Yudhiṣṭhira who was preparing for the sacrifice. (14) When Yudhiṣṭhira heard that Jarāsandha remained unsubdued, he became moody and began to muse. Bhagavān Śrī Kṛṣṇa then laid before him the plan suggested by Uddhava: so the tradition goes. Thereupon Bhīmasena, Arjuna and Bhagavān Śrī Kṛṣṇa assumed the guise of Brahmans and went to Girivraja (the modern Giridih), the capital of Jarāsandha. (15-16) King Jarāsandha was a devotee of the Brahmans and scrupulous in the observance of the sacred duty of a householder. The three Kṣatriyas disguised as Brahmans went to Jarāsandha's palace at the hour appointed for the entertainment of unexpected guests. There they made their request to Jarāsandha as follows. (17) "O king, may you be blessed. Know us (three) to be your guests come from a long distance. We have come with a definite purpose; therefore, please grant us our request. (18) O king, a forbearing person can bear anything; the wicked can do anything; (in fact, there is nothing which he will regard as prohibited); and a generous donor will not hesitate to give away anything. And none is foreign to a man of undifferentiating outlook. (19) If a capable men, through his mortal body, does not earn enduring fame, worthy of being sung by men of virtue, he deserves to be pitied and censured. (20) Kings Hariśchandra and Rantideva, Śibi, and Bali, the sage Mudgala (who lived on grains gleaned from the fields), the famous pigeon of the legend (who gave up his life for the sake of a fowler) and the fowler (who sacrificed his life in imitation of the pigeon's self-sacrificing act), and many more attained lasting happiness through the transient body and its belongings." (21)

श्रीशुक उवाच

स्वरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्याहतैरपि । राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत् ॥२२॥
राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति । ददामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ॥२३॥
बलेर्नु श्रूयते कीर्तिर्वितता दिक्ष्वकल्मषा । ऐश्वर्याद् भ्रंशितस्यापि विप्रव्याजेन विष्णुना ॥२४॥
श्रियं जिहीर्षतेन्द्रस्य विष्णवे द्विजरूपिणे । जानन्नपि महीं प्रादाद् वार्यमाणोऽपि दैत्यराट् ॥२५॥
जीवताब्राह्मणार्थाय को न्वर्थः क्षत्रबन्धुना । देहेन पतमानेन नेहता विपुलं यशः ॥२६॥
इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् । हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥२७॥

Śrī Śuka went on: Parīkṣit, from their tone, appearance and forearms bearing scars caused by the friction of bow-strings, Jarāsandha came to know that the newcomers were no Brahmans, but Kṣatrīyas come in the guise of Brahmans. He had a hazy notion that he had seen them somewhere before.

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(22) But he reflected, "Though Kṣatriyas, they have taken this guise of Brahmans (out of fear for Me). When they have gone to the length of seeking a gift from me, I shall give them even this body though difficult to part with. (23) God Viṣṇu, appearing in the guise of a Brahman, deprived Bali of his lordly position; and yet the unsullied fame of Bali is sung extensively in all directions. (24) It is true, Viṣṇu had assumed that diminutive form of a Brahman in order to return the ruling authority to its rightful owner Indra. Bali had come to know it and was opposed by Śukra, his preceptor; and yet he gave away the earth. (25) This body is sure to perish one day. A Kṣatriya who does not endeavour to attain extensive fame through it, and does not live for the sake of the Brahmans alone, lives in vain." (26) (Parīkṣit), Jarāsandha was a liberal-minded king. Reflecting thus, he said to Śrī Kṛṣṇa, Arjuna and Bhīmasena, disguised as Brahmans, as follows:—"Brahmans, seek whatever you desire; I am prepared to give you everything, even my head." (27)

श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे । युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकाङ्क्षिणः ॥२८॥
असौ वृकोदरः पार्थस्तस्य भ्रातार्जुनो ह्ययम् । अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥२९॥
एवमावेदितो राजा जहासोच्चैः स्म मागधः । आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥३०॥
न त्वया भीरुणा योत्स्ये युधि विक्लवचेतसा । मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥३१॥
अयं तु वयसातुल्यो नातिसत्त्वो न मे समः । अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥३२॥
इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् । द्वितीयां स्वयमादाय निर्जगाम पुराद् बहिः ॥३३॥
ततः समे खले वीरौ संयुक्तावितरेतरौ । जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥३४॥
मण्डलानि विचित्राणि सव्यं दक्षिणमेव च । चरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः ॥३५॥
ततश्चटचटाशब्दो वज्रनिष्पेषसंनिभः । गदयोः क्षिप्तयो राजन् दन्तयोरिव दन्तिनोः ॥३६॥
ते वै गदे भुजजवेन निपात्यमाने अन्योन्यतोऽसकटिपादकरोऽरुजत्रून् ।
चूर्णीबभूवतुरुपेत्य यथार्कशाखे संयुध्यतोर्द्विरदयोरिव दीप्तमन्व्योः ॥३७॥
इत्थं तयोः प्रयतयोर्गदयोर्नृवीरौ क्रुद्धौ स्वमुष्टिभिरयःस्परशैरपिंष्टाम् ।
शब्दस्तयोः प्रहरतोरिभयोरिवासीन्निर्घातवज्रपरुषस्तलताडनोत्थः ॥३८॥
तयोरेवं प्रहरतोः समशिक्षाबलौजसोः । निर्विशेषमभूद् युद्धमक्षीणजवयोर्नृप ॥३९॥
एवं तयोर्महाराज युध्यतोः सप्तविंशतिः । दिनानि निरगंस्तत्र सुहृद्वन्निशि तिष्ठतोः ॥४०॥

The glorious Lord said: "O great king, we are no Brahmans seeking food from you. We have come here in search of a combat. If it pleases you, grant us the boon of a single combat with you. (28) That is Bhīma, son of Kuntī, he is his younger brother, Arjuna, and know Me to be their cousin, Kṛṣṇa, your former adversary." (29) Hearing these words of Śrī Kṛṣṇa, Jarāsandha laughed loudly and, filled with rage, said, "If you seek a combat, fools, I shall certainly offer fight with you. (30) But, Kṛṣṇa, I shall not fight with you. You are a coward and lose balance of mind in battle. Afraid of me you abandoned your city, Mathurā, and took shelter in the sea. (31) As for Arjuna, he is no warrior. He is junior to me in age and has no great prowess either. He is, therefore, no match for me. Bhīma (alone) is equal in strength to me." (32) With these words Jarāsandha gave a huge mace to Bhīmasena, and himself

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taking up another, came out of the city. (33) Going to the arena these two warriors who were furious in battle, closed with and struck each other with their respective maces, which were as hard as the thunderbolt. (34) They began to move right and left, manoeuvring for position with such adroitness that they looked like two actors playing at fight on a public stage. (35) When they hurled their maces at each other, the rattling noise resembled the clap of thunder or the sound of impact between the tusks of two fighting tuskers. (36) Just as when two elephants burning with rage fight with each other, with twigs of the sun-plant and the twigs are reduced to powder, even so the maces of the two warriors hurled with the full force of their arms against each other's shoulders, hips, feet, hands, thighs and collar-bones, were reduced to pulp. (37) Thus when their maces fell broken, the two warriors full of rage struck each other with their fists as hard as steel. As they fought like two elephants, the blows they dealt at each other with their palms produced a sound as sharp as the clap of thunder. (38) Parīkṣit, Jarāsandha and Bhīmasena were equally matched so far as training, strength and vigour were concerned and both fought with unabated violence; yet their contest remained undecided. (39) Though engaged in a mortal fight during the day-time, they lived as friends during the nights. In this way twenty-seven days passed. (40)

एकदा मातुलेयं वै प्राह राजन् वृकोदरः । न शक्तोऽहं जरासंधं निर्जेतुं युधि माधव ॥४१॥
शत्रोर्जन्ममृती विद्वान् जीवितं च जराकृतम् । पार्थमाप्याययन् स्वेन तेजसाचिन्तयद्धरिः ॥४२॥
संचिन्त्यारिवधोपायं भीमस्यामोघदर्शनः । दर्शयामास विटपं पाटयन्निव संज्ञया ॥४३॥
तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः । गृहीत्वा पादयोः शत्रुं पातयामास भूतले ॥४४॥
एकं पादं पदाऽऽक्रम्य दोर्भ्यामन्यं प्रगृह्य सः । गुदतः पाटयामास शाखामिव महागजः ॥४५॥
एकपादोरुवृषणकटिपृष्ठस्तनांसके । एकबाह्वक्षिभ्रूकर्णे शकले ददृशुः प्रजाः ॥४६॥
हाहाकारो महानासीन्निहते मगधेश्वरे । पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥४७॥
सहदेवं तत्तनयं भगवान् भूतभावनः । अभ्यसिञ्चदमेयात्मा मगधानां पतिं प्रभुः ।
मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥४८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे जरासंधवधो नाम द्विसप्ततितमोऽध्यायः ॥ ७२ ॥

Parīkṣit, on the twenty-eighth day Bhīma said to his cousin, Śrī Kṛṣṇa, "Kṛṣṇa, I am unable to overthrow Jarāsandha in a duel." (41) Śrī Kṛṣṇa, who knew the secret of Jarāsandha's birth and death, (*viz*,) how the demoness Jarā joined his body divided into two and conferred life on him, considered the matter and comforting Bhīmasena infused His own strength into the latter. (42) Having hit upon the plan of overthrowing the enemy, Śrī Kṛṣṇa, whose insight was infallible, took up a twig and split it into two by way of a signal to demonstrate to Bhīmasena how to do it. (43) The foremost warrior of enormous strength, Bhīma, understood what was to be conveyed to him and taking hold of Jarāsandha by the feet threw him on the ground. (44) Pressing a foot of the enemy with one foot, he took hold of the other with both his hands, and split him into two from the anus, as a huge elephant splits up a twig. (45) The people saw the two halves of Jarāsandha's person each with one foot, one thigh, one testicle, one hip, half the back and one breast; one shoulder, one arm, one eye, one eyebrow and one ear. (46) Great was the outcry among his subjects when Jarāsandha, the king of Magadha, fell. Bhagavān Śrī Kṛṣṇa and Arjuna greeted Bhīmasena by embracing him. (47) The Almighty Lord, Bhagavān Śrī Kṛṣṇa, is

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the life-giver of all creatures; no one can fathom His greatness. Having installed Jarāsandha's son, Sahadeva, on the throne of Magadha, he set at liberty all the kings who had been imprisoned by Jarāsandha. (48)

Thus ends the seventy-second discourse, entitled "Jarāsandha killed", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रिसप्ततितमोऽध्यायः

Discourse LXXIII

Śrī Kṛṣṇa and others return to Indraprastha.

श्रीशुक उवाच

अयुते द्वे शतान्यष्टौ लीलया युधि निर्जिताः । ते निर्गता गिरिद्रोण्यां मलिना मलवाससः ॥ १ ॥
क्षुत्क्षामाः शुष्कवदनाः संरोधपरिकर्शिताः । ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥ २ ॥
श्रीवत्साङ्कं चतुर्बाहुं पद्मगर्भारुणेक्षणम् । चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ ३ ॥
पद्महस्तं गदाशङ्खरथाङ्गैरुपलक्षितम् । किरीटहारकटककटिसूत्राङ्गदाचितम् ॥ ४ ॥
भ्राजद्वरमणिग्रीवं निवीतं वनमालया । पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥ ५ ॥
जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः । प्रणेमुर्हतपाप्मानो मूर्धाभिः पादयोर्हरेः ॥ ६ ॥
कृष्णसंदर्शनाह्लादध्वस्तसंरोधनक्लमाः । प्रशशंसुर्हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥ ७ ॥

Śrī Śuka began again: Parīkṣit, Jarāsandha had subdued in battle without much effort twenty thousand and eight hundred Kṣatriya princes and had confined them in a place surrounded by mountains on all sides. Released by Bhagavān Śrī Kṛṣṇa, they came out of their captivity with unclean bodies and dirty clothes. (1) They had been emaciated with hunger and their faces were lank. The long confinement had considerably reduced their weight. Coming out of the prison, they saw Lord Śrī Kṛṣṇa standing before them. Having a complexion dark as the cloud, clad in yellow silken robes and possessed of four arms, holding a lotus in one hand and wielding the mace, conch and discus with others, bearing the mark of Śrīvatsa (a curl of hair) on the breast, with eyes reddish like the interior of a lotus, with a lovely and cheerful face, adorned with glowing ear-rings shaped like the alligator, and decked with a crown, a necklace of pearls, bracelets and girdle and a pair of armlets, the jewel Kaustubha shining in His neck and a garland of sylvan flowers hanging on His breast, the sight of the Lord kept them spellbound. They seemed to drink Him with their eyes, lick Him with their tongues, inhale Him with their nose and embrace Him with their arms. All their sins were washed away at His very sight. They bowed to the Lord, touching His blessed feet with their heads. (2—6) The joy derived through Bhagavān Śrī Kṛṣṇa's sight removed the languor caused by their confinement. With joined palms, they offered their praises to the Lord in the following words. (7)

राजान ऊचुः

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय । प्रपन्नान् पाहि नः कृष्ण निर्विण्णान् घोरसंसृतेः ॥ ८ ॥
नैनं नाथान्वसूयामो मागधं मधुसूदन । अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो ॥ ९ ॥

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राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः । त्वन्मायामोहितोऽनित्या मन्यते सम्पदोऽचलाः ॥१०॥
मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् । एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते ॥११॥
वयं पुरा श्रीमदनष्टदृष्टयो जिगीषयास्या इतरेतरस्पृधः ।
घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो मृत्युं पुरस्त्वाविगणय्य दुर्मदाः ॥१२॥
त एव कृष्णाद्य गभीररंहसा दुरन्तवीर्येण विचालिताः श्रियः ।
कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाश्चरणौ स्मराम ते ॥१३॥
अथो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत् पतता रुजां भुवा ।
उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचनम् ॥१४॥
तं नः समादिशोपायं येन ते चरणाब्जयोः । स्मृतिर्यथा न विरमेदपि संसरतामिह ॥१५॥
कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥१६॥

The kings prayed : O God of gods, remover of the distress of those who take refuge in You, O Imperishable Lord, we offer our salutations to You. Disgusted with the bitter experiences of this fearful scourge of transmigration, we seek refuge in You; pray protect us. (8) Kṛṣṇa, we have no grudge against Jarāsandha; in fact, it was through Your grace that we were deprived of our kingdoms. (9) Puffed up with the pride of sovereignty and power, a king is generally deprived of true happiness; for, deluded by Your Māyā, he comes to regard worldly fortune as permanent. (10) Just as the ignorant take the mirage for a sheet of water, even so the unwise attached to the senses regard the ever changing Māyā as reality. (11) Lord, blinded by the intoxication of wealth and power, at one time we vied with one another in our lust for conquering the world and mercilessly brought about the destruction of our own people in pursuing our mad projects. We were so arrogant that we took no notice of You standing before us as Death itself. (12) Kṛṣṇa, mysterious are the ways of Time. Its potency is unfathomable; for it is one of Your many forms. It has deprived us of our fortune, and our pride has been shattered through Your grace. We now contemplate on Your sacred feet. (13) Lord, we no longer seek the boon of sovereignty enjoyable through this ever decaying body, the nursery of ailments. We have realized that the pleasures of sovereignty are like a mirage. Nor do we crave for the posthumous enjoyments of heaven which sound attractive only to the ear. (14) Pray tell us now the means whereby we may constantly remember Your lotus-like feet, even though we may have to undergo a series of births. (15) Kṛṣṇa, You have descended on this earth through the agency of Vasudeva. You destroy the sins of those who come in contact with You and bring them deliverance. You are the Supreme Spirit. You exterminate the sufferings of those who bend low before You. O Govinda, the protector of cows, we offer our obeisances to You. (16)

श्रीशुक उवाच

संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः । तानाह करुणस्तात शरण्यः श्लक्ष्णया गिरा ॥१७॥

Śrī Śuka resumed : Parīkṣit, when the kings now released from captivity praised in those words the merciful Lord, who affords shelter to those who seek it, He replied to them in sweet accents as below. (17)

श्रीभगवानुवाच

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे । सुदृढा जायते भक्तिर्बाढमाशंसितं तथा ॥१८॥

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दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः । श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ॥१९॥
हैहयो नहुषो वेनो रावणो नरकोऽपरे । श्रीमदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः ॥२०॥
भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् । मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षथ ॥२१॥
संतन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ । प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ ॥२२॥
उदासीनाश्च देहादावात्मारामा धृतव्रताः । मय्यावेश्य मनः सम्यङ्मामन्ते ब्रह्म यास्यथ ॥२३॥

Bhagavān Śrī Kṛṣṇa said: As desired by you, O kings, you will henceforth entertain unwavering devotion to Me, the Universal Lord, who am the very Self of all. (18) You deserve congratulation, O kings, for your resolution, and what you say is certainly true. For I have seen that excess of pride of wealth and power makes people mad. (19) Haihaya, Nahuṣa, Vena, Rāvaṇa, Narakāsura and many other gods, demons and kings fell from their position through the intoxication of wealth and power. (20) Know that the body and everything connected with it is perishable inasmuch as it is subject to birth. Therefore, do not get attached to them. Carefully controlling your mind and senses, worship Me through sacrifices and protect your subjects in the righteous way. (21) Beget children for the continuity of the family line, and not for enjoyment, and accepting with an equable mind, as a boon from Me, whatever experiences come to your lot in the shape of birth and death, pleasure and pain, gain and loss etc., live in the world with your mind devoted to Me. (22) Remain indifferent to the body and everything connected therewith, take delight in the Self, practise Bhajana and observe religious vows. Thus fixing your mind steadily on Me, you will in the end attain to Me, the Supreme Spirit. (23)

श्रीशुक उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः । तेषां न्ययुङ्क्त पुरुषान् स्त्रियो मज्जनकर्मणि ॥२४॥
सपर्यां कारयामास सहदेवेन भारत । नरदेवोचितैर्वस्त्रैर्भूषणैः स्रग्विलेपनैः ॥२५॥
भोजयित्वा वरान्नेन सुस्नातान् समलंकृतान् । भोगैश्च विविधैर्युक्तांस्ताम्बूलाद्यैर्नृपोचितैः ॥२६॥
ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः । विरेजुर्मोचिताः क्लेशात् प्रावृडन्ते यथा ग्रहाः ॥२७॥
रथान् सदश्वानारोप्य मणिकाञ्चनभूषितान् । प्रीणय्य सूनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥२८॥
त एवं मोचिताः कृच्छ्रात् कृष्णेन सुमहात्मना । ययुस्तमेव ध्यायन्तः कृतानि च जगत्पतेः ॥२९॥
जगदुः प्रकृतिभ्यस्ते महापुरुषचेष्टितम् । यथान्वशासद् भगवांस्तथा चक्रुरतन्द्रिताः ॥३०॥

Śrī Śuka went on: Parīkṣit, thus instructing the kings, Bhagavān Śrī Kṛṣṇa, the almighty Lord of the universe, detailed a number of attendants, men and women, to give them a bath. (24) He then got Sahadeva, son of Jarāsandha, to honour the kings by offering them wearing apparel, ornaments, garlands, sandal-paste and other things worthy of royal use. (25) After they had finished their bath and adorned themselves they were entertained with excellent dishes and other luxuries—such as betel leaves etc.—worthy of kings. (26) Thus treated with due honour by Bhagavān Śrī Kṛṣṇa and rid of their suffering, the kings shone with their brilliant ear-rings like the planets at the end of the rainy season. (27) The Lord then provided them all with chariots adorned with jewels and gold and drawn by good horses, cheered them with sweet words and sent them away to their respective territories. (28) Thus delivered from their calamity by the high-souled Śrī Kṛṣṇa, the

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kings left for their capitals, contemplating on the Lord, His virtues and noble deeds. (29) Reaching their kingdoms, they related to their subjects the benevolent doings of the Supreme Person and diligently followed His injunctions in their daily lives. (30)

जरासंधं घातयित्वा भीमसेनेन केशवः । पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥३१॥
गत्वा ते खाण्डवप्रस्थं शङ्खान् दध्मुर्जितारयः । हर्षयन्तः स्वसुहृदो दुर्हृदां चासुखावहाः ॥३२॥
तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः । मेनिरे मागधं शान्तं राजा चासमनोरथः ॥३३॥
अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः । सर्वमाश्रावयांचक्रुरात्मना यदनुष्ठितम् ॥३४॥
निशम्य धर्मराजस्तत् केशवेनानुकम्पितम् । आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किंचन ॥३५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे कृष्णागमने त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

Parīkṣit, thus having Jarāsandha killed by Bhīmasena, and being duly honoured by Jarāsandha's son, Sahadeva, Śrī Kṛṣṇa, accompanied by Bhīma and Arjuna, departed (for Indraprastha). (31) On reaching the outskirts of the city, the three victorious heroes blew their respective conches, bringing joy to their friends and sorrow to their enemies. (32) The people of Indraprastha were extremely delighted at heart to hear the sound and concluded at once that Jarāsandha had been killed and that King Yudhiṣṭhira had well-nigh achieved his object. (33) There Bhīmasena, Arjuna and Śrī Kṛṣṇa bowed to King Yudhiṣṭhira and related to him all that they had done. (34) Overwhelmed with emotion at the exceptional favour shown to him by Bhagavān Śrī Kṛṣṇa, King Yudhiṣṭhira shed tears of joy and could not speak a word. (35)

Thus ends the seventy-third discourse, bearing on the return of Śrī Kṛṣṇa and others (to Indraprastha), in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ चतुःसप्ततितमोऽध्यायः

Discourse LXXIV

Śiśupāla killed (by Śrī Kṛṣṇa)

श्रीशुक उवाच

एवं युधिष्ठिरो राजा जरासंधवधं विभोः । कृष्णस्य चानुभावं तं श्रुत्वा प्रीतस्तमब्रवीत् ॥ १ ॥

Śrī Śuka began again: Parīkṣit, Yudhiṣṭhira was highly delighted to hear of Jarāsandha's fall and of the supreme glory of Bhagavān Śrī Kṛṣṇa, and spoke to Him as follows. (1)

युधिष्ठिर उवाच

ये स्युस्त्रैलोक्यगुरवः सर्वे लोकमहेश्वराः । वहन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम् ॥ २ ॥
स भवानरविन्दाक्षो दीनानामीशमानिनाम् । धत्तेऽनुशासनं भूमंस्तदत्यन्तविडम्बनम् ॥ ३ ॥
न ह्येकस्याद्वितीयस्य ब्रह्मणः परमात्मनः । कर्मभिर्वर्धते तेजो ह्रसते च यथा रवेः ॥ ४ ॥
न वै तेऽजित भक्तानां ममाहमिति माधव । त्वं तवेति च नानाधीः पशूनामिव वैकृता ॥ ५ ॥

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King Yudhiṣṭhira submitted: Kṛṣṇa, Lords of the three worlds like Brahmā and Śankara, and guardians of the world like Indra bow their heads to Your command whenever they obtain the rare privilege of receiving it. (2) O infinite Lord, though extremely humble and wretched, we are conceited enough to regard ourselves as kings and rulers. Yet (instead of degrading us) You submit to our authority and carry out our commands. O lotus-eyed Lord, this is nothing but imitation on Your part of the ways of men. (3) Just as the brilliance of the sun is neither enhanced nor suffers diminution with the ascent or decline of the sun, even so Your doings in no way exalt You or detract from Your glory. For You are the Supreme Spirit, the one Absolute without a second. (4) O unconquerable Lord, thoughts of diversity like "I and Mine" and "Thou and Thine" obtain only among the ignorant. Such crooked notions of difference do not find place even in Your devotees, much less in You. Whatever You do is, therefore, nothing but Your Sport. (5)

श्रीशुक उवाच

इत्युक्त्वा यज्ञिये काले वव्रे युक्तान् स ऋत्विजः । कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः ॥ ६ ॥
द्वैपायनो भरद्वाजः सुमन्तुर्गौतमोऽसितः । वसिष्ठश्च्यवनः कण्वो मैत्रेयः कवषस्त्रितः ॥ ७ ॥
विश्वामित्रो वामदेवः सुमतिर्जैमिनिः क्रतुः । पैलः पराशरो गर्गो वैशम्पायन एव च ॥ ८ ॥
अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः । वीतिहोत्रो मधुच्छन्दा वीरसेनोऽकृतव्रणः ॥ ९ ॥
उपहूतास्तथा चान्ये द्रोणभीष्मकृपादयः धृतराष्ट्रः सहसुतो विदुरश्च महामतिः ॥१०॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः । तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप ॥११॥

Śrī Śuka resumed: Saying so, and with Bhagavān Śrī Kṛṣṇa's concurrence, King Yudhiṣṭhira invited at an hour propitious for the sacrifice Brahmans versed in the Vedas and proficient in the Vedic ritual to officiate as priests etc., at the sacrifice. (6) They were Śrī Kṛṣṇadwaipāyana Vyāsa, Bharadwāja, Sumantu, Gautama, Asita, Vasiṣṭha, Chyavana, Kaṇva, Maitreya, Kavaṣa, Trita, Viśwāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila, Parāśara, Garga and Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Paraśurāma, Sukrācharya, Āsuri, Vitihotra, Madhutchhandā, Vīrasena and Akṛtavraṇa. (7—9) Besides these, he also invited Droṇāchārya, Bhiṣma, Kṛpāchārya and others, (as well as) Dhṛtarāṣṭra with all his sons and the noble-minded Vidura to come and help in the performance. (10) In order to witness the great sacrifice many princes with their ministers and chief officers, Brahmans, Kṣatriyas, Vaiśyas and Śūdras, arrived at Indraprastha, O king! (11)

ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः । कृष्ट्वा तत्र यथाम्नायं दीक्षयांचक्रिरे नृपम् ॥१२॥
हैमाः किलोपकरणा वरुणस्य यथा पुरा । इन्द्रादयो लोकपाला विरिञ्चभवसंयुताः ॥१३॥
सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः । मुनयो यक्षरक्षांसि खगकिंनरचारणाः ॥१४॥
राजानश्च समाहूता राजपत्न्यश्च सर्वशः । राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै ॥१५॥
मेनिरे कृष्णभक्तस्य सूपपन्नमविस्मिताः । अयाजयन् महाराजं याजका देववर्चसः ।
राजसूयेन विधिवत् प्राचेतसमिवामराः ॥१६॥
सृत्येऽहन्यवनीपालो याजकान् सदसस्पतीन् । अपूजयन्महाभागान् यथावत् सुसमाहितः ॥१७॥

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Then the priests ploughed the sacrificial ground with ploughs of gold and initiated Yudhiṣṭhira, according to the scriptural injunctions, as the sacrificer. (12) The utensils used in this sacrifice were all made of gold as they were in the sacrifice performed by Varuṇa in ancient times. Brahmā, Śankara, Indra and other guardians of the world, Siddhas and Gandharvas with their retinues, Vidyādharas and Nāgas, sages, Yakṣas and Rākṣasas, birds, Kinnaras, Chāraṇas and powerful princes with their queens—all came to attend the Rājasūya sacrifice of King Yudhiṣṭhira at his invitation. (13—15) All of them admitted without any hesitation that he was qualified to perform the same. For to a devotee of Śrī Kṛṣṇa nothing is impossible of achievement. Then the priests, who were as glorious as the gods, conducted for the king the Rājasūya sacrifice according to the scriptural ordinance, as in ancient times the gods did for Varuṇa. (16) On the day fixed for extracting the Soma juice, the king honoured the blessed priests as well as the supervisors of the performance with due attention. (17)

सदस्याग्र्यार्हणार्हं वै विमृशन्तः सभासदः । नाध्यगच्छन्ननैकान्त्यात् सहदेवस्तदाब्रवीत् ॥१८॥
अर्हति ह्यच्युतः श्रैष्ठ्यं भगवान् सात्वतां पतिः । एष वै देवताः सर्वा देशकालधनादयः ॥१९॥
यदात्मकमिदं विश्वं क्रतवश्च यदात्मकाः । अग्निराहुतयो मन्त्राः सांख्यं योगश्च यत्परः ॥२०॥
एक एवाद्वितीयोऽसावैतदात्म्यमिदं जगत् । आत्मनाऽऽत्माश्रयः सभ्याः सृजत्यवति हन्त्यजः ॥२१॥
विविधानीह कर्माणि जनयन् यदवेक्षया । ईहते यदयं सर्वः श्रेयो धर्मादिलक्षणम् ॥२२॥
तस्मात् कृष्णाय महते दीयतां परमार्हणम् । एवं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत् ॥२३॥
सर्वभूतात्मभूताय कृष्णायानन्यदर्शिने । देयं शान्ताय पूर्णाय दत्तस्यानन्त्यमिच्छता ॥२४॥
इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुभाववित् । तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सत्तमाः ॥२५॥
श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम् । समर्हयद्धृषीकेशं प्रीतः प्रणयविह्वलः ॥२६॥
तत्पादावनिज्यापः शिरसा लोकपावनीः । सभार्यः सानुजामात्यः सकुटुम्बोऽवहन्मुदा ॥२७॥
वासोभिः पीतकौशेयैर्भूषणैश्च महाधनैः । अर्हयित्वाश्रुपूर्णाक्षो नाशकत् समवेक्षितुम् ॥२८॥
इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः । नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः ॥२९॥

Now, the members of the assembly proceeded to consider who was worthy of receiving the first place of honour, but could not come to any decision for want of unanimity. Thereupon Sahadeva addressed the assembly in the following words: (18) "In my opinion Bhagavān Śrī Kṛṣṇa, the crown-jewel of the Yadus, is the best man in this assembly and deserves the first place of honour. For all the gods as well as Time, Space, wealth and whatever other things there are in this world—all are but He. (19) The whole universe is His manifestation. The sacrifices are He, He is Fire, He is the oblations, He is revealed in the form of the Mantras. The path of Knowledge and the path of Action both lead to Him. (20) Members of this august assembly, Bhagavān Śrī Kṛṣṇa is the one Absolute without a second; the whole universe is His body. Though self-dependent and unborn, He creates, protects and destroys the universe by His own will. (21) Through His grace people perform various acts in the world and pursue the fourfold object of life, *viz*, Dharma (virtue), Artha (worldly prosperity), Kāma (worldly enjoyment) and Mokṣa (liberation). (22) Therefore, I propose that foremost honour should be offered to Bhagavān Śrī Kṛṣṇa, the greatest of the great. Through honouring Him, we shall have honoured all beings as well as our own self. (23) He who seeks that his gifts should embrace infinity, should make them to Śrī Kṛṣṇa, who is the Self of all beings and views

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none as other than Himself, who is absolutely unruffled and perfect in every way." (24) Parīkṣit ! Sahadeva, who was aware of Bhagavān Śrī Kṛṣṇa's greatness, became silent after saying this. All good people in the assembly were pleased to hear this, and applauded him saying, 'well said, well said'. (25) Hearing this ejaculation of the Brahmans and ascertaining the general sense of the members of the assembly, king Yudhiṣṭhira was extremely delighted and with a heart overwhelmed with emotion, honoured Śrī Kṛṣṇa by offering Him the worship due to the First Man in the assembly. (26) In great joy he washed the feet of Śrī Kṛṣṇa and together with his consort (Draupadī), brothers, ministers and other members of his family, bore on his head the drops of that water, which purify the world. (27) Then he presented the Lord with robes of yellow silk and ornaments. His eyes being full of tears at the time, he could not even distinctly see the Form of the Lord. (28) Seeing Him thus honoured, all those present in the assembly joined their palms in reverence, with shouts of 'Namo Namaḥ' (Salutations) and 'Jaya-Jaya' (Victory to You), and showers of flowers fell on Him from the heavens. (29)

इत्थं निशम्य दमघोषसुतः स्वपीठादुत्थाय कृष्णगुणवर्णनजातमन्युः ।
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन् भगवते परुषाण्यभीतः ॥३०॥
ईशो दुरत्ययः काल इति सत्यवती श्रुतिः । वृद्धानामपि यद् बुद्धिर्बालवाक्यैर्विभिद्यते ॥३१॥
यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम् । सदसस्पतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे ॥३२॥
तपोविद्याव्रतधरान् ज्ञानविध्वस्तकल्मषान् । परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान् ॥३३॥
सदस्पतीनतिक्रम्य गोपालः कुलपांसनः । यथा काकः पुरोडाशं सपर्यां कथमर्हति ॥३४॥
वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः । स्वैरवर्ती गुणैर्हीनः सपर्यां कथमर्हति ॥३५॥
ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् । वृथापानरतं शश्वत् सपर्यां कथमर्हति ॥३६॥
ब्रह्मर्षिसेवितान् देशान् हित्वैतेऽब्रह्मवर्चसम् । समुद्रं दुर्गमाश्रित्य बाधन्ते दस्यवः प्रजाः ॥३७॥
एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः । नोवाच किंचिद् भगवान् यथा सिंहः शिवारुतम् ॥३८॥
भगवन्निन्दनं श्रुत्वा दुस्सहं तत्सभासदः । कर्णौ पिधाय निर्जग्मुः शपन्तश्चेदिपं रुषा ॥३९॥
निन्दां भगवतः शृण्वंस्तत्परस्य जनस्य वा । ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः ॥४०॥

Parīkṣit, Śiśupāla heard all this from his seat in the assembly. Enraged at the glorification of Śrī Kṛṣṇa, he rose from his seat and holding up his arm in great indignation fearlessly spoke these harsh words with reference to Śrī Kṛṣṇa. (30) He said, "Leaders of this House, the pronouncement of the Vedas that Time is God is quite true; for Time is inviolable, its decree cannot be revoked. (This has been made perfectly clear by the proceedings of this assembly.) (For) we have seen how even the (hardened) reason of wise and elderly people can be misled by the prattlings of children. (31) Remember, you are the best judge to decide who is worthy to receive the honour of first place in this assembly. Therefore, please do not accept as gospel truth Sahadeva's childish talk that Kṛṣṇa is worthy of that honour. (32) There are present here men of great austerity, learning and sacred vows, men who have wiped out their sins through wisdom, great sages who are established in Brahma and adored even by the greatest of gods. (33) Ignoring the leaders of this assembly, how can this cowherd, a disgrace to his clan and family, be considered worthy of receiving this honour ? Does the crow deserve to receive a sacrificial oblation ? (34) He owns no Varṇa (caste), or Āśrama (stage of life), and does not possess

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nobility of birth; he is beyond the pale of all Dharmas (sacred laws) and acts wantonly both against the Vēdic injunctions and established usage. Moreover he is devoid of all virtues. Under the circumstances, how can he deserve the honour of first place ? (35) You are aware that his clan is under the curse of Yayāti, and has, therefore, been boycotted by all good people. Moreover, they are all given to unauthorized drinking. How can he, therefore, be entitled to receive the honour of first place ? (36) Abandoning Mathurā and other sacred places (inhabited by Brahmanical sages), they have resorted to a fortified place in the sea, destitute of Brahmans devoted to the Vedas. When they come out of their fortifications, they harass all creatures like pirates." (37) Parīkṣit, all the merits of Śiśupāla had been exhausted. That is why he uttered these and similar harsh words with reference to Śrī Kṛṣṇa. But just as the lion does not heed the jackal's howls, even so the Almighty Lord did not say a word in reply to Śiśupāla. (38) But the vilification of the Lord became unbearable to the audience, some of whom closed their ears and indignantly left the Hall censuring Śiśupāla for his unjustifiable remarks. (39) (There was reason for this.) For, Parīkṣit, he who, on hearing aspersions cast upon God or upon His devotee, does not leave the spot, loses his merit and goes down to hell. (40)

ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः । उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः ॥४१॥
ततश्चैद्यस्त्वसम्भ्रान्तो जगृहे खड्गचर्मणी । भर्त्सयन् कृष्णपक्षीयान् राज्ञः सदसि भारत ॥४२॥
तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रुषा । शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥४३॥
शब्दः कोलाहलोऽप्यासीत् शिशुपाले हते महान् । तस्यानुयायिनो भूपा दुद्रुवुर्जीवितैषिणः ॥४४॥
चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् । पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ॥४५॥
जन्मत्रयानुगुणितवैरसंरब्धया धिया । ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥४६॥
ऋत्विग्भ्यः ससदस्येभ्यो दक्षिणां विपुलामदात् । सर्वान् सम्पूज्य विधिवच्चक्रेऽवभृथमेकराट् ॥४७॥

Now, the Pāṇḍavas, Matsyas, Kaikayas and Sṛñjayas stood up in rage with uplifted weapons, determined to make short work of Śiśupāla. (41) Undaunted by the threat, the latter took up his sword and shield and rebuked the princes who sided with Śrī Kṛṣṇa in the assembly. (42) (Observing both the sides prepared for a combat,) Bhagavān Śrī Kṛṣṇa stood up and pacified the rulers who sided with Him, and exhibiting some anger cut off with His sharp-edged discus the head of Śiśupāla, who had in the meantime swooped on Him. (43) Great and tumultuous was the uproar in the assembly when Śiśupāla fell down dead. The princes who followed him took to their heels to save their lives. (44) Just as a meteor dropping from the sky gets absorbed into the earth, even so all people witnessed a column of light emanating from Śiśupāla's body enter Śrī Kṛṣṇa and merge into Him. (45) Parīkṣit, contemplating on the Lord with thoughts of hatred and anger fostered for three consecutive lives, Śiśupāla became one with Him, and was restored to his original place as an attendant of the Lord. Thus it is the thought of the individual which determines his future state. (46) After Śiśupāla's deliverance, Emperor Yudhiṣṭhira gave sacrificial fees on a liberal scale to the priests and supervisors of the sacrifice and honoured all who attended it. Thereafter he performed ablutions betokening the completion of the sacrifice, according to the scriptural injunctions. (47)

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साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः । उवास कतिचिन्मासान् सुहृद्भिरभियाचितः ॥४८॥
ततोऽनुज्ञाप्य राजानमनिच्छन्तमधीश्वरः । ययौ सभार्यः सामात्यः स्वपुरं देवकीसुतः ॥४९॥
वर्णितं तदुपाख्यानं मया ते बहुविस्तरम् । वैकुण्ठवासिनोर्जन्म विप्रशापात् पुनः पुनः ॥५०॥
राजसूयावभृथ्येन स्नातो राजा युधिष्ठिरः । ब्रह्मक्षत्रसभामध्ये शुशुभे सुरराडिव ॥५१॥
राज्ञा सभाजिताः सर्वे सुरमानवखेचराः । कृष्णं क्रतुं च शंसन्तः स्वधाम्नानि ययुर्मुदा ॥५२॥
दुर्योधनमृते पापं कलिं कुरुकुलामयम् । यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम् ॥५३॥

Parīkṣit, having thus brought the Rājasūya sacrifice of Yudhiṣṭhira to a successful conclusion, Bhagavān Śrī Kṛṣṇa, the Supreme Lord of all masters of Yoga, spent some months at Indraprastha at the request of His friends and relations. (48) Then the Almighty Lord took leave of Yudhiṣṭhira, who was reluctant to allow Him to go, and left for Dwārakā with His consorts and ministers. (49) Parīkṣit, I have already narrated to you at considerable length (in Skandha VII) how under the curse of Sanaka and his brothers Jaya and Vijaya, the two attendants of the Lord at Vaikuṇṭha, had to take repeated births on earth. (50) Having finished the ablutions at the close of the Rājasūya sacrifice, Yudhiṣṭhira shone like Indra (the king of gods) in the assembly of Brahmans and Kṣatriyas. (51) Honoured by Yudhiṣṭhira all the gods, men and ethereal beings gladly returned to their respective abodes glorifying Bhagavān Śrī Kṛṣṇa and the sacrifice performed by King Yudhiṣṭhira. (52) Duryodhana alone of all those who had attended the sacrifice could not bear the sight of the vast fortune and royal splendour of the Pāṇḍavas. For he was sinful and quarrelsome by nature, a veritable cancer in the body of the Kuru race, brought into being for its destruction. (53)

य इदं कीर्तयेद् विष्णोः कर्म चैद्यवधादिकम् । राजमोक्षं वितानं च सर्वपापैः प्रमुच्यते ॥५४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे शिशुपालवधो नाम चतुस्सप्ततितमोऽध्यायः ॥७४॥

Parīkṣit, anyone who sings of this sport of Bhagavān Śrī Kṛṣṇa relating to the destruction of Śiśupāla and Jarāsandha, the release of the imprisoned kings and performance of the Rājasūya sacrifice by Yudhiṣṭhira, will be freed of all sin. (54)

Thus ends the seventy-fourth discourse, entitled Śiśupāla killed (by Śrī Kṛṣṇa), in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चसप्ततितमोऽध्यायः

Discourse LXXV

Duryodhana's Humiliation

राजोवाच

अजातशत्रोस्तं दृष्ट्वा राजसूयमहोदयम् । सर्वे मुमुदिरे ब्रह्मन् नृदेवा ये समागताः ॥ १ ॥
दुर्योधनं वर्जयित्वा राजानः सर्षयः सुराः । इति श्रुतं नो भगवंस्तत्र कारणमुच्यताम् ॥ २ ॥

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The king (Parikṣit) submitted: Holy sage you told me just now that all the kings, sages and gods who had assembled there rejoiced at the grand success of the Rājasūya sacrifice performed by Yudhiṣṭhira and that Duryodhana was the only exception in this matter. O worshipful one, please tell me the reason of this. (1-2).

ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः । बान्धवाः परिचर्यायां तस्यासन् प्रेमबन्धनाः ॥ ३ ॥
भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः । सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥ ४ ॥
गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने । परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥ ५ ॥
युयुधानो विकर्णश्च हार्दिक्यो विदुरादयः । बाह्लीकपुत्रा भूर्याद्या ये च संतर्दनादयः ॥ ६ ॥
निरूपिता महायज्ञे नानाकर्मसु ते तदा । प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः ॥ ७ ॥

Śri Śuka replied: Parikṣit, your grandfather, Yudhiṣṭhira, was a great soul. Bound to him with ties of affection all his relations took upon themselves some form of service or other during the sacrifice. (3) Bhīma was placed in charge of the kitchen, Duryodhana was master of the treasury, Sahadeva was entrusted with the duty of honouring the guests; while Nakula had the charge of procuring supplies. (4) Arjuna waited upon the elders, and Śrī Kṛṣṇa took upon Himself the duty of washing the feet of the guests. Draupadī attended to the work of serving food, while the magnanimous Karṇa was entrusted with the duty of bestowing gifts. (5) Similarly Sātyaki, Vikarṇa, Hārdikya, Vidura, Bhūriśravā and the other sons of Bāhlīka, Santardana and others were entrusted with one duty or other. All of them endeavoured to perform their respective duties to the satisfaction of Yudhiṣṭhira. (6-7).

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः ।
चैद्ये च सात्वतपतेश्चरणं प्रविष्टे चक्रुस्ततस्त्ववभृथस्नपनं द्युनद्याम् ॥ ८ ॥

मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः । वादित्राणि विचित्राणि नेदुरावभृथोत्सवे ॥ ९ ॥
नर्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः । वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत् ॥ १० ॥
चित्रध्वजपताकाग्रैरिभेन्द्रस्यन्दनार्वभिः । स्वलंकृतैर्भटैर्भूपा निर्ययू रुक्ममालिनः ॥ ११ ॥
यदुसृञ्जयकाम्बोजकुरुकेकयकोसलाः । कम्पयन्तो भुवं सैन्यैर्यजमानपुरस्सराः ॥ १२ ॥
सदस्यर्त्विद्द्विजश्रेष्ठा ब्रह्मघोषेण भूयसा । देवर्षिपितृगन्धर्वास्तुष्टुवुः पुष्पवर्षिणः ॥ १३ ॥
स्वलंकृता नरा नार्यो गन्धस्रग्भूषणाम्बरैः । विलिम्पन्त्योऽभिषिञ्चन्त्यो विजह्रुर्विविधै रसैः ॥ १४ ॥
तैलगोरसगन्धोदहरिद्रासान्द्रकुङ्कुमैः । पुम्भिर्लिप्ताः प्रलिम्पन्त्यो विजह्रुर्वारयोषितः ॥ १५ ॥

Parikṣit ! after the priests and supervisors of the sacrifice, men of learning, friends and relations had been duly honoured with sweet words, rich presents and sacrificial fees and Śiśupāla had entered the feet of the Lord, Yudhiṣṭhira went to the Ganga to perform the concluding ablutions. (8) While the ceremony was being so performed, various instruments of music like the Mṛdanga, conch, drum, kettle-drum, tabor and trumpet were played upon. (9) The courtesans danced in great joy, the songsters sang in batches. The sound of the Vīṇā, flute and cymbals reached the heavens. (10) Adorned with necklaces of gold, the Yādava, Sṛñjaya, Kāmboja, Kuru, Kekaya and Kośala kings, with flags of various colours waving in the air, followed

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Yudhiṣṭhira to the Ganga shaking the earth with their armies consisting of fully accoutred foot-soldiers, elephants, chariots and horses. (11-12) Supervisors of the sacrifice, priests and learned Brahmans proceeded chanting the Vedic hymns in loud intonations. The gods, Ṛṣis, manes and Gandharvas showered flowers on the procession from the heavens and sang Yudhiṣṭhira's praises. (13) Men and women of the city adorned with scents, garlands, beautiful clothes and ornaments (came out on the public roads and) sported on, smearing and sprinkling one another with liquids of various kinds. (14) The courtesans smeared the men with oil, milk, butter, scented water, turmeric powder, saffron paste, and were themselves smeared over by men in return. It was thus that they amused themselves. (15)

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद् देव्यो यथा दिवि विमानवरैर्नृदेव्यः ।
ता मातुलेयसखिभिः परिषिच्यमानाः सव्रीडहासविकसद्वदना विरेजुः ॥१६॥
ता देवरानुत सखीन् सिषिचुर्दृतीभिः क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः ।
औत्सुक्यमुक्तकबराच्च्यवमानमाल्याः क्षोभं दधुर्मलधियां रुचिरैर्विहारैः ॥१७॥

Just as celestial ladies thronged in the sky in their beautiful aerial cars (to see this festivity on earth), (even) so the ladies of the royal House of Indraprastha, curious to have a look at the grand procession, came out (in beautiful palanquins and other vehicles) guarded by foot-soldiers Bhagavān Śrī Kṛṣṇa, together with His companions, sprinkled water (of various colours on them), which made their faces, bloom in bashful smiles, thus heightening their beauty. (16) Sprinkled with water the clothes of the queens got wet, so that their limbs including their breasts, thighs and hips could be seen through. They also took up syringes filled with coloured water and threw jets of water on their brothers-in-law and their friends. In the flurry of the moment their braids got loosened and flowers dropped therefrom. Parikṣit, the sight of this lovely and innocent sport on their part brought impious thoughts in the mind of people possessed of impure hearts. (17)

स सम्राड् रथमारूढः सदश्वं रुक्ममालिनम् । व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव ॥१८॥
पत्नीसंयाजावभृथ्यैश्चरित्वा ते तमृत्विजः । आचान्तं स्नापयांचक्रुर्गङ्गायां सह कृष्णया ॥१९॥
देवदुन्दुभयो नेदुर्नरदुन्दुभिभिः समम् । मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः ॥२०॥
सस्नुस्तत्र ततः सर्वे वर्णाश्रमयुता नराः । महापातक्यपि यतः सद्यो मुच्येत किल्बिषात् ॥२१॥
अथ राजाहते क्षौमे परिधाय स्वलंकृतः । ऋत्विक्सदस्यविप्रादीनानर्चाभरणाम्बरैः ॥२२॥
बन्धुज्ञातिनृपान् मित्रसुहृदोऽन्यांश्च सर्वशः । अभीक्ष्णं पूजयामास नारायणपरो नृपः ॥२३॥
सर्वे जनाः सुररुचो मणिकुण्डलस्रगुष्णीषकञ्चुकदुकूलमहार्घ्यहाराः ।
नार्यश्च कुण्डलयुगालकवृन्दजुष्टवक्त्रश्रियः कनकमेखलया विरेजुः ॥२४॥

Seated in his chariot drawn by the best horses and decked with gold necklaces, Emperor Yudhiṣṭhira with Draupadī and other consorts looked as if the great sacrifice Rājasūya with the attendant rituals had assumed human forms. (18) After the ritual known by the name Patnī-Saṃyāja and the rites connected with the concluding ablutions had been over, the king performed Ācamana (sipped water from the palm of his hand), and, as directed by priests, bathed in the Ganga along with Draupadī. (19) At that time the drums of celestials sounded in the heavens joined with the sounding of drums by men; and the gods. Ṛṣis, manes and men showered flowers. (20) After the Emperor had finished his ablutions, people belonging to all castes and stages of life took their dips

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in the Ganga; for a bath at that time rids even the most sinful of their sins forthwith. (21) Then Yudhiṣṭhira put a piece of new silk cloth round his loins and another round his shoulders and adorning himself with ornaments, he honoured the priests and supervisors of the sacrifice as well as other Brahmans with gifts of cloth and ornaments. (22) Parīkṣit, a sincere devotee of God, the Emperor saw God in every being and honoured all his relations and kinsmen, brother princes, friends and well-wishers, and other ordinary folk again and again. (23) Wearing jewelled ear-rings, garlands of flowers, turbans, long coats, pieces of silk and costly necklaces of pearls all these people looked like gods come down on earth. And the women looked exceptionally charming with the beauty of their faces enhanced by their ear-rings and their overhanging locks, and with the zones of gold lying round their hips. (24)

अथर्त्विजो महाशीलाः सदस्या ब्रह्मवादिनः । ब्रह्मक्षत्रियविट्शूद्रा राजानो ये समागताः ॥२५॥
देवर्षिपितृभूतानि लोकपालाः सहानुगाः । पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप ॥२६॥
हरिदासस्य राजर्षे राजसूयमहोदयम् । नैवातृप्यन् प्रशंसन्तः पिबन् मर्त्योऽमृतं यथा ॥२७॥
ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिबान्धवान् । प्रेम्णा निवासयामास कृष्णं च त्यागकातरः ॥२८॥
भगवानपि तत्राङ्ग न्यवात्सीत् तत्प्रियंकरः । प्रस्थाप्य यदुवीरांश्च साम्बादींश्च कुशस्थलीम् ॥२९॥
इत्थं राजा धर्मसुतो मनोरथमहार्णवम् । सुदुस्तरं समुत्तीर्य कृष्णेनासीद् गतज्वरः ॥३०॥

Parīkṣit, all those who had assembled there,—priests of high character, supervisors of the sacrifice well-versed in the Vedas, Brahmans, Kṣatriyas, Vaiśyas and Śūdras, princes, gods, Ṛṣis, manes and members of other classes of beings, Indra and the other protectors of the world with their attendants,—now took leave of Yudhiṣṭhira, and returned to their respective abodes, receiving appropriate honours from the Emperor. (25-26) Just as a mortal would never feel satisfied with a drink of nectar, so they did not get tired of praising the grand success of the Rājasūya sacrifice performed by the saintly King Yudhiṣṭhira, who was a great devotee of God. (27) The Emperor lovingly detained his kinsmen, friends and relations and also Bhagavān Śrī Kṛṣṇa at his capital, for he could not even bear the idea of their separation. (28) Sending away Sāmba, his other sons as well as the principal Yādava warriors to Dwārakā, the Almighty Lord stayed there with a view to pleasing the king. (29) Thus having realized with the help of Śrī Kṛṣṇa, the long-cherished ambition of performing the Rājasūya sacrifice, which was as difficult to realize as it is to cross the ocean, Yudhiṣṭhira now heaved a sigh of relief. (30)

एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम् । अतप्यद् राजसूयस्य महित्वं चाच्युतात्मनः ॥३१॥
यस्मिन् नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्नाना विभान्ति किल विश्वसृजोपकॢप्ताः ।
ताभिः पतीन् द्रुपदराजसुतोपतस्थे यस्यां विषक्तहृदयः कुरुराडतप्यत् ॥३२॥
यस्मिंस्तदा मधुपतेर्महिषीसहस्रं श्रोणीभरेण शनकैः क्वणदङ्घ्रिशोभम् ।
मध्ये सुचारु कुचकुङ्कुमशोणहारं श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम् ॥३३॥

On a certain day, Duryodhana felt greatly troubled at heart at the sight of Yudhiṣṭhira's splendour in his palace and the greatness attained by him, a great devotee of God, through the performance of the Rājasūya sacrifice. (31) The palace contained all the wealth and royal splendours of earthly monarchs, demon kings and lords of celestials,

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got together by the demon Maya, who had built it. Queen Draupadī waited upon her consorts with all these materials and it was mainly due to his attachment for her that Duryodhana was filled with jealousy, (32) More than a thousand consorts of Bhagavān Śrī Kṛṣṇa lived in that palace at the time. The anklets at their feet charmingly jingled when they walked with slow paces on account of their bulky hips. They were slender-waisted and the saffron on their breast made their white necklace of pearls appear red. Rocking ear-rings and flowing locks enhanced the beauty of their faces. (33)

सभायां मयकॢप्तायां क्वापि धर्मसुतोऽधिराट् । वृतोऽनुजैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा ॥३४॥
आसीनः काञ्चने साक्षादासने मघवानिव । पारमेष्ठ्यश्रिया जुष्टः स्तूयमानश्च वन्दिभिः ॥३५॥
तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृपः । किरीटमाली न्यविशदसिहस्तः क्षिपन् रुषा ॥३६॥
स्थलेऽम्भ्यगृह्णाद् वस्त्रान्तं जलं मत्वा स्थलेऽपतत् । जले च स्थलवद् भ्रान्त्या मयमायाविमोहितः ॥३७॥
जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे । निवार्यमाणा अप्यङ्ग राज्ञा कृष्णानुमोदिताः ॥३८॥
स व्रीडितोऽवाग्वदनो रुषा ज्वलन् निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम् ।
हाहेति शब्दः सुमहानभूत् सतामजातशत्रुर्विमना इवाभवत् ।
बभूव तूष्णीं भगवान् भुवो भरं समुज्जिहीर्षुर्भ्रमति स्म यद्दृशा ॥३९॥
एतत्तेऽभिहितं राजन् यत् पृष्टोऽहमिह त्वया । सुयोधनस्य दौरात्म्यं राजसूये महाक्रतौ ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे दुर्योधनमानभङ्गो नाम पञ्चसप्ततितमोऽध्यायः ॥७५॥

In a part of the Hall constructed by Maya, Emperor Yudhiṣṭhira, invested with imperial glory, was once seated on a throne of gold. Surrounded by his brother and kinsmen, and his guide, Bhagavān Śrī Kṛṣṇa, and extolled by bards, he looked like Indra. (34-35) Proud Duryodhana accompanied by his brothers appeared there, sword in hand, with a crown on his head and a necklace hanging on his breast. He angrily scolded the guards at the gate as he entered. (36) Deluded by the superb skill of Maya, he drew up his skirts mistaking a certain part of the floor for a sheet of water; and proceeding further he stumbled into water mistaking it for the bare floor. (37) Dear Parīkṣit ! Bhīma, the royal ladies and other princes laughed when they saw him fall, notwithstanding Yudhiṣṭhira's remonstrances, being encouraged by a gesture from Śrī Kṛṣṇa. (38) Duryodhana was abashed at this discomfiture. Burning with rage, and with his face cast down, he silently left the Hall and immediately departed for Hastinapur. The incident raised a cry of dismay from all good people and Yudhiṣṭhira felt perturbed over it as it were. Bhagavān Śrī Kṛṣṇa, however, kept quiet over the incident, intent as He was upon relieving the burden of the earth. In fact, it was His enchanting look which threw Duryodhana into confusion and brought about the incident. (39) Parīkṣit, you asked me on this occasion how at the great Rājasūya sacrifice Duryodhana developed his intense ill will against the Pāṇḍavas. I have told you the secret of it. (40)

Thus ends the seventy-fifth discourse, entitled "Duryodhana's Humiliation" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ षट्सप्ततितमोऽध्यायः

Discourse LXXVI

Śālva's Encounter with the Yādavas

श्रीशुक उवाच

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप । क्रीडानरशरीरस्य यथा सौभपतिर्हतः ॥ १ ॥
शिशुपालसखः शाल्वो रुक्मिण्युद्वाह आगतः । यदुभिर्निर्जितः सख्ये जरासंधादयस्तथा ॥ २ ॥
शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूभुजाम् । अयादवीं क्ष्मां करिष्ये पौरुषं मम पश्यत ॥ ३ ॥
इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् । आराधयामास नृप पांसुमुष्टिं सकृद् ग्रसन् ॥ ४ ॥
संवत्सरान्ते भगवानाशुतोष उमापतिः । वरेणच्छन्दयामास शाल्वं शरणमागतम् ॥ ५ ॥
देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् । अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम् ॥ ६ ॥
तथेति गिरिशादिष्टो मयः परपुरंजयः । पुरं निर्माय शाल्वाय प्रादात् सौभमयस्मयम् ॥ ७ ॥
स लब्ध्वा कामगं यानं तमोधाम दुरासदम् । ययौ द्वारवतीं शाल्वो वैरं वृष्णिकृतं स्मरन् ॥ ८ ॥

Śrī Śuka began again: Parīkṣit, now hear the story of still another wonderful achievement of Bhagavān Śrī Kṛṣṇa, who had sportfully assumed a human semblance. This relates to the death of Śālva, owner of the celebrated aerial car called Saubha. (1) Śālva was a friend of Śiśupāla and accompanied the latter (as a member of the bridegroom's party) for his (proposed) wedding with Rukmiṇī. At that time he, along with Jarāsandha and others, was completely routed in battle by the Yadus. (2) Within the hearing of all the princes (assembled there) Śālva took a vow saying, "I shall rid the earth of the Yādavas; you will then witness my prowess." (3) Parikṣit, having thus pledged himself, the fool began to worship the god of gods, Śankara, taking by way of nourishment only a handful of dust once a day. (4) At the end of a year the almighty Spouse of Umā, Lord Śankara, (who is propitiated very soon), offered to confer a boon on Śālva, who had sought his protection. (5) Śālva requested the Lord to confer on him an aerial car which could be taken wherever he liked, and which could not be broken by the gods, Asuras, men, Gandharvas and Rākṣasas, and which would be a terror to the Yadus. (6) Śankara said, "Be it so !" Under his command, the demon Maya, who could (easily) bring about the fall of an enemy's stronghold, constructed an aerial car, called Saubha, which was made of steel, and handed it over to Śālva. It was not a car, but a city in miniature. (7) Full of darkness within, it was inaccessible (to others). It could be taken wherever one liked. Obtaining this car, Śālva proceeded against Dwārakā remembering the old grudge against the Yadus. (8)

निरुद्धय सेनया शाल्वो महत्या भरतर्षभ । पुरीं बभञ्जोपवनान्युद्यानानि च सर्वशः ॥ ९ ॥
सगोपुराणि द्वाराणि प्रासादाट्टालतोलिकाः । विहारान् स विमानाग्र्यान्निपेतुः शस्त्रवृष्टयः ॥ १० ॥
शिला द्रुमाश्चाशनयः सर्पा आसारशर्कराः । प्रचण्डश्चक्रवातोऽभूद् रजसाऽऽच्छादिता दिशः ॥ ११ ॥
इत्यर्द्यमाना सौभेन कृष्णस्य नगरी भृशम् । नाभ्यपद्यत शं राजंस्त्रिपुरेण यथा मही ॥ १२ ॥
प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजाः प्रजाः । मा भैष्टेत्यभ्यधाद् वीरो रथारूढो महायशाः ॥ १३ ॥
सात्यकिश्चारुदेष्णश्च साम्बोऽक्रूरः सहानुजः । हार्दिक्यो भानुविन्दश्च गदश्च शुकसारणौ ॥ १४ ॥

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अपरे च महेष्वासा रथयूथपयूथपाः । निर्ययुर्देशिता गुप्ता रथेभाश्वपदातिभिः ॥१५॥
ततः प्रववृते युद्धं शाल्वानां यदुभिः सह । यथासुराणां विबुधैस्तुमुलं लोमहर्षणम् ॥१६॥
ताश्च सौभपतेर्माया दिव्यास्त्रै रुक्मिणीसुतः । क्षणेन नाशयामास नैशं तम इवोष्णगुः ॥१७॥
विव्याध पञ्चविंशत्या स्वर्णपुङ्खैरयोमुखैः । शाल्वस्य ध्वजिनीपालं शरैः संनतपर्वभिः ॥१८॥
शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान् । दशभिर्दशभिर्नेतॄन् वाहनानि त्रिभिस्त्रिभिः ॥१९॥
तदद्भुतं महत् कर्म प्रद्युम्नस्य महात्मनः । दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः ॥२०॥
बहुरूपैकरूपं तद् दृश्यते न च दृश्यते । मायामयं मयकृतं दुर्विभाव्यं परैरभूत् ॥२१॥
क्वचिद् भूमौ क्वचिद् व्योम्नि गिरिमूर्ध्नि जले क्वचित् । अलातचक्रवद् भ्राम्यत् सौभं तद् दुरवस्थितम् ॥२२॥
यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः । शाल्वस्ततस्ततोऽमुञ्चन् शरान् सात्वतयूथपाः ॥२३॥
शरैरग्न्यर्कसंस्पर्शैराशीविषदुरासदैः । पीड्यमानपुरानीकः शाल्वोऽमुह्यत् परेरितैः ॥२४॥

Parīkṣit, Śālva besieged the city with a large army and engaged himself in the wholesale destruction of its gardens and parks, the gateways with their massive superstructures, the mansions with their upper chambers and compound wall and the places of recreation. Volleys of destructive weapons rained from that huge aerial car. (9-10) Blocks of stone, trees, thunderbolts serpents and hail-stones were showered on the city, and a fearful tornado was let loose over it, filling the quarters with dust. (11) Just as in the days of yore the earth suffered under the scourge of the demon Tripura, even so the city of Dwārakā was subjected to untold suffering by Śālva's aerial car, Saubha. The people could hot find respite (even for a moment). (12) Observing the distress of the people, the renowned warrior, Bhagavān Pradyumna, mounted his chariot and cheered them by saying 'Fear not'. (13) Sātyaki, Chārudeṣṇa, Sāmba, Akrūra and his younger brothers, Kṛtavarmā, Bhānuvinda, Gada, Śuka, Sāraṇa and many other big generals followed him with mighty bows in their hands. They were all protected with armours and were guarded by chariots, elephants, horses and foot-soldiers. (14-15) Just as in the days of yore there was a bitter conflict between the Devas and Asuras, even so a fierce and thrilling battle ensued between the soldiers of Śālva and the Yādavas. (16) With the help of his celestial weapons Pradyumna broke in an instant the magic spell of Śālva, the owner of Saubha, even as the sun dispels the darkness of the night. (17) With twenty-five arrows having feathers of gold and iron tips and with the knots of their wood well polished, he pierced the commander-in-chief of Śālva's army. (18) With a hundred more he struck Śālva (himself) and discharged one arrow each at his soldiers, ten each at his charioteers and three each at his horses. (19) Seeing this great and wonderful feat of arms exhibited by the valiant Pradyumna, the soldiers on both sides admired him. (Parīkṣit,) the aerial car of Śālva constructed by Maya contained such magical contrivances that now it appeared as many, and now as only one, now it appeared in the sky, and now disappeared altogether. The Yādavas, therefore, found it difficult to discover where it was at a particular moment. (20-21) Now it descended on the ground, now flew into the air, now perched on the summit of a hill, and now began to float on water. Like a rotating firebrand it went round and round hardly stopping at any point. (22) Wherever Śālva with his car and soldiers came within their sight, the generals of the Yādava army showered their arrows on them. (23) Struck by those arrows, which burned like the sun and fire and were unapproachable like venomous snakes, Śālva's floating city and army sustained a severe blow, and Śālva himself fainted. (24)

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शाल्वानीकपशस्त्रौघैर्वृष्णिवीरा भृशार्दिताः । न तत्यजू रणं स्वं स्वं लोकद्वयजिगीषवः ॥२५॥
शाल्वामात्यो द्युमान् नाम प्रद्युम्नं प्राक्प्रपीडितः । आसाद्य गदया मौर्व्या व्याहत्य व्यनदद् बली ॥२६॥
प्रद्युम्नं गदया शीर्णवक्षःस्थलमरिन्दमम् । अपोवाह रणात् सूतो धर्मविद् दारुकात्मजः ॥२७॥
लब्धसंज्ञो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत् । अहो असाध्विदं सूत यद् रणान्मेऽपसर्पणम् ॥२८॥
न यदूनां कुले जातः श्रूयते रणविच्युतः । विना मत् क्लीवचित्तेन सूतेन प्राप्तकिल्बिषात् ॥२९॥
किं नु वक्ष्येऽभिसंगम्य पितरौ रामकेशवौ । युद्धात् सम्यगपक्रान्तः पृष्टस्तत्रात्मनः क्षमम् ॥३०॥
व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः । क्लैब्यं कथं कथं वीर तवान्यैः कथ्यतां मृधे ॥३१॥

(Parīkṣit,) the Yādava warriors too were equally harassed by the volleys of arms showered by the generals of Śālva's army; but they did not abandon their respective positions on the battle-field; for they thought that death in battle would secure happiness in the other world, whereas victory would establish their supremacy on the earth. (25) (Parīkṣit), there was a minister of Śālva (and a mighty warrior) Dyumān by name, to whom Pradyumna had previously dealt severe blows; he now suddenly attacked Pradyumna with a steel mace and striking a heavy blow with it gave a loud roar. (26) The blow smashed the chest of Pradyumna, the chastiser of foes. Thereupon Dāruka's son, his charioteer, knowing the canons of warfare, carried him away from the field. (27) Regaining consciousness after about an hour, Pradyumna said to his charioteer, "Oh, charioteer, you have done me a disservice by removing me from the field of battle. (28) No one born in Yadu's race except me is known to have abandoned the battle-field. You are a weak-minded charioteer: you have certainly wronged me. (29) What reply befitting my position shall I give to my uncle, Śrī Balarāma, and my father, Śrī Kṛṣṇa, when I see them and when they question me, now that I have cleverly managed to flee away from the battle-field? (30) My sisters-in-law will laugh at me and openly say, 'Please do tell us, O warrior, how you lost your manliness in the encounter with your enemy.' (31)

सारथिरुवाच

धर्म विजानताऽऽयुष्मन् कृतमेतन्मया विभो । सूतः कृच्छ्रगतं रक्षेद् रथिनं सारथिं रथी ॥३२॥
एतद् विदित्वा तु भवान् मयापोवाहितो रणात् । उपसृष्टः परेणेति मूर्च्छितो गदया हतः ॥३३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे शाल्वयुद्धे षट्सप्ततितमोऽध्यायः ॥ ७६ ॥

The charioteer replied: O long-lived one, I did all this knowingly, considering it to be the proper duty of a charioteer. Lord, the rule of battle is that the charioteer should come to the rescue of the warrior when the latter's life is in danger, and similarly the warrior should save the life of the charioteer in peril. (32) Cognizant of this rule, I removed you from the battle-field when I found that, struck by the enemy with a mace, you had sustained a fatal injury and fainted. (33)

Thus ends the seventy-sixth discourse, bearing on the (Yadus') encounter with Śālva, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ सप्तसप्ततितमोऽध्यायः

Discourse LXXVII

Śālva's Deliverance

श्रीशुक उवाच

स तूपस्पृश्य सलिलं दंशितो धृतकार्मुकः । नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम् ॥ १ ॥
विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः । प्रतिहत्य प्रत्यविध्यन्नाराचैरष्टभिः स्मयन् ॥ २ ॥
चतुर्भिश्चतुरो वाहान् सूतमेकेन चाहनत् । द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः ॥ ३ ॥
गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम् । पेतुः समुद्रे सौभेयाः सर्वे संछिन्नकन्धराः ॥ ४ ॥
एवं यदूनां शाल्वानां निघ्नतामितरेतरम् । युद्धं त्रिणवरात्रं तदभूत् तुमुलमुल्बणम् ॥ ५ ॥

Śrī Śuka began again: (Parīkṣit), Pradyumna now washed his hands and face, put on his armour, took up the bow and spoke to his charioteer thus, "Take me (once more) to the warrior, Dyumān." (1) Dyumān was at that time playing havoc with the Yādava army. First checking his depredations, Pradyumna smilingly assailed Dyumān with eight shafts. (2) With four he struck his four horses, with one the charioteer, and with one shaft each he tore off Dyumān's bow and banner and with the remaining one he struck down Dyumān's head. (3) Gada, Sātyaki, Sāmba and others began to mow down the army of Śālva. The inmates of the aerial car, Saubha, with their necks severed from their bodies, dropped one by one into the sea. (4) Thus the Yādava army and the army of Śālva began to strike one another, and a fierce hand-to-hand fight raged between them for twenty-seven days and nights (without break). (5)

इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना । राजसूयेऽथ निर्वृत्ते शिशुपाले च संस्थिते ॥ ६ ॥
कुरुवृद्धाननुज्ञाप्य मुनींश्च ससुतां पृथाम् । निमित्तान्यतिघोराणि पश्यन् द्वारवतीं ययौ ॥ ७ ॥
आह चाहमिहायात आर्यमिश्राभिसंगतः । राजन्याश्चैद्यपक्षीया नूनं हन्युः पुरीं मम ॥ ८ ॥
वीक्ष्य तत् कदनं स्वानां निरूप्य पुररक्षणम् । सौभं च शाल्वराजं च दारुकं प्राह केशवः ॥ ९ ॥
रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै । सम्भ्रमस्ते न कर्तव्यो मायावी सौभराडयम् ॥ १० ॥
इत्युक्तश्चोदयामास रथमास्थाय दारुकः । विशन्तं ददृशुः सर्वे स्वे परे चारुणानुजम् ॥ ११ ॥
शाल्वश्च कृष्णमालोक्य हतप्रायबलेश्वरः । प्राहरत् कृष्णसूताय शक्तिं भीमरवां मृधे ॥ १२ ॥
तामापतन्तीं नभसि महोल्कामिव रंहसा । भासयन्तीं दिशः शौरिः सायकैः शतधाच्छिनत् ॥ १३ ॥
तं च षोडशभिर्विद्ध्वा बाणैः सौभं च खे भ्रमत् । अविध्यच्छरसन्दोहैः खं सूर्य इव रश्मिभिः ॥ १४ ॥
शाल्वः शौरेस्तु दोः सव्यं सशार्ङ्गं शार्ङ्गधन्वनः । बिभेद न्यपतद्धस्तात् शार्ङ्गमासीत् तदद्भुतम् ॥ १५ ॥
हाहाकारो महानासीद् भूतानां तत्र पश्यताम् । विनद्य सौभराड्जौरिदमाह जनार्दनम् ॥ १६ ॥
यत्त्वया मूढ नः सख्युर्भ्रातुर्भार्या हृतेक्षताम् । प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा ॥ १७ ॥
तं त्वद्य निशितैर्बाणैरपराजितमानिनम् । नयाम्यपुनरावृत्तिं यदि तिष्ठेन्ममाग्रतः ॥ १८ ॥

Having been invited by Yudhiṣṭhira, Bhagavān Śrī Kṛṣṇa was at that time staying at Indraprastha.. Now that the Rājasūya sacrifice had been concluded and Śiśupāla had been killed, Śrī Kṛṣṇa took leave of the elderly Kurus and Ṛṣis, Kuntī and the Pāṇḍavas, and proceeded to Dwārakā. On His way He observed frightful omens. (6-7) He therefore, said to Himself, "I came away

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hither with My revered brother, Śrī Balarāma; the kings in alliance with Śiśupāla must have surely availed themselves of the opportunity to attack Dwārakā." (8) Reaching there, He found His people in a sad plight. Entrusting Balarāma with the work of defending the city and, observing Śālva and his aerial car, Saubha, He said to (His charioteer), Dāruka, (as follows). (9) "Take My chariot with great despatch to Śālva, owner of the aerial car, Saubha. Take care that you do not get frightened; for he is a warrior skilled in the use of magic." (10) Thus instructed, Dāruka mounted the chariot and drove it to the battle-field. As soon as Śrī Kṛṣṇa entered the field of battle, warriors on both sides recognized Him from the emblem of Garuḍa borne on His banner. (11) (Parīkṣit !) Śālva's army had mostly been extirpated. Observing Śrī Kṛṣṇa on the battle-field, Śālva discharged a terrible lance aimed at His charioteer. With a terrible noise it rushed through the air with great speed like a meteor illumining the quarters. Bhagavān Śrī Kṛṣṇa tore that lance into a hundred pieces with his arrows, hit Śālva with sixteen shafts and pierced the aerial car Saubha, that was wheeling in the sky, with volleys of arrows, even as the sun fills the space with his rays. (12–14) In the meantime Śālva hit Śrī Kṛṣṇa in the left arm with an arrow. The Śārnga bow which was being held by that arm fell from Śrī Kṛṣṇa's hand. It was a wonderful feat on the part of Śālva. (15) A loud outcry of wonder and fear rose from beings who watched the conflict (from the sky or from the ground). Śālva now gave a loud roar and said to Śrī Kṛṣṇa:—(16) "O deluded fool, you carried away before our very eyes the fiance of our friend and brother, Śiśupāla, and killed him in an assembly, when he was off his guard. (17) I know you regard yourself as invincible. But if you stand before me in this fight today, I shall, with my sharp arrows, send you to the region from where people do not return." (18)

श्रीभगवानुवाच

वृथा त्वं कत्थसे मन्द न पश्यस्यन्तिकेऽन्तकम् । पौरुषं दर्शयन्ति स्म शूरा न बहुभाषिणः ॥१९॥
इत्युक्त्वा भगवाञ्छाल्वं गदया भीमवेगया । ताडयत्सौभमाकाशे चक्रम्पे वमन्नसृक् ॥२०॥
गदायां संनिवृत्तायां शाल्वस्त्वन्तरधीयत । ततो मुहूर्त आगत्य पुरुषः शिरसाच्युतम् ।
देवक्या प्रहितोऽस्मीति नत्वा प्राह वचो रुदन् ॥२१॥
कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल । बद्ध्वापनीतः शाल्वेन सौनिकेन यथा पशुः ॥२२॥
निशम्य विप्रियं कृष्णो मानुषीं प्रकृतिं गतः । विमनस्को घृणी स्नेहाद् बभाषे प्राकृतो यथा ॥२३॥
कथं राममसम्भ्रान्तं जित्वाजेयं सुरासुरैः । शाल्वेनाल्पीयसा नीतः पिता मे बलवान् विधिः ॥२४॥
इति ब्रुवाणे गोविन्दे सौभराट् प्रत्युपस्थितः । वसुदेवमिवानीय कृष्णं चेदमुवाच सः ॥२५॥
एष ते जनिता तातो यदर्थमिह जीवसि । वधिष्ये वीक्षतस्तेऽमुमीशश्चेत् पाहि बालिश ॥२६॥
एवं निर्भर्त्स्य मायावी खड्गेनानकदुन्दुभेः । उत्कृत्य शिर आदाय खस्थं सौभं समाविशत् ॥२७॥

ततो मुहूर्तं प्रकृताववप्लुतः स्वबोध आस्ते स्वजनानुषङ्गतः ।
महानुभावस्तदबुद्धयदासुरीं मायां स शाल्वप्रसृतां मयोदिताम् ॥२८॥
न तत्र दूतं न पितुः कलेवरं प्रबुद्ध आजौ समपश्यदच्युतः ।
स्वाप्नं यथा चाम्बरचारिणं रिपुं सौभस्थमालोक्य निहन्तुमुद्यतः ॥२९॥

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Bhagavān Śrī Kṛṣṇa replied: "O fool, in vain do you brag. You do not perceive Death standing before you. True heroes do not waste their words, but exhibit their prowess in battle." (19) Saying this, Bhagavān Śrī Kṛṣṇa in great rage struck Śālva with tremendous force on the collar-bone with His mace. It made Śālva shake from head to foot and vomit blood. (20) When the mace returned to the Lord, Śālva for his part (suddenly) disappeared. Then after an hour a certain person came in, bowed with his head bent low to Śrī Kṛṣṇa and bursting into tears, said—"I have brought a message from Devakī. (21) She says, "O Kṛṣṇa of mighty arms, most devoted to parents, Your father has been captured and carried away by Śālva, just as a butcher drags an animal to be slaughtered." (22) Hearing this unpleasant news, Bhagavān Śrī Kṛṣṇa exhibited the play of human emotions. Troubled at heart and full of compassion and filial affection like an ordinary human being, He said: (23) "How is it that My Brother, who cannot be subdued or daunted even by gods or Asuras, has been overcome by Śālva, who though a pygmy before Him has succeeded in carrying away our father? Indeed, Providence is all-powerful." (24) While Śrī Kṛṣṇa was saying this, Śālva made his appearance before Him holding Vasudeva as it were, and said to Him (as follows): (25) "O fool, here is your father who has brought you into being and for whom you live. I shall slay him before your eyes. Save him, if you can." (26) Uttering this threat, that master of magic, Śālva, cut off the head of that (seeming) Vasudeva and, taking it with him, withdrew into his aerial car, Saubha, which stood near him in the air. (27) (Parīkṣit!) Bhagavān Śrī Kṛṣṇa is the embodiment of perfect wisdom by nature and has limitless power. Due to affection for his father, He remained plunged in sorrow, like an ordinary human being, for a moment. But presently He understood that it was nothing but an illusion created by Śālva, who was taught this art by the Asura named Maya. (28) As He fully recovered from the spell of Maya, Śrī Kṛṣṇa found that both the messenger and the body of His father had vanished from the battle-field like visions seen in a dream. Observing Śālva at this moment in his flying aerial car, the Lord resolved to kill him. (29)

एवं वदन्ति राजर्षे ऋषयः के च नान्विताः । यत् स्ववाचो विरुध्येत नूनं ते न स्मरन्त्युत ॥३०॥
क्व शोकमोहौ स्नेहो वा भयं वा येऽज्ञसम्भवाः । क्व चाखण्डितविज्ञानज्ञानैश्वर्यस्त्वखण्डितः ॥३१॥
यत्पादसेवोर्जितयाऽऽत्मविद्यया हिन्वन्त्यनाद्यात्मविपर्ययग्रहम् ।
लभन्त आत्मीयमनन्तमैश्वरं कुतो नु मोहः परमस्य सद्गतेः ॥३२॥

Parīkṣit, this is the version of a few Ṛṣis, who do not care so much for consistency. Surely they forget that such statements with reference to Bhagavān Śrī Kṛṣṇa contradict their own statements made on other occasions. (30) Grief, infatuation, attachment and fear—these find place only in the ignorant. They cannot be attributed to Bhagavān Śrī Kṛṣṇa (the Perfect Being), the embodiment of perfect knowledge, wisdom and glory. (31) The greatest of sages worship the lotus-like feet of Bhagavān Śrī Kṛṣṇa and thereby attain the knowledge of the Self, which roots out ignorance existing from time without beginning in the form of identification of the self with the body and gain infinite spiritual glory. How can the Lord, who is the sole refuge of such sages, be subject to delusion? (32)

तं शस्त्रपूगैः प्रहरन्तमोजसा शाल्वं शरैः शौरिरमोघविक्रमः ।
विद्ध्वाच्छिनद् वर्म धनुः शिरोमणिं सौभं च शत्रोर्गदया रुरोज ह ॥३३॥

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तत् कृष्णहस्तेरितया विचूर्णितं पपात तोये गदया सहस्रधा ।
विसृज्य तद् भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम् ॥३४॥
आधावतः सगदं तस्य बाहुं भल्लेन छित्त्वाथ रथाङ्गमद्भुतम् ।
वधाय शाल्वस्य लयार्कसंनिभं बिभ्रद् बभौ सार्क इवोदयाचलः ॥३५॥
जहार तेनैव शिरः सकुण्डलं किरीटयुक्तं पुरुमायिनो हरिः ।
वज्रेण वृत्रस्य यथा पुरंदरो बभूव हाहेति वचस्तदा नृणाम् ॥३६॥
तस्मिन् निपतिते पापे सौभे च गदया हते । नेदुर्दुन्दुभयो राजन् दिवि देवगणेरिताः ।
सखीनामपचितिं कुर्वन् दन्तवक्त्रो रुषाभ्यगात् ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे सौभवधो नाम सप्तसप्ततितमोऽध्यायः ॥ ७७ ॥

(Now,) Śālva vigorously attacked Śrī Kṛṣṇa with a volley of (destructive) weapons; but Śrī Kṛṣṇa, possessed of unfailing prowess, pierced Śālva with a shower of arrows and broke into pieces his armour, bow and the jewel on his head. With the mace, the Lord smashed Śālva's aerial car, Saubha. (33) Struck by the powerful blow of Śrī Kṛṣṇa's mace, the car broke into a thousand pieces and fell into the ocean. Leaving the car, Śālva dropped down on land and taking up his mace rushed headlong at Śrī Kṛṣṇa. (34) When the Lord saw him advancing towards Him, He cut off with a spear the arm with which he held the mace. Then, with a view to killing Śālvā, the Lord took up His wonderful discus, dazzling like the sun at the time of universal destruction. Holding the discus in His hand, Śrī Kṛṣṇa vied in splendour with the Eastern Hill bearing the sun on its peak. (35) With that discus Śrī Kṛṣṇa lopped off the head, adorned with a crown and ear-rings, of that repository of Māyā, Śālva, even as (in the days of yore) Indra with his thunderbolt cut off the head of Vṛtrāsura. The fall of Śālva in battle raised an outcry of distress among his men. (36) Parīkṣit, the gods sounded their drums in heaven when the wicked Śālva was struck down, and his aerial car was smashed to pieces. Now came the turn of Dantavaktra, another friend of Śiśupāla, who marched in great rage against Śrī Kṛṣṇa to avenge the death of his friends, Śiśupāla and Śālva. (37)

Thus ends the seventy-seventh discourse, entitled "The Deliverance of Śālva", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टसप्ततितमोऽध्यायः

Discourse LXXVIII

Deliverance of Dantavaktra and Vidūratha; Sūta Killed by Śrī Balarāma during His pilgrimage

श्रीशुक उवाच

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्मतिः । परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् ॥ १ ॥
एकः पदातिः संक्रुद्धो गदापाणिः प्रकम्पयन् । पद्भ्यामिमां महाराज महासत्त्वो व्यदृश्यत ॥ २ ॥

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तं तथाऽऽयान्तमालोक्य गदामादाय सत्वरः । अवप्लुत्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात् ॥ ३ ॥
गदामुद्यम्य कारूषो मुकुन्दं प्राह दुर्मदः । दिष्ट्या दिष्ट्या भवानद्य मम दृष्टिपथं गतः ॥ ४ ॥
त्वं मातुलेयो नः कृष्ण मित्रध्रुङ् मां जिघांससि । अतस्त्वां गदया मन्द हनिष्ये वज्रकल्पया ॥ ५ ॥
तर्ह्यनृण्यमुपैम्यज्ञ मित्राणां मित्रवत्सलः । बन्धुरूपमरिं हत्वा व्याधिं देहचरं यथा ॥ ६ ॥
एवं रूक्षैस्तुदन् वाक्यैः कृष्णं तोत्त्रैरिव द्विपम् । गदयाताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः ॥ ७ ॥
गदयाभिहतोऽप्याजौ न चचाल यदूद्वहः । कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे ॥ ८ ॥
गदानिर्भिन्नहृदय उद्वमन् रुधिरं मुखात् । प्रसार्य केशबाह्वङ्घ्रीन् धरण्या न्यपतद् व्यसुः ॥ ९ ॥
ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम् । पश्यतां सर्वभूतानां यथा चैद्यवधे नृप ॥१०॥

Śrī Śuka began again: Dantavaktra was a great friend of Śiśupāla, Śālva and Pauṇḍraka, who had met their death at the hands of Bhagavān Śrī Kṛṣṇa. In order to avenge their death the fool appeared all alone to fight Śrī Kṛṣṇa. Full of rage he (neither took an army nor a chariot with him and) came armed with nothing but a mace. But he was so powerful that the earth shook under his feet when he proceeded on foot to meet Śrī Kṛṣṇa in battle. (1-2) Seeing him advance in that manner, Bhagavān Śrī Kṛṣṇa promptly took up His own mace and, leaping down from His chariot, intercepted Dantavaktra even as the shore checks the advancing sea. (3) Raising his mace, Dantavaktra, the arrogant king of Karūṣa, said to Bhagavān Śrī Kṛṣṇa, "I am glad, I am, indeed, lucky, O Kṛṣṇa, that you have appeared before my eyes today. (4) Even though you are my cousin, you have killed my friends and seek my life, too. Therefore, O fool, I shall make short work of you with this mace which is as hard as the thunderbolt. (5) Though a relation of mine, you are my enemy like a disease in one's body. Devoted as I am to my friends, I can discharge my debts to them only by putting an end to you." (6) Parīkṣit, thus pricking Bhagavān Śrī Kṛṣṇa with unkind words even as a tamer pricks an elephant with his goad, Dantavaktra struck Śrī Kṛṣṇa on the head with his mace and roared like a lion. (7) But Śrī Kṛṣṇa, the ornament of Yadu's race, remained quite unshaken by the shock, and with His own heavy mace known by the name of Kaumodakī struck in His turn a severe blow on Dantavaktra's chest, which split the latter's heart. Vomiting blood through the mouth, Dantavaktra fell down dead on the ground with dishevelled hair and outstretched arms and legs. (8-9) Parīkṣit, just as it happened when Śiśupāla fell, a very subtle ray of light emanated from the body of Dantavaktra and entered that of Śrī Kṛṣṇa in an astonishing way before the eyes of all. (10)

विदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः । आगच्छदसिचर्मभ्यामुच्छ्वसंस्तर्जिघांसया ॥११॥
तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना । शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम् ॥१२॥
एवं सौभं च शाल्वं च दन्तवक्त्रं सहानुजम् । हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः ॥१३॥
मुनिभिः सिद्धगन्धर्वैर्विद्याधरमहोरगैः । अप्सरोभिः पितृगणैर्यक्षैः किंनरचारणैः ॥१४॥
उपगीयमानविजयः कुसुमैरभिवर्षितः । वृतश्च वृष्णिप्रवरैर्विवेशालंकृतां पुरीम् ॥१५॥
एवं योगेश्वरः कृष्णो भगवाञ्जगदीश्वरः । ईयते पशुदृष्टीनां निर्जितो जयतीति सः ॥१६॥

Dantavaktra had a brother, Vidūratha by name. Overwhelmed with grief at the death of his brother, he appeared, panting (with rage) on the spot with a sword and shield in his hands, intent on killing Śrī Kṛṣṇa. (11) Parīkṣit, as

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he rushed at Him, Śrī Kṛṣṇa with His sharp-edged discus lopped of Vidūratha's head armed with a crown and ear-rings. (12) Thus putting an end to Śālva, with his famous aerial car Saubha, as well as Dantavaktra and his younger brother Vidūratha, who could not be easily encountered by others, Bhagavān Śrī Kṛṣṇa returned in triumph to Dwārakā. Men and gods extolled Him at the time for His extraordinary feat of arms. (Greatest of) sages, Siddhas, Gandharvas, Vidyādharas, great serpents (like Vāsuki), Apsarās, the manes, Yakṣas, Kinnaras and Chāraṇas all showered flowers on Him and sang of His victory. The city was decorated to commemorate His triumph over His enemies and principal Yādava warriors followed Him in procession as He entered the city. (13—15) Parīkṣit, the Master of Yoga and almighty Ruler of the universe, Śrī Kṛṣṇa, thus enacts various sports in the world. To the ignorant He appeared now and then as the vanquished. But as a matter of fact, He always wins. (16)

श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः । तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥१७॥
स्नात्वा प्रभासे संतर्प्य देवर्षिपितृमानवान् । सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः ॥१८॥
पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम् । विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥१९॥
यमुनामनु यान्येव गङ्गामनु च भारत । जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥२०॥
तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः । अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥२१॥
सोऽर्चितः सपरीवारः कृतासनपरिग्रहः । रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत ॥२२॥
अप्रत्युत्थायिनं सूतमकृतप्रह्वणाञ्जलिम् । अध्यासीनं च तान् विप्रांश्चुकोपोद्वीक्ष्य माधवः ॥२३॥
कस्मादसाविमान् विप्रानध्यास्ते प्रतिलोमजः । धर्मपालांस्तथैवास्मान् वधमर्हति दुर्मतिः ॥२४॥
ऋषेर्भगवतो भूत्वा शिष्योऽधीत्य बहूनि च । सेतिहासपुराणानि धर्मशास्त्राणि सर्वशः ॥२५॥
अदान्तस्याविनीतस्य वृथा पण्डितमानिनः । न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥२६॥
एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः । वध्या मे धर्मध्वजिनस्ते हि पातकिनोऽधिकाः ॥२७॥
एतावदुक्त्वा भगवान् निवृत्तोऽसद्बधादपि । भावित्वात् तं कुशाग्रेण करस्थेनाहनत् प्रभुः ॥२८॥
हाहेति वादिनः सर्वे मुनयः खिन्नमानसाः । ऊचुः संकर्षणं देवमधर्मस्ते कृतः प्रभो ॥२९॥
अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन । आयुश्चात्माक्षयं तावद् यावत् सत्रं समाप्यते ॥३०॥
अजानतैवाचरितस्त्वया ब्रह्मवधो यथा । योगेश्वरस्य भवतो नाम्नायोऽपि नियामकः ॥३१॥
यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन । चरिष्यति भवाँल्लोकसंग्रहोऽनन्यचोदितः ॥३२॥

Śrī Balarāma presently heard of the preparations of the Kurus for war with the Pāṇḍavas. He desired to remain neutral and therefore left Dwārakā on the pretext of going out for a dip in sacred waters. (17) He first went to Prabhāsa, took a plunge in the sea there and propitiated the gods, Ṛṣis and manes by offering them water and human beings by feeding them. Thus, accompanied by (some) Brahmans, He proceeded along the bank of the Saraswatī in an upward journey, in the course of which He visited Pṛthūdaka, Bindusara, Tritakūpa, Sudarśana, Viśāla, Brahmatīrtha, Chakratīrtha and the spot where the Saraswatī turns towards the east. (18-19) Thereafter, passing through the important places on the Jamuna and the Ganga, He came to Naimiṣāraṇya, where the sages were holding a religious concourse. They had taken a vow of prolonged Satsanga. (20) When they saw Śrī Balarāma in their midst, the sages rose from their seats, welcomed Him, bowed to Him or blessed Him, according as it became their position, and worshipped Him. (21)

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Honoured thus, when He had taken His seat along with His followers, Śrī Balarāma observed Romaharṣaṇa, the disciple of the great sage Vyāsa, seated on the elevated seat meant for one who holds a discourse. (22) Though a Sūta by caste, he occupied a seat higher than the Brahmans and neither rose from his seat, nor bowed to Him with joined palms. Getting angry at the sight, Śrī Balarāma said to the Brahmans there. (23) "How has this Sūta, born as he is of an illegal union, *viz*, of a Kṣatriya father and a Brahman mother, taken into his head to occupy a seat higher than the Brahmans and custodians of law like ourselves. The fool, therefore, deserves to be done to death. (24) Being a disciple of the great sage Vyāsa, under whom he has studied all the books on law, including the Itihāsas and Purāṇas, he cannot plead ignorance either. (25) Uncultured and arrogant, he falsely pretends to be a learned man. Since he has not been able to discipline his self, the instruction he has received is just like the part played by an actor on the stage. It can do no good to him nor to anybody else. (26) Those who make a show of righteousness, though not actually righteous, are more sinful than the unrighteous and deserve death at My hands. It is precisely for killing such people that I have descended on earth." (27) Being on a pilgrimage, Śrī Balarāma had desisted even from the work of slaying the unrighteous in battle. Yet, with these words He struck the Sūta with the end of a Kuśa grass, which He held in His hand, which caused the instantaneous death of the Sūta. This was how it was destined to be; nobody could avert it. (28) All the sages cried out in distress when they saw the Sūta fall before them. Addressing Śrī Balarāma, who was another manifestation of the Supreme Deity, they said, "O Lord, You have committed an unrighteous act. (29) It was we who offered him the elevated seat of a Brahman and vouchsafed him an unwearied existence for the time this assembly remained in session. (30) Thus You have unknowingly perpetrated an act which is equivalent to killing a Brahman. We know You are a master of Yoga and transcend the authority of the Vedas. (31) But You have descended on earth in order to purify the world. Should You of Your own accord make some expiation for the sin of killing a Brahman, You will thereby set a noble example before the world." (32)

श्रीभगवानुवाच

करिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया । नियमः प्रथमे कल्पे यावान् स तु विधीयताम् ॥३३॥
दीर्घमायुर्बलं तस्य सत्त्वमिन्द्रियमेव च । आशासितं यत्तद् ब्रूत साधये योगमायया ॥३४॥

Bhagavān Śrī Balarāma said: I shall certainly make some atonement for this sin in order to teach a lesson to the world. Please lay down the best form of expiation for Me. (33) Through Yogamāyā I can also vouchsafe to him a renewed span of long life, energy and soundness of body and the senses and whatever else you desire. Tell me, what can I do for him ? (34)

ऋषय ऊचुः

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च । यथा भवेद् वचः सत्यं तथा राम विधीयताम् ॥३५॥

The Sages said : (Lord Balarāma !) kindly devise some means by which the infallibility of Your weapon and Your prowess, and the inevitability of his death may not be compromised and the boon granted by us may also be vindicated. (35)

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श्रीभगवानुवाच

आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम् । तस्मादस्य भवेद् वक्ता आयुरिन्द्रियसत्त्ववान् ॥३६॥
किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ । अजानतस्त्वपचितिं यथा मे चिन्त्यतां बुधाः ॥३७॥

Bhagavān Śrī Balarāma said : Worshipful sages, the Vedas declare that one's own self is reborn as the son. Therefore, in place of Romaharṣaṇa, his son will expound the Purāṇas to you. I shall endow him with long life, energy and soundness of the body and the senses. (36) If you desire anything else, pray tell me, I shall forthwith grant it. And please think over and tell me what will be the most appropriate expiation for the sin I have unknowingly committed. (For you know the subject full well.) (37)

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः । स दूषयति नः सत्रमेत्य पर्वणि पर्वणि ॥३८॥
तं पापं जहि दाशार्ह तन्नः शुश्रूषणं परम् । पूयसृङ्मेदविण्मूत्रसुरामांसाभिवर्षिणम् ॥३९॥
ततश्च भारतं वर्षं परीत्य सुसमाहितः । चरित्वा द्वादश मासांस्तीर्थस्नायी विशुद्ध्यसे ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे बलदेवचरित्रे बल्वलवधोपक्रमो नामाष्टसप्ततितमोऽध्यायः ॥ ७८ ॥

The Sages said : (Lord Balarāma !) there is a terrible demon, Balwala by name, son of Ilwala, who comes here on every full-moon and new moon day, and outrages the sanctity of our gathering. (38) He throws on us piths, blood, faeces, urine, wine and flesh. O Lord of the Yadus, be pleased to put an end to that monster. You will have thereby rendered the most valuable service to us. (39) Then, for twelve months, please traverse the whole length and breadth of Bhāratavarṣa with a serene mind and take a plunge in its holy waters. That will bring you purification from this sin. (40)

Thus ends the seventy-eighth discourse, entitled "A Prelude to the Destruction of Balwala", forming part of the narrative of Baladeva in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथैकोनाशीतितमोऽध्यायः

Discourse LXXIX

An account of Balarāma's Pilgrimage

श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांसुवर्षणः । भीमो वायुरभूद् राजन् पूयगन्धस्तु सर्वशः ॥ १ ॥
ततोऽमेध्यमयं वर्ष बल्वलेन विनिर्मितम् । अभवद् यज्ञशालायां सोऽन्वदृश्यत शूलधृक् ॥ २ ॥
तं विलोक्य बृहत्कायं भिन्नाञ्जनचयोपमम् । तप्ताम्रशिखाश्मश्रुं दंष्ट्रोग्रभ्रुकुटीमुखम् ॥ ३ ॥
सस्मार मुसलं रामः परसैन्यविदारणम् । हलं च दैत्यदमने ते तूर्णमुपतस्थतुः ॥ ४ ॥
तमाकृष्य हलाग्रेण बल्वलं गगनेचरम् । मुसलेनाहनत् क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः ॥ ५ ॥
सोऽपतद् भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन् । मुञ्चन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः ॥ ६ ॥

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संस्तुत्य मुनयो रामं प्रयुज्याविधाशिषः । अभ्यषिञ्चन् महाभागा वृत्रघ्नं विबुधा यथा ॥ ७ ॥
वैजयन्तीं ददुर्मालां श्रीधामाम्लानपङ्कजाम् । रामाय वाससी दिव्ये दिव्यान्याभरणानि च ॥ ८ ॥

Śrī Śuka began again: Parīkṣit, on the next full-moon day a violent storm broke over the place, covering all with dust and bringing the foul odour of pus from all sides. Next, there was a shower of urine and faeces on the sacrificial ground, caused by Balwala, who himself afterwards appeared with a trident in his hand. (1–2) Possessed of a dark gigantic body, he looked like a heap of soot. His hair, moustaches and beard had the colour of red-hot copper and his face with protruding teeth and (contracted) eyebrows looked most terrible. Seeing the demon, Balarāma thought of His celebrated pestle, which shatters the columns of the enemy's army, and His well-known plough, which subdues the demons; and both these weapons instantaneously presented themselves before Him. (3-4) With the end of His plough Balarāma drew down Balwala coursing in the air, and full of rage struck that (sworn) enemy of the Brahmans on the head with His pestle. (5) With his forehead split open the demon, bleeding profusely, fell on the ground, uttering a helpless cry, and looked like a mountain-peak struck down with lightning and ejecting red streams (of molten character). (6) The blessed sages (of Naimiṣāraṇya) applauded Balarāma (for this action), pronounced their unfailing benedictions on Him and sprinkled (holy) waters over His head even as the gods sprinkled water over their ruler Indra on his having killed the demon Vṛtra. (7) (Then) they presented Balarāma with a pair of excellent pieces of cloth and ornaments and a beautiful Vaijayantī garland of never-fading lotuses. (8)

अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः । स्नात्वा सरोवरमगाद् यतः सरयूरास्रवत् ॥ ९ ॥
अनुस्रोतेन सरयूं प्रयागमुपगम्य सः । स्नात्वा संतर्प्य देवादीन् जगाम पुलहाश्रमम् ॥ १० ॥
गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः । गयां गत्वा पितॄनिष्ट्वा गङ्गासागरसंगमे ॥ ११ ॥
उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च । सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः ॥ १२ ॥
स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम् । द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः ॥ १३ ॥
कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्वराम् । श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः ॥ १४ ॥
ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा । सामुद्रं सेतुमगमन्महापातकनाशनम् ॥ १५ ॥
तत्रायुतमदाद् धेनूर्ब्राह्मणेभ्यो हलायुधः । कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥ १६ ॥
तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च । योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम् ।
दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥ १७ ॥
ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम् । विष्णुः संनिहितो यत्र स्नात्वास्पर्शद् गवायुतम् ॥ १८ ॥

Now, with the permission of the sages of Naimiṣāraṇya, Balarāma together with His Brahman companions went to the Kauśikī river, and after bathing in that river went to the lake from which the Sarayū emanates. (9) Following the downward course of the Sarayū, He thence came to Prayāga. After taking His bath there and propitiating the gods, Ṛṣis and manes by offering water to them, He went to the hermitage of the sage Pulaha. (10) (Then) he bathed in the Gomati, Gaṇḍaki, Vipāśā and Sone rivers and, visiting Gaya, worshipped the manes (according to the instructions of His father Śrī Vasudeva). From Gaya He went to the mouth of the Ganga where He took a bath (and performed other religious rites). (Then) He went to

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the Mahendra Hill, where He saw and paid His respects to the sage Paraśurāma. Having bathed in the seven branches of the Godāvarī and in the Veṇā and Bhīmarathī rivers as well as in the Pampā lake, He paid a visit to the shrine of Lord Kārtikeya and (thence) proceeded to Śrīśaila, the abode of Lord Śiva (known by the name of Mallikārjuna). From Śrīśaila He went to see the most holy mountain-peak of Venkaṭa in the Draviḍa territory. (11—13) (Then) passing through Śiva-Kāñchī and Viṣṇu-Kāñchī and after taking a bath in the holy Kavery, He reached the most sacred site of Śrīranga where Bhagavān Viṣṇu (eternally) dwells. (14) From there He went to visit the Ṛṣabha Hill, sacred to Lord Viṣṇu, and the southern Mathurā and thence proceeded to the dam across the sea at Rāmeśwara, visitors to which are purged (even) of their greatest sins. (15) There Balarāma gifted ten thousand cows to the Brahmans. (Then) after taking a bath in the Kṛtamālā and Tāmraparṇī rivers, He went to the Malaya mountain. It is one of the seven principal ranges of mountains of Bhāratavarṣa. (16) Greeting and bowing to the sage Agastya residing there, and receiving his blessings and permission, He went to the southern sea and visited (the shrine of) Goddess Durgā (at Kanyākumārī) known by the name of Kanyā. (17) Next He went to the Phālguna Tīrtha (Anantaśayana) and the great lake of Pañchāpsarasa, another abode of Lord Viṣṇu. There after bathing in its holy waters, He gave away ten thousand cows (to the Brahmans). (18)

ततोऽभिव्रज्य भगवान् केरलांस्तु त्रिगर्तकान् । गोकर्णाख्यं शिवक्षेत्रं सांनिध्यं यत्र धूर्जटेः ॥१९॥
आर्यां द्वैपायनीं दृष्ट्वा शूर्पारकमगाद् बलः । तापीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दण्डकम् ॥२०॥
प्रविश्य रेवामगमद् यत्र माहिष्मती पुरी । मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥२१॥
श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे । सर्वराजन्यनिधनं भारं मेने हृतं भुवः ॥२२॥
स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मृधे । वारयिष्यन् विनशनं जगाम यदुनन्दनः ॥२३॥

Then Lord Balarāma visited the principalities of Kerala and Trigarta, and (from there He) went to Gokarṇa, sacred to Śiva, where Bhagavān Śankara is eternally present. (19) Thence He visited (the shrine of) Goddess Pārvatī (known by the name of Āryā) located in an island, after which He went to Śūrpāraka. Then after bathing in the Tāptī, Payoṣṇī and Nirvindhyā rivers, He entered the Daṇḍaka forest. (20) (From there) He went to the bank of the Narbadā, where stands the city of Māhiṣmat, and after bathing in the Manutīrtha returned to Prabhāsa. (21) There He heard from the mouth of Brahmans that in the historic fight between the Kurus and the Pāṇḍavas (almost) all the Kṣatriyas had lost their lives. He felt that the burden of the earth had been (greatly) relieved (by that terrible war). (22) On the day Bhīma and Duryodhana were engaged in a single combat with their maces on the battle-field, Śrī Balarāma reached Kurukṣetra to prevent their fight. (23)

युधिष्ठिरस्तु तं दृष्ट्वा यमौ कृष्णार्जुनावपि । अभिवाद्याभवंस्तूष्णीं किं विवक्षुरिहागतः ॥२४॥
गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ । मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥२५॥
युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर । एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम् ॥२६॥
तस्मादेकतरस्येह युवयोः समवीर्ययोः । न लक्ष्यते जयोऽन्यो वा विरमत्वफलो रणः ॥२७॥
न तद्वाक्यं जगृहतुर्बद्धवैरौ नृपार्थवत् । अनुस्मरन्तावन्योन्यं दुरुक्तं दुष्कृतानि च ॥२८॥
दिष्टं तदनुमन्वानो रामो द्वारवतीं ययौ । उग्रसेनादिभिः प्रीतैर्ज्ञातिभिः समुपागतः ॥२९॥

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तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन् मुदा । क्रत्वङ्गं क्रतुभिः सर्वैर्निवृत्ताखिलविग्रहम् ॥३०॥
तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद् विभुः । येनैवात्मन्यदो विश्वमात्मानं विश्वगं विदुः ॥३१॥
स्वपत्न्यावभृथस्नातो ज्ञातिबन्धुसुहृद्वृतः । रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुष्ठ्वलंकृतः ॥३२॥
ईदृग्विधान्यसंख्यानि बलस्य बलशालिनः । अनन्तस्याप्रमेयस्य मायामर्त्यस्य सन्ति हि ॥३३॥
योऽनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः । सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥३४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे बलदेवतीर्थयात्रानिरूपणं नामैकोनाशीतितमोऽध्यायः ॥ ७९ ॥

Yudhiṣṭhira, for his part, Nakula, Sahadeva, Bhagavān Śrī Kṛṣṇa and Arjuna, all bowed to Him, as soon as they saw Him, and stood silent anxious to know the mission which had brought Him there. (24) Bhīma and Duryodhana, burning with rage, were then performing, mace in hand, their wonderful manoeuvres with a view to overthrowing one another. Seeing them thus engaged, Balarāma said. (25) "King Duryodhana and Bhīmasena, both of you are (renowned) warriors equally matched in strength. If Bhīmasena is superior in strength, Duryodhana is more skilful in wielding the mace. (26) To my mind, neither of you is likely to win or be vanquished, since you possess equal energy. Therefore, let this useless fight cease." (27) Though this advice of Śrī Balarāma was salutary (to both), the enmity which they bore to each other was so deep-seated that they could not accept the same. They could not forget the offensive words and malevolent acts of each other. (28) Balarāma thought they were being driven to their fate by destiny; therefore (without making further attempt at a compromise) He returned to Dwārakā. There He was welcomed by Ugrasena and other relations who were all delighted at His arrival. (29) (Thence) Śrī Balarāma went to the Naimiṣa forest for the second time. There the sages, (acting as priests) gladly assisted Śrī Balarāma, who had kept Himself aloof from hostility and war, in performing all the sacrifices. Parīkṣit, (really speaking) all sacrifices are but part and parcel of Śrī Balarāma (and yet He performed them in order to teach a lesson to the world). (30) The almighty Balarāma imparted pure wisdom to the sages, by virtue of which they realized the whole universe in themselves, and the Self as permeating the whole universe. (31) Then, performing the concluding ablutions with His consort, Revatī, and adorned with fine clothes and beautiful ornaments, He looked amidst friends and relations just like the moon accompanied by moonlight (in the midst of stars). (32) Parīkṣit, almighty Bhagavān Śrī Balarāma is the infinite Lord Himself, His nature is incomprehensible. He had assumed a human semblance simply out of sport. His exploits are indeed innumerable. (33) He who contemplates on the wonderful deeds of the infinite, all-pervading Balarāma, both morning and evening, becomes the most beloved of God. (34)

Thus ends the seventy-ninth discourse, entitled "An account of the pilgrimage of Baladeva" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथाशीतितमोऽध्यायः

Discourse LXXX

Śrī Kṛṣṇa's Reception of Sudāmā

राजोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः । वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो ॥ १ ॥
को नु श्रुत्वासकृद् ब्रह्मन्नुत्तमश्लोकसत्कथाः । विरमेत विशेषज्ञो विषण्णः काममार्गणैः ॥ २ ॥
सा वाग् यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद् वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ ३ ॥
शिरस्तु तस्योभयलिङ्गमानमेत् तदेव यत् पश्यति तद्धि चक्षुः ।
अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥ ४ ॥

King Parīkṣit submitted: O revered sage, Bhagavān Śrī Kṛṣṇa is the same as the Supreme Spirit. His powers are infinite. Therefore, His sports (which manifest His love and glory), are also infinite. We wish to hear now of the other glorious sports of the Lord. (1) O sage, all beings on earth running after the mirage of worldly enjoyments are sorely afflicted at heart. The manifold desires pierce them every now and then like the shaft. Under the circumstance, what man of taste is there on earth, who having heard of the excellent sports of the most glorious Lord even repeatedly would cease listening to them further ? (2) That speech alone is worth the name through which one sings His praises; those hands alone which do service to Him deserve to be called, hands; that mind alone is rightly so called which constantly remembers the Lord dwelling in all mobile and immobile creatures; and those ears alone deserve the title which hear the sacred stories of His sports. (3) That head alone deserves to be styled as such which bows to all mobile and immobile creatures, regarding them as the very images of God; that eye alone is the real eye, which sees God in everything; and those limbs alone are properly so called, which are daily sprinkled with the waters which wash the feet of the Lord and of His devotees. (4)

सूत उवाच

विष्णुरातेन सम्पृष्टो भगवान् बादरायणिः । वासुदेवे भगवति निमग्नहृदयोऽब्रवीत् ॥ ५ ॥

Śrī Sūta resumed: O sages, when king Parīkṣit made this submission to Śrī Śuka, the latter's heart got completely merged in the thought of Bhagavān Śrī Kṛṣṇa. (Then) addressing the king, he said: (5)

श्रीशुक उवाच

कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तमः । विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ॥ ६ ॥
यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी । तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ॥ ७ ॥
पतिव्रता पतिं प्राह म्लायता वदनेन सा । दरिद्रा सीदमाना सा वेपमानाभिगम्य च ॥ ८ ॥
ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः । ब्रह्मण्यश्च शरण्यश्च भगवान् सात्वतर्षभः ॥ ९ ॥
तमुपैहि महाभाग साधूनां च परायणम् । दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने ॥ १० ॥

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आस्तेऽधुना द्वारवत्यां भोजवृष्ण्यन्धकेश्वरः । स्मरतः पादकमलमात्मानमपि यच्छति ।
किं न्वर्थकामान् भजतो नात्यभीष्टाञ्जगद्गुरुः ॥११॥
स एवं भार्यया विप्रो बहुशः प्रार्थितो मुहुः । अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ॥१२॥
इति संचिन्त्य मनसा गमनाय मतिं दधे । अप्यस्त्युपायनं किंचिद् गृहे कल्याणि दीयताम् ॥१३॥
याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान् । चैलखण्डेन तान् बद्ध्वा भर्त्रे प्रादादुपायनम् ॥१४॥
स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल । कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥१५॥

Śrī Śuka replied : (Parikṣit), there was a certain Brahman, who was a (great) friend of Bhagavān Śrī Kṛṣṇa. He possessed true knowledge of Brahma and was free from attachment to the objects of the senses. His mind was composed and he had full control over his senses. (6) Although a householder, he used to remain contented with whatever he got without effort. He was always ill-clad and his wife too had no sufficient clothing to cover her body with. (Due to extreme poverty they seldom had a full meal and) the wife (specially) became very feeble on account of starvation. (7) (One day) the poor and afflicted wife of the Brahman, who was (extremely) devoted to her husband, approached her husband with a withering face and a trembling body, and said to him:—(8) "Adorable husband ! Bhagavān Śrī Kṛṣṇa, the spouse of the Goddess of Wealh, Himself is your friend. He is like a wish-yielding tree to His devotees, the refuge of all and a great devotee of the Brahmans. (9) O blessed one, be pleased to approach Him, who is the resort of the righteous. When He comes to know that you are a householder and that you are suffering from want, He will bestow abundant wealth on you. (10) He now resides at Dwārakā as the protector of the Bhojas, Vṛṣṇis and Andhakas. He (is so generous that He) gives away His own Self to those who contemplate on His lotus feet. It is no wonder, then, that He, the Supreme Teacher of the World, should bestow on His devotees wealth and objects of worldly enjoyment, which are after all not very desirable things." (11) Thus frequently and gently entreated by the wife, the Brahman at last agreed to the proposal; for he thought that it would give him an opportunity of seeing Bhagavān Śrī Kṛṣṇa, which was a supreme gain in itself. Developing this idea in his mind he decided to go, and addressing his wife said, "O dear, is there anything in the house fit to be taken as a present ? If so, let me have it." (12-13) The wife of the Brahman begged of her neighbours and secured four handfuls of parched and beaten rice, which she tied up in a piece of rag and gave it to her lord for presentation to Śrī Kṛṣṇa. (14) With those handfuls of beaten rice, it is said, the foremost of Brahmans set out on his journey to Dwārakā. His only thought on the way was how it would be possible for him to obtain a sight of Bhagavān Śrī Kṛṣṇa. (15)

त्रीणि गुल्मान्यतीयाय तिस्रः कक्षाश्च सद्विजः । विप्रोऽगम्यान्धकवृष्णीनां गृहेष्वच्युतधर्मिणाम् ॥१६॥
गृहं द्व्यष्टसहस्राणां महिषीणां हरेर्द्विजः । विवेशैकतमं श्रीमद् ब्रह्मानन्दं गतो यथा ॥१७॥
तं विलोक्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः । सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥१८॥
सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः । प्रीतो व्यमुञ्चदब्बिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥१९॥
अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम् । उपहृत्यावनिज्यास्य पादौ पादावनेजनीः ॥२०॥
अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः । व्यलिम्पद् दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः ॥२१॥
धूपैः सुरभिभिर्मित्रं प्रदीपावलिभिर्मुदा । अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत् ॥२२॥

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कुचैलं मलिनं क्षामं द्विजं धमनिसंततम् । देवी पर्यचरत् साक्षाच्चामरव्यजनेन वै ॥२३॥
अन्तःपुरजनो दृष्ट्वा कृष्णेनामलकीर्तिना । विस्मितोऽभूदतिप्रीत्या अवधूतं सभाजितम् ॥२४॥
किमनेन कृतं पुण्यमघधूतेन भिक्षुणा । श्रिया हीनेन लोकेऽस्मिन् गर्हितेनाधमेन च ॥२५॥
योऽसौ त्रिलोकगुरुणा श्रीनिवासेन सम्भृतः । पर्यङ्कस्थां श्रियं हित्वा परिष्वक्तोऽग्रजो यथा ॥२६॥
कथयांचक्रतुर्गाथाः पूर्वा गुरुकुले सतोः । आत्मनो ललिता राजन् करौ गृह्य परस्परम् ॥२७॥

(O Parīkṣit, reaching Dwārakā), the Brahman together with other Brahmans passed through three camps of guards and three protective walls (one after another), and then reached the mansions occupied by the Andhaka and Vṛṣṇi chiefs, who followed the righteous ways of the devotees of God, very difficult of access to ordinary people. (16) There was situated (in the centre of that innermost ring of the city) the palace of Bhagavān Śrī Kṛṣṇa containing the dwellings of His sixteen thousand and odd consorts. In one of them, which was specially decorated, the Brahman entered with the feelings of one who found himself merged in the Bliss of God-realization. (17) Bhagavān Śrī Kṛṣṇa was at that time seated on a couch with His consort Rukmiṇī. Seeing the Brahman from a distance, He suddenly rose from His seat and advancing towards him, joyously folded him in both of his arms. (18) (Parīkṣit !) the lotus-eyed Lord (who is the very embodiment of Bliss) felt extremely delighted when He touched the body of His beloved friend, the Brahman sage. Tears of joy began to drop from His eyes. (19) (Taking the Brahman by the hand) Śrī Kṛṣṇa, the purifier of the world made His friend sit on His (own) couch, and bringing (Himself) all the articles necessary for worship, washed the Brahman's feet and sprinkled His head with the drops of that water. (Then) He smeared the Brahman's body with excellent perfumes as well as with the pastes of sandal, aloe-wood and saffron. (20-21) Having joyfully worshipped His friend with scented fumes and rows of lights, and offering him betel-leaf seasoned with catechu, lime, areca-nut parings and cloves etc. and a cow, the Lord greeted the Brahman with sweet words. (22) The Brahman was ill-clad, with an unclean and emaciated body, the veins of which were visible to the eyes. Queen Rukmiṇī herself actually waited on him having the chowry before him. (23) The women of the palace were astonished to see a naked Brahman being so lovingly honoured by Bhagavān Śrī Kṛṣṇa of spotless fame. (24) (They said to one another:—) "What meritorious act was performed by this naked, destitute, condemned and lowly beggar that the Lord of the three worlds, Bhagavān Śrī Kṛṣṇa, should receive him with such honour and respect. Leaving Śrī Rukmiṇī, a manifestation of Goddess Lakṣmi Herself, who was seated (with Him) in His bed, He embraced the Brahman as if he were Lord Balarāma Himself." (25-26) Parīkṣit, taking each other by the hand, Bhagavān Śrī Kṛṣṇa and the Brahman recounted the sweet incidents of their boyhood, when they lived together in the house of the same teacher. (27)

श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात् । समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥२८॥
प्रायो गृहेषु ते चित्तमकामविहतं तथा । नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥२९॥
केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः । त्यजन्तः प्रकृतीर्दैवीर्यथाहं लोकसंग्रहम् ॥३०॥
कच्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नौ यतः । द्विजो विज्ञाय विज्ञेयं तमसः पारमश्नुते ॥३१॥
स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः । आद्योऽङ्ग यत्राश्रमिणां यथाहं ज्ञानदो गुरुः ॥३२॥

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नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह । ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥३३॥
नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा । तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥३४॥

Bhagavān Śri Kṛṣṇa said : O pious Brahman, on your return from the preceptor's house, after making the voluntary present to him, did you or did you not marry a wife, who is in every respect worthy of you ? (28) I know that, even though you are leading (I presume) the life of a householder, your heart is free from worldly desires. I am also aware that having realized the truth, you do not entertain any love for wealth. (29) (In this world) people who have shaken off worldly desires brought forth by Divine Māyā, and who yet perform their prescribed duties with a heart unswayed by desire, just as I do, for the sake of setting an example before the world, are very rare. (30) Do you remember, O dear Brahman, our stay in the house of the preceptor ? It is there that the twice-born acquire the knowledge of that which is worth knowing, and thus cross the darkness of ignorance in the form of mundane existence. (31) O friend, the father from whom one gets the body is the first Guru in this world. Next, comes the teacher, who invests one with the sacred thread and teaches him his obligatory duties, He is worthy of adoration like Myself. Lastly, comes the teacher who imparts the knowledge of Self to men of all classes and orders and helps one in the realization of God. He is identical with Me. (32) O dear friend, the teacher is the same as Myself. Among the followers of the Varṇāśrama order in this world, they alone who carry out the preceptor's teachings and thereby cross the ocean of mundane existence without much ado know their true worldly and other-worldly interests. (33) O friend, I am the Universal Self (I reside in every heart as the Witness.) I am not so pleased with the performance of daily obligatory sacrifices by the householder, nor with investiture with the sacred thread and study of the scriptures, which is the duty of a celibate, nor with the penance of the ascetic, nor again with the quietism of the recluse, as I am with services rendered by a disciple to the preceptor. (34)

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ । गुरुदारैश्चोदितानामिन्धनानयने क्वचित् ॥३५॥
प्रविष्टानां महारण्यमपर्तौ सुमहद् द्विज । वातवर्षमभूत् तीव्रं निष्ठुराः स्तनयित्नवः ॥३६॥
सूर्यश्चास्तं गतस्तावत् तमसा चावृता दिशः । निम्नं कूलं जलमयं न प्राज्ञायत किंचन ॥३७॥
वयं भृशं तत्र महानिलाम्बुभिर्निहन्यमाना मुहुरम्बुसम्प्लवे ।
दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परिबभ्रिमातुराः ॥३८॥
एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुरुः । अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान् ॥३९॥
अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः । आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः ॥४०॥
एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् । यद् वै विशुद्धभावेन सर्वार्थात्मार्पणं गुरौ ॥४१॥
तुष्टोऽहं भो द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः । छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥४२॥
इत्थंविधान्यनेकानि वसतां गुरुवेश्मसु । गुरोरनुग्रहेणैव पुमान् पूर्णः प्रशान्तये ॥४३॥

O dear Brahman, do you remember the incident how, one day, when living in the house of our preceptor, we both were asked by the latter's wife to bring fuel. (35) We entered a thick forest, O sage, and were overtaken by a mighty and violent storm of wind and rain, which broke unexpectedly out of season, and thunders roared relentlessly over our head. (36) The sun set in the meanwhile and all sides were enveloped in darkness. The land being covered with water

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we could not ascertain the high and low level of ground. (37) Severely and repeatedly beaten by violent blasts of wind and showers in that flood, and not knowing the directions, we wandered in the forest in great confusion holding each other by the hand. (38) Our preceptor, sage Sāndīpani, when he learnt this, proceeded in search of us at sunrise and discovered us, his disciples, in that bewildered state. (39) He said, "My dear boys, you have been put to great hardship on my account. One's own self is dear to all more than anything else. How wonderful that you have shown your devotion to me by disregarding even the self. (40) A good disciple should offer with a sincere heart his all, including his very self, to the Guru. That is precisely what he should actually do in order to repay the debt to the Guru. (41) O jewels of the twice-born, I am (supremely) pleased (with you); let all your desires be fulfilled, and may all the knowledge of the Vedas, that you have acquired from me, remain ever fresh in your memory. May it never fail you whether here or hereafter." (42) O friend, numerous incidents of this type occurred during our life at the preceptor's house. It is by the grace of the preceptor alone that man attains perfection and supreme peace. (43)

ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो । भवता सत्यकामेन येषां वासो गुरावभूत् ॥४४॥
यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो । श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे श्रीदामचरितेऽशीतितमोऽध्यायः ॥८०॥

The Brahman replied: O God of gods, Preceptor of the World, what else remains to be achieved by me? (I have accomplished everything, realized everything) inasmuch as I enjoyed the privilege of staying in the preceptor's house with You, whose resolution is unfailing? (44) O Lord, the Vedas which are the repository of the four objects of life, *viz*, Dharma (virtue), Artha (prosperity) Kāma (worldly enjoyments) and Mokṣa (salvation), constitute Your body. You went to the preceptor's house to study those very Vedas only to imitate the ways of men, as a matter of sport. (45)

Thus ends the eightieth discourse, forming part of the Story of Sudāmā, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथैकाशीतितमोऽध्यायः

Discourse LXXXI

The story of parched rice brought as a Present (for Śrī Kṛṣṇa) by Sudāmā

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह संकथयन् हरिः । सर्वभूतमनोऽभिज्ञः स्मयमान उवाच तम् ॥ १ ॥
ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् । प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सतां गतिः ॥ २ ॥

Śrī Śuka began again: (Parīkṣit!) Bhagavān Śrī Kṛṣṇa knows the mind of all beings. He is devoted to Brahmans (always takes care to relieve their suffering) and is the sole refuge of saints. Thus heartily talking

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along with that honourable Brahman, He now smilingly spoke to His dear comrade in a jesting mood looking at him with eyes full of affection. (1-2)

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् । अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ॥ ३ ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ४ ॥
इत्युक्तोऽपि द्विजस्तस्मै व्रीडितः पतये श्रियः । पृथुकप्रसृतिं राजन् न प्रायच्छदवाङ्मुखः ॥ ५ ॥
सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम् । विज्ञायाचिन्तयन्नायं श्रीकामो माभजत् पुरा ॥ ६ ॥
पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया । प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः ॥ ७ ॥
इत्थं विचिन्त्य वसनाच्चीरबद्धान् द्विजन्मनः । स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥ ८ ॥
नन्वेतदुपनीतं मे परमप्रीणनं सखे । तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥ ९ ॥
इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे । तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः ॥१०॥
एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये । अस्मिँल्लोकेऽथवामुष्मिन् पुंसस्त्वत्तोषकारणम् ॥११॥

The glorious Lord said: "O friend, what present have you brought for Me from your house? I consider as great even a small present offered by the devotee with real love; but a lot of things offered without devotion do not bring Me pleasure. (3) Whosoever offers to Me with love a leaf, a flower, a fruit or even water, I accept and heartily enjoy that offering of love by that man of purified intellect." (4) Parīkṣit, though encouraged by the Lord in this way, the Brahman, feeling shy, did not present the handful of beaten rice to the Lord of Lakṣmī (the goddess of wealth) Himself. He (simply) hung his head. (5) But the Lord, who sees the mind of all beings, knew the cause of his visit. He said to Himself, "This Brahman is a great friend of Mine; he never sought wealth from Me before. He approached Me now, at the entreaty of his devoted wife, whom he is naturally anxious to please. I shall bestow on him a fortune which is difficult of attainment even by the immortals." (6-7) Reflecting thus, the Lord snatched from under the covering of the Brahman the beaten rice tied in a rag and said "Dear comrade, what is this? Here you have brought Me something which I like most. These grains of beaten rice will satisfy not only Me, but the whole world." (8-9) Saying this, Bhagavān Śrī Kṛṣṇa ate one handful of that beaten rice and took another to eat, when Rukmiṇī, who was a manifestation of the Goddess of Wealth Herself, caught hold of the Lord's hand, for devoted as She was to the Lord Himself, She was unable to leave Him. (10) She said "O Lord of the universe, this is enough. One handful of rice is sufficient to please You and to bring one an abundance of wealth of all kind in this as well as the next world. (Taking more of it, please do not part with me as well.)" (11)

ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे । भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा ॥१२॥
श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः । जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥१३॥
स चालब्ध्वा धनं कृष्णान्न तु याचितवान् स्वयम् । स्वगृहान् व्रीडितोऽगच्छन्महद्दर्शननिर्वृतः ॥१४॥
अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया । यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो बिभ्रतोरसि ॥१५॥
क्काहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः । ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥१६॥
निवासितः प्रियाजुष्टे पर्यङ्के भ्रातरो यथा । महिष्या वीजितः श्रान्तो बालव्यजनहस्तया ॥१७॥

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शुश्रूषया परमया पादसंवाहनादिभिः । पूजितो देवदेवेन विप्रदेवेन देववत् ॥१८॥
स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् । सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥१९॥
अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् । इति कारुणिको नूनं धनं मेऽभूरि नाददात् ॥२०॥

The Brahman spent the night in Bhagavān Śrī Kṛṣṇa's palace, partook of a hearty repast and felt himself as happy as if he were in the Lord's own paradise. (12) (Parīkṣit,) the next morning, (taking leave of Bhagavān Śrī Kṛṣṇa) he left for his home. The source of life of the entire universe, the very embodiment of Self-enjoyment, Bhagavān Śrī Kṛṣṇa followed him to some distance, delighted him by sweet and polite words and bowed to him. (13) Even though the Brahman did not receive any fortune from the Lord directly, he did not ask for anything himself. He felt ashamed of the meanness of his heart. He, however, felt supremely happy for having obtained the blessed sight of Bhagavān Śrī Kṛṣṇa. (14) He said to himself, "Oh (wonder of wonders) I have seen today with my own eyes, Bhagavān Śrī Kṛṣṇa's love for a Brahman. He is really a devotee of the Brahmans. He clasped to His bosom, which is the abode of the Goddess of Wealth, a destitute like myself ! (15) What affinity is there between me, a vile sinner and destitute (on the one hand), and Śrī Kṛṣṇa, the abode of Lakṣmī (on the other). Only because I am born of Brahman parents, He folded me in his arms. (16) Not only that, like His own brother, He made me sit on the bed of His beloved consort Rukmiṇī, and finding me fatigued, Queen Rukmiṇī fanned me with a chowry in Her hand. (17) The God of gods, who treats the Brahman as His deity, shampooed my feet and rendered every other form of personal service to me and treated me with the respect due to a god ! (18) Heavenly bliss, salvation, riches of this world or of the nether world, and all supernatural powers follow from the worship of His feet. (19) And yet He did not give me even a little wealth. because He thought, poor as I was, wealth would completely turn my head and make me forget Him. Oh, how merciful is the Lord to me. (He has really done me an act of grace by withholding wealth from me)" (20)

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् । सूर्यानलेन्दुसंकाशैर्विमानैः सर्वतो वृतम् ॥२१॥
विचित्रोपवनोद्यानैः कूजद्द्विजकुलाकुलैः । प्रोत्फुल्लकुमुदाम्भोजकह्लारोत्पलवारिभिः ॥२२॥
जुष्टं स्वलंकृतैः पुम्भिः स्त्रीभिश्च हरिणाक्षिभिः । किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ॥२३॥
एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः । प्रत्यगृह्णन् महाभागं गीतवाद्येन भूयसा ॥२४॥
पतिमागतमाकर्ण्य पत्न्युद्धर्षातिसम्भ्रमा । निश्चक्राम गृहात्तूर्णं रूपिणी श्रीरिवालयात् ॥२५॥
पतिव्रता पतिं दृष्ट्वा प्रेमोत्कण्ठाश्रुलोचना । मीलिताक्ष्यनमद् बुद्ध्या मनसा परिषस्वजे ॥२६॥

Musing inwardly thus, the Brahman arrived near his house. There he found the area surrounded on all sides by seven-storeyed buildings resplendent as the sun, fire and the moon. (21) It was interpersed with beautiful gardens and parks which resounded with the warbling of birds of all descriptions, with ponds and pools in which various types of lilies and lotuses were in full blossom. (22) Well-adorned men and pretty women were moving here and there. The Brahman stood puzzled at the sight. He said to himself, "What is this (I am seeing in front of me) ? Whose place is this ? (Is it the same place where I lived ? If so,) what magic has transformed it into so many palaces ?" (23) As he was engrossed in these thoughts, men and women, possessing the splendour of gods advanced to receive the blessed Brahman singing and playing upon various

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musical instruments. (24) Hearing of the return of her lord, the wife of the Brahman was extremely delighted (at heart), and in joyous impatience, hurriedly came out of the palace. She looked like the veritable Goddess Lakṣmī coming out of her abode. (25) At the sight of her husband her eyes became wet with tears of love and excitement. Closing her eyes (out of shyness) she respectfully bowed to him and mentally embraced him. (26)

पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव । दासीनां निष्ककण्ठीनां मध्ये भान्तीं स विस्मितः ॥२७॥
प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम् । मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा ॥२८॥
पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । पर्यङ्का हेमदण्डानि चामरव्यजनानि च ॥२९॥
आसनानि च हैमानि मृदूपस्तरणानि च । मुक्तादामविलम्बीनि वितानानि द्युमन्ति च ॥३०॥
स्वच्छस्फटिककुड्येषु महामारकतेषु च । रत्नदीपा भ्राजमाना ललनारत्नसंयुताः ॥३१॥
विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम् । तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम् ॥३२॥
नूनं बतैतन्मम दुर्भगस्य शश्वद्दरिद्रस्य समृद्धिहेतुः ।
महाविभूतेरवलोकतोऽन्यो नैवोपपद्येत यदूत्तमस्य ॥३३॥
नन्वब्रुवाणो दिशते समक्षं यचिष्णवे भूर्यपि भूरिभोजः ।
पर्जन्यवत् तत् स्वयमीक्षमाणो दशार्हकाणामृषभः सखा मे ॥३४॥
किंचित्करोत्युर्वपि यत् स्वदत्तं सुहृत्कृतं फल्ग्वपि भूरिकारी ।
मयोपनीतां पृथुकैकमुष्टिं प्रत्यग्रहीत् प्रीतियुतो महात्मा ॥३५॥
तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः ॥३६॥
भक्ताय चित्रा भगवान् हि सम्पदो राज्यं विभूतीर्न समर्थयत्यजः ।
अदीर्घबोधाय विचक्षणः स्वयं पश्यन् निपातं धनिनां मदोद्भवम् ॥३७॥
इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने । विषयाज्ञायया त्यक्ष्यन् बुभुजे नातिलम्पटः ॥३८॥

The Brahman was astonished to see his wife brilliant like a celestial lady and shining in the midst of maid-servants adorned with necklaces of gold. (27) Followed by her he now joyfully entered his own house, which contained hundreds of columns of gems and looked like the abode of the celestial king, Indra. (28) It was furnished with bedsteads made of ivory and plated with gold, the beds on which were spread sheets as white and soft as the foam of milk. Chowries with gold handles were hanging here and there. (29) There were seats of gold provided with soft cushions and strings of pearls hung from brilliant canopies. (30) The walls made of clear crystal were inlaid with emeralds, and excellent images of women made of precious stones held dazzling jewels in their hands to light up the rooms. (31) Seeing there such abundance of riches of all kinds come to him without any ostensible cause, the Brahman reflected on this windfall with a calm mind: (32) "I am poor and unluckly from birth; Oh, wherefrom could this wonderful fortune come to me ? Nothing but the (gracious look) of Bhagavān Śrī Kṛṣṇa, the crown-jewel of Yadus and the possessor of untold riches, could be the cause of this. (33) Śrī Kṛṣṇa (the Lord of the goddess of wealth and perfect in every way), has infinite objects of enjoyment always at His disposal. Therefore, knowing the mind of His suppliant devotee, He gives in abundance to the latter, though He regards the gift as very insignificant and does not mention it to the devotee. My friend, the crest-jewel of Yadus,

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is generous like the cloud, (which though capable of filling up the ocean, sometimes does not choose to rain in the presence of the peasant, but inundates his fields at night when he is a sleep, and yet considers the gift as inadequate). (34) Though underrating His own abundant gifts, He makes much even of a small present by His devotee. The noble-minded Lord accepted with great delight the handfuls of beaten rice I took for Him. (35) May I secure from birth to birth His goodwill, love, friendship and service. (I have no need for wealth.) May I cherish ever-growing devotion to the lotus-feet of the glorious Lord, Bhagavān Śrī Kṛṣṇa, the one abode of excellent qualities, and obtain association with His devotees ! (36) Bhagavān Śrī Kṛṣṇa, who is ever free from the shackles of birth and death, is acquainted with the evil underlying worldly prosperity. He knows how the intoxication of wealth and power brings about the fall of many a wealthy man. That is why (out of compassion) He very often refuses to grant the prayer for wealth, kingdom and power of short-sighted devotees." (37) (Parīkṣit !) having reached this conclusion by force of his reason, the Brahman in conjunction with his wife enjoyed the worldly pleasures sparingly and without attachment, and his devotion to Śrī Kṛṣṇa grew from more to more. (38)

तस्य वै देवदेवस्य हरेर्यज्ञपतेः प्रभोः । ब्राह्मणाः प्रभवो दैवं न तेभ्यो विद्यते परम् ॥३९॥
एवं स विप्रो भगवत्सुहृत्तदा द्दष्ट्वा स्वभृत्यैरजितं पराजितम् ।
तद्ध्यानवेगोद्ग्रथितात्मबन्धनस्तद्धाम लेभेऽचिरतः सतां गतिम् ॥४०॥
एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः । लब्धभावो भगवति कर्मबन्धाद् विमुच्यते ॥४१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे पृथुकोपाख्यान नामैकाशीतितमोऽध्यायः ॥८१॥

(Parīkṣit !) the almighty God of gods, the Lord of sacrinces, Bhagavān Śrī Kṛṣṇa, looks upon the Brahman as His own Lord and deity. Therefore, there is no being (on earth) greater than the Brahman. (39) Now, this Brahman, the friend of the Lord, realized that, though unconquerable by others, the Lord easily submits to the will of His devotee. Realizing this, he became absorbed in contemplation on the Lord. His ties of ignorance were cut asunder by force of this contemplation and before long he attained the abode of the Lord, the sole resort of saints. (40) (Parīkṣit !) the man who hears this account which illustrates Bhagavān Śrī Kṛṣṇa's love for the Brahmans attains devotion to the Lord and obtains release from the bondage of Karma. (41)

Thus ends the eighty-first discourse, entitled "The story of beaten rice (taken by Sudāmā as a present for Śrī Kṛṣṇa)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्व्यशीतितमोऽध्यायः

Discourse LXXXII

Meeting of the Vṛṣṇis with the Gopas and Gopīs (of Brindaban)

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः । सूर्योपरागः सुमहानासीत् कल्पक्षये यथा ॥ १ ॥

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तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः । समन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥ २ ॥
निःक्षत्रियां महीं कुर्वन् रामः शस्त्रभृतां वरः । नृपाणां रुधिरौघेण यत्र चक्रे महाह्रदान् ॥ ३ ॥
ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा । लोकस्य ग्राहयन्नीशो यथान्योऽघापनुत्तये ॥ ४ ॥

Śrī Śuka began again: Parīkṣit, once upon a time when Bhagavān Śrī Kṛṣṇa and Śrī Balarāma were (thus) residing in Dwārakā, there occurred a total eclipse of the sun, which (ordinarily) occurs at the time of universal destruction. (1) Having come to know of it (from astrologers) beforehand, people thronged from all sides to the sacred spot called Samanta-pañchaka (Kuruk etra) with the object of earning merit or blessedness. (2) That is the place where, while exterminating the Kṣatriyas on earth, Paraśurāma, the foremost warrior (of his time), caused five big tanks to be filled with their blood. (3) The almighty Lord Paraśurāma also performed a sacrifice there for the expiation of sin. Though ever untouched by good or evil Karma, He did it like an ordinary mortal in order to set an example before the world. (4)

महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः । वृष्णयश्च तथाक्रूरवसुदेवाहुकादयः ॥ ५ ॥
ययुर्भारत तत् क्षेत्रं स्वमघं क्षपयिष्णवः । गदप्रद्युम्नसाम्बाद्याः सुचन्द्रशुकसारणैः ॥ ६ ॥
आस्तेऽनिरुद्धो रक्षायां कृतवर्मा च यूथपः । ते रथैर्देवधिष्ण्याभैर्हयैश्च तरलप्लवैः ॥ ७ ॥
गजैर्नदद्भिरभ्राभैर्नृभिर्विद्याधरद्युभिः । व्यरोचन्त महातेजाः पथि काञ्चनमालिनः ॥ ८ ॥
दिव्यस्रग्वस्त्रसन्नाहाः कलत्रैः खेचरा इव । तत्र स्नात्वा महाभागा उपोष्य सुसमाहिताः ॥ ९ ॥
ब्राह्मणेभ्यो ददुर्धेनूर्वासःस्रग्रुक्ममालिनीः । रामह्रदेषु विधिवत् पुनराप्लुत्य वृष्णयः ॥ १० ॥
ददुः स्वन्नं द्विजाग्र्येभ्यः कृष्णे नो भक्तिरस्त्विति । स्वयं च तदनुज्ञाता वृष्णयः कृष्णदेवताः ॥ ११ ॥
भुक्त्वोपविविशुः कामं स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु । तत्रागतांस्ते ददृशुः सुहृत्सम्बन्धिनो नृपान् ॥ १२ ॥
मत्स्योशीनरकौसल्यविदर्भकुरुसृञ्जयान् । काम्बोजकैकयान् मद्रान् कुन्तीनानर्तकेरलान् ॥ १३ ॥
अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप । नन्दादीन् सुहृदो गोपान् गोपीश्चोत्कण्ठिताश्चिरम् ॥ १४ ॥
अन्योन्यसंदर्शनहर्षसंहसा प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः ।
आश्लिष्य गाढं नयनैः स्रवज्जला हृष्यत्त्वचो रुद्धगिरो ययुर्मुदम् ॥ १५ ॥
स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृदस्मितामलापाङ्गदृशोऽभिरेभिरे ।
स्तनैः स्तनान् कुङ्कुमपङ्करूषितान् निहत्य दोर्भिः प्रणयाश्रुलोचनाः ॥ १६ ॥
ततोऽभिवाद्य ते वृद्धान् यविष्ठैरभिवादिताः । स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः ॥ १७ ॥

Parīkṣit, on this great occasion for pilgrimage people from all parts of India, intent to wash away their sin, assembled at Kurukṣetra. There came Yadus like Akrūra, Vasudeva and Ugrasena (among the elders), and Gada, Pradyumna, Sāmba and others (among the younger generation). (Pradyumna's son) Aniruddha and Kṛtavarmā, the Yādava general, along with Suchandra, Śuka and Sāraṇa, were left (at Dwārakā) for the protection of the city. The Yadus came all the way with great pomp and splendour. Adorned with necklaces of gold, garlands of celestial flowers and excellent clothes, and protected by armour, they looked like gods as they proceeded with their wives in chariots shining like aerial cars, on horses springing like waves, and on trumpeting elephants appearing like thundering clouds, and in palanquins, etc. carried by foot-men shining like Vidyādharas. (5—8) (Reaching Kurukṣetra,) the (blessed) Yadus took their bath in the sacred waters, observed a fast according to the rule (during the eclipse) and made

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gifts of cows in right earnest to the Brahmans adorning them with clothes, garlands and chains of gold. (On the conclusion of the eclipse) they again took their bath in the tanks associated with the name of Paraśurāma, and thereafter fed deserving Brahmans with dainty dishes. Their object in doing all this was to strengthen their devotion to Bhagavān Śrī Kṛṣṇa's feet. (Then) the Yadus, who regarded Bhagavān Śrī Kṛṣṇa alone as their deity, broke their fast with the permission of the Brahmans and lay down to rest at pleasure under the cool shade of umbrageous trees. (After taking repose for a while) they began to visit their friends and relations among the princes that had congregated there on this occasion. (9—12) Kings of Matsya, Uśīnara, Kosala, Vidarbha, Kuru, Sṛñjaya, Kāmboja, Kekaya, Madra, Kunti, Ānarta, Kerala, and many other principalities, who were either their allies or enemies, had assembled there in their hundreds, O Parīkṣit ! Besides, Nanda and the other Gopas, who were (great) friends of the Yādavas, and the Gopīs, who had been long yearning to see Bhagavān Śrī Kṛṣṇa, had also arrived there. (The Yadus saw them all one after another.) (13—14) The joy they derived from one another's sight opened the buds of their heart. With faces glowing like lotuses in full blossom and with tears trickling down their eyes, they clasped one another in close embrace. Their hair stood on end, their voices got choked with emotion and all were transported with joy. (15) (Like the men) the women also greeted and looked at one another with smiles and side long glances full of love and folded one another in their arms. While doing so they pressed to their bosoms the bosoms of another smeared with saffron-paste, and tears of love stood in their eyes. (16) The younger ones bowed to the elders, and were themselves bowed to by those still younger, and welcoming one another and enquiring after their mutual welfare, they related to one another (enchanting) stories of Bhagavān Śrī Kṛṣṇa. (17)

पृथा भ्रातॄन् स्वसॄर्वीक्ष्य तत्पुत्रान् पितरावपि । भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया शुचः ॥१८॥

(Parikṣit !) Kuntī, when she saw her brothers and sisters with their children, as also her parents, sisters-in-law and Bhagavān Śrī Kṛṣṇa, had her grief soothed in conversation with them. (18)

कुन्त्युवाच

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम् । यद् वा आपत्सु मद्वार्ता नानुस्मरथ सत्तमाः ॥१९॥
सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि । नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥२०॥

Kuntī (addressing Vasudeva) said: My brother, I find myself extremely unfortunate. Not a single desire of mine has been fulfilled. What a pity that even noble brothers like you should forget me during my calamities ! (19) I am now convinced that friends, relations, sons, brothers and even parents forget one on whom fortune does not smile. (Why should I blame you for this ?) (20)

वसुदेव उवाच

अम्ब मास्मानसूयेथा दैवक्रीडनकान् नरान् । ईशस्य हि वशे लोकः कुरुते कार्यतेऽथवा ॥२१॥
कंसप्रतापिताः सर्वे वयं याता दिशं दिशम् । एतर्ह्येव पुनः स्थानं दैवेनासादिताः स्वसः ॥२२॥

Vasudeva replied: Dear sister, do not find fault with us. We, mortals, are nothing but toys in the hands of Providence. The world is subject to the control of the Supreme Ruler, and everyone acts and is made to act according to His

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will. (21) Sister, you are aware how harassed by Kaṃsa, we had to flee from one quarter to another. It is only now that we have been restored to a secure position by Providence. (22)

श्रीशुक उवाच

वसुदेवोग्रसेनाद्यैर्यदुभिस्तेऽर्चिता नृपाः । आसन्नच्युतसंदर्शपरमानन्दनिर्वृताः ॥२३॥
भीष्मो द्रोणोऽम्बिकापुत्रो गान्धारी ससुता तथा । सदाराः पाण्डवाः कुन्ती सृञ्जयो विदुरः कृपः ॥२४॥
कुन्तिभोजो विराटश्च भीष्मको नग्नजिन्महान् । पुरुजिद् द्रुपदः शल्यो धृष्टकेतुः सकाशिराट् ॥२५॥
दमघोषो विशालाक्षो मैथिलो मद्रकेकयौ । युधामन्युः सुशर्मा च ससुता बाह्लिकादयः ॥२६॥
राजानो ये च राजेन्द्र युधिष्ठिरमनुव्रताः । श्रीनिकेतं वपुः शौरेः सस्त्रीकं वीक्ष्य विस्मिताः ॥२७॥
अथ ते रामकृष्णाभ्यां सम्यक्प्राप्तसमर्हणाः । प्रशशंसुर्मुदा युक्ता वृष्णीन् कृष्णपरिग्रहान् ॥२८॥
अहो भोजपते यूयं जन्मभाजो नृणामिह । यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम् ॥२९॥
यद्विश्रुतिः श्रुतिनुतेदमलं पुनाति पादावनेजनपयश्च वचश्च शास्त्रम् ।
भूः कालभर्जितभगापि यदङ्घ्रिपद्मस्पर्शोत्थशक्तिरभिवर्षति नोऽखिलार्थान् ॥३०॥
तद्दर्शनस्पर्शनानुपथप्रजल्पशय्यासनाशनसयौनसपिण्डबन्धः ।
येषां गृहे निरयवर्त्मनि वर्ततां वः स्वर्गापवर्गविरमः स्वयमास विष्णुः ॥३१॥

Śrī Śuka resumed : (Parīkṣit !) (all) the kings present there were duly honoured by Vasudeva, Ugrasena and the other Yadus, and they felt supremely delighted and gratified at the sight of Bhagavān Śrī Kṛṣṇa. (23) Parīkṣit ! Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī with her sons (Duryodhana and others), the Pāṇḍavas with their consorts, Kuntī, Sṛñjaya, Vidura, Kṛpāchārya, Kuntibhoja, Virāṭa, Bhīṣmaka, the great king Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu along with the king of Kāśi, Damaghoṣa, Viśālākṣa, the king of Mithilā, the kings of Madra and Kekaya, Yudhāmanyu and Suśarmā, Bāhlīka and others with their sons—these and other kings, who had accepted the suzerainty of Yudhiṣṭhira, were astonished to see the person of Bhagavān Śrī Kṛṣṇa, the abode of all excellence and beauty, together with His consorts. (24—27) Śrī Balarāma and Bhagavān Śrī Kṛṣṇa duly honoured them all, and they in their turn joyfully extolled (the good fortune of) the Yadus, who were the kinsfolk of Bhagavān Śrī Kṛṣṇa and lived under His care. (28) (Addressing Ugrasena,) they said: "O king of Bhojas ! of all men in this world you Yadus alone have realized the fruit of your existence inasmuch as you constantly have before your eyes Bhagavān Śrī Kṛṣṇa, who can rarely be seen even by the greatest of Yogīs. (29) The glory of Bhagavān Śrī Kṛṣṇa, which is sung by the Vedas (with such zest), the Ganga water that washes His feet and His utterances in the form of the scripture go a long way in purifying the world. The earth had of late been robbed of its splendour by Time; its potentialities have now been revived by the mere touch of His lotus-like feet, and it has once more begun to yield all the objects of our desire. (30) You Yadus have both marital and lineal relationship with Śrī Kṛṣṇa. You constantly see Him, touch His sacred person, walk with Him, chat with Him, sit close to Him, eat with Him and even sleep with Him. Even though you lead the life of a householder, which ordinarily paves the way to hell, you have constantly in your midst all-pervading Lord Viṣṇu Himself, whose very sight puts an end to the craving not only for heaven but for salvation itself." (31)

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श्रीशुक उवाच

नन्दस्तत्र यदून् प्राप्तान् ज्ञात्वा कृष्णपुरोगमान् । तत्रागमद् वृतो गोपैरनःस्थार्थैर्दिदृक्षया ॥३२॥
तं दृष्ट्वा वृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः । परिष्वजिरे गाढं चिरदर्शनकातराः ॥३३॥
वसुदेवः परिष्वज्य सम्प्रीतः प्रेमविह्वलः । स्मरन् कंसकृतान् क्लेशान् पुत्रन्यासं च गोकुले ॥३४॥
कृष्णरामौ परिष्वज्य पितरावभिवाद्य च । न किंचनोचतुः प्रेम्णा साश्रुकण्ठौ कुरूद्वह ॥३५॥
तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च । यशोदा च महाभागा सुतौ विजहतुः शुचः ॥३६॥
रोहिणी देवकी चाथ परिष्वज्य व्रजेश्वरीम् । स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठ्यौ समूचतुः॥३७॥
का विस्मरेत वां मैत्रीमनिवृत्तां व्रजेश्वरि । अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया ॥३८॥
एतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयपोषणपालनानि ।
प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णोर्न्यस्तावकुत्र च भयौ न सतां परः स्वः ॥३९॥

Śrī Śuka continued : (Parīkṣit,) when (the celebrated Gopa) Nanda learnt that Bhagavān Śrī Kṛṣṇa and the other Yadus had come to Kurukṣetra, he too came there together with other Gopas to see them with abundant supplies of provisions in their carts. (32) The Yadus were delighted to see Nanda (and his companions). They stood up to receive him, even as dead bodies are spurred into activity when infused with new life. Having been anxious for long to meet him, they embraced him tightly. (33) Vasudeva embraced Nanda with great delight and was overwhelmed with emotion as he recollected (one by one) the persecutions to which he had been subjected by Kaṃsa, and how he had been compelled to place his sons in Nanda's keeping at Gokula. (34) Bhagavān Śrī Kṛṣṇa and Śrī Balarāma embraced their foster-parents Nanda and Yaśodā and bowed to them. Parīkṣit, overwhelmed with emotion, they could not utter a word as their throats were choked with tears. (35) The blessed Yaśodā and Nanda, too, made their foster-sons sit on their lap and folded them in their arms. This removed the agony of their heart (caused by the long separation from their children, the apples of their eyes.) (36) Rohiṇī and Devakī too embraced Yaśodā, and remembering her friendly behaviour towards them spoke to her in faltering words with their throats choked with tears:—(37) "Yaśodā, we can never forget the continued friendship you have showed to us. It is not possible for us to repay that debt, even if we obtain the fortune of Indra, the ruler of paradise. (Can anyone be so ungrateful as to forget that service of yours ?) (38) When Śrī Balarāma and Śrī Kṛṣṇa had not even seen their parents and their father left them under your care, you protected them even as the eyelashes protect the eyes. You gave them nourishment, protection and loving caresses and performed propitiatory rites for their welfare. In fact, you did all the duty of parents to them. Under your care, they had no cause of fear from anyone. (It was but meet and proper for you to treat them as your own children, for) noble souls like you make no distinction between one who is their own and one who is not so. (O consort of Nanda ! you and your husband both are really great souls.") (39)

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास्तद्भावमापुरपि नित्ययुजां दुरापम् ॥४०॥
भगवांस्तास्तथाभूता विविक्त उपसङ्गतः । आश्लिष्यानामयं पृष्ट्वा प्रहसन्निदमब्रवीत् ॥४१॥

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अपि स्मरथ नः सख्यः स्वानामर्थचिकीर्षया । गतांश्चिरायिताञ्छत्रुपक्षक्षपणचेतसः ॥४२॥
अप्यवध्यायथास्मान् स्विदकृतज्ञाविशङ्कया । नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥४३॥
वायुर्यथा घनानीकं तृणं तूलं रजांसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥४४॥
मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते । दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥४५॥
अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः । भौतिकानां यथा खं वार्भूर्वायुर्ज्योतिरङ्गनाः ॥४६॥
एवं ह्येतानि भूतानि भूतेष्वात्माऽऽत्मना ततः । उभयं मय्यथ परे पश्यताभातमक्षरे ॥४७॥

Śrī Śuka went on: (Parīkṣit ! I have already told you that the highest object of the Gopīs' love was Bhagavān Śrī Kṛṣṇa.) When seeing Him, they used to curse the Creator for having provided their eyes with eye-lashes (which interrupted their vision by falling every moment). Seeing the Lord, for whom they had cherished such intense longing, after such a long time, they all ushered Him into their heart through (the gateway of) the eyes and holding Him in close embrace mentally became one with Him. The state of oneness with the Lord attained by them through Love was not within the easy reach of even those who are ever united with Him through meditation. (40) When the Almighty Lord (Bhagavān Śrī Kṛṣṇa) found the Gopīs in that state (of absorption), He saw them in private, embraced them, enquired after their health and smilingly said as follows:—(41) "(Dear) friends, for the service of our people, We had to go (out of Vraja and leaving friends like you) had to engage ourselves in destroying enemies. Do you still remember Us who have been out of sight for a long time ? (42) I hope you do not entertain a low opinion of us, considering us as ungrateful ? (You will be unfair to Me, if you do so.) It is God's will that unites or disunites beings. (43) Just as the wind brings together or scatters clouds, blades of grass, flakes of cotton, particles of dust, even so the Creator brings together or scatters beings of His creation. (44) Friends, it is a matter for congratulation that you have developed that (transcendental) Love for Me, which (automatically) leads to My realization; and I need not tell you that loving devotion to Me brings immortality to all who practise it. (45) I am the beginning and end of all beings and pervade them both inside and outside, even as the elements, *viz*, the earth, water, air, fire and ether constitute the beginning and end of all material objects and pervade them both inside and outside, O fair ones ! (46) These five elements have entered into the constitution of all physical bodies as their material causes, whereas the spirit or self resides in them as the enjoyer or the individual self. I am the Ego Absolute beyond them both. In fact, both these appear in Me." (47)

श्रीशुक उवाच

अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः । तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥४८॥
आहुश्च ते नलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं गेहंजुषामपि मनस्युदियात् सदा नः ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे वृष्णिगोपसंगमो नाम द्व्यशीतितमोऽध्यायः ॥८२॥

Śrī Śuka continued : (Parīkṣit !) Bhagavān Śrī Kṛṣṇa thus instructed the Gopīs in spiritual lore. Revolving that in their mind, again and again, the Gopīs got rid of their ego-body and became one with the Supreme Self. (48) They said, "O Lord, from whose navel sprung the lotus where Brahmā, the creator, took

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His birth, the greatest of Yogīs, possessed of infinite wisdom, contemplate on Your lotus-like feet in their hearts. Your feet alone serve as the support to enable people fallen in the abyss of mundane existence to get out of it. (O Lord,) occupied as we are with our household duties, kindly bless us that Your lotus feet may ever remain present before our mental eyes, (so that we may never forget them even for a moment)." (49)

Thus ends the eighty-second discourse, entitled "The Meeting of the Vṛṣṇis with the Gopas and Gopīs of Vraja", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्र्यशीतितमोऽध्यायः

Discourse LXXXIII

Conversation between Bhagavān Śrī Kṛṣṇa's consorts and Draupadi

श्रीशुक उवाच

तथानुगृह्य भगवान् गोपीनां स गुरुर्गतिः । युधिष्ठिरमथापृच्छत् सर्वांश्च सुहृदोऽव्ययम् ॥ १ ॥
त एवं लोकनाथेन परिपृष्टाः सुसत्कृताः । प्रत्यूचुर्हृष्टमनसस्तत्पादेक्षाहतांहसः ॥ २ ॥
कुतोऽशिवं त्वच्चरणाम्बुजासवं महन्मनस्तो मुखनिस्सृतं क्वचित् ।
पिबन्ति ये कर्णपुटैरलं प्रभो देहम्भृतां देहकृदस्मृतिच्छिदम् ॥ ३ ॥
हि त्वाऽऽत्मधामविधुतात्मकृतव्यवस्थमानन्दसम्प्लवमखण्डमकुण्ठबोधम् ।
कालोपसृष्टनिगमावन आत्तयोगमायाकृतिं परमहंसगतिं नताः स्म ॥ ४ ॥

Śrī Śuka began again: (Parīkṣit !) the almighty Lord (Bhagavān Śrī Kṛṣṇa) was the Preceptor of the Gopīs, as well as the goal (which they sought to attain through the practice of His teachings). Having thus shown His favour to them, the Lord saw Yudhiṣṭhira and all (other) friends and enquired about their welfare. (1) (Parīkṣit !) their sins disappeared at the very sight of the lotus feet of Bhagavān Śrī Kṛṣṇa. Kindly enquired after and duly honoured by the Lord of the (three) worlds, they felt delighted at heart, and replied:—(2) "(Blessed) Lord, exalted souls enjoy with their mind the nectar of Your lotus feet, which occasionally flows out through their lips (in the form of the stories of Your enchanting sports). Those who quaff this nectar to their heart's fill with the cup of their ears are rid of all ignorance in respect of You—ignorance, which is the root of corporeal existence of all embodied beings. How can any evil befall them ? (3) Lord, You are an embodiment of unfailing wisdom and a perfect ocean of Bliss. The three states of the soul occasioned by its contact with the mind (*viz*, wakefulness, dream and dreamless sleep) cannot touch even the fringe of Your effulgent Being and melt away even in Its proximity. You are the sole resort of recluses, who have lost all consciousness of the world. You have assumed a human semblance through Your own inconceivable Yogamāyā (enchanting power) in order to protect the Vedas whose influence had waned through the force of time. We offer our obeisances to You." (4)

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ऋषिरुवाच

इत्युत्तमश्लोकशिखामणिं जनेष्वभिष्टुवत्स्वन्धककौरवस्त्रियः ।
समेत्य गोविन्दकथा मिथोऽगृणंस्त्रिलोकगीताः शृणु वर्णयामि ते ॥ ५ ॥

Śrī Śuka continued: (Parīkṣit !) when Yudhiṣṭhira and others were thus extolling the most glorious Lord (Bhagavān Śrī Kṛṣṇa), ladies of the Yādava and Kaurava families met together and began to relate to one another the stories of Bhagavān Śrī Kṛṣṇa sung throughout the three worlds. I shall now tell you (in detail) what they said. Please listen. (5)

द्रौपद्युवाच

हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौसले । हे सत्यभामे कालिन्दि शैब्ये रोहिणि लक्ष्मणे ॥ ६ ॥
हे कृष्णपत्न्य एतन्नो ब्रूत वो भगवान् स्वयम् । उपयेमे यथा लोकमनुकुर्वन् स्वमायया ॥ ७ ॥

Draupadī said: Rukmiṇī, Bhadrā, Jāmbavatī, Satyā, Satyabhāmā, Kālindī, Śaibyā, Lakṣmaṇā, Rohiṇī and other consorts of Bhagavān Śrī Kṛṣṇa, (please) tell me how the glorious Lord Bhagavān Śrī Kṛṣṇa espoused you. Though God Himself, He behaves like a mortal through His own Māyā (enchanting power)." (6-7)

रुक्मिण्युवाच

चैद्याय मार्पयितुमुद्यतकार्मुकेषु राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।
निन्ये मृगेन्द्र इव भागमजावियूथात् तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥ ८ ॥

Rukmiṇī said: (Draupadī,) Jarāsandha and the other kings wanted that I should be given in marriage to Śiśupāla. They came armed for a fight to carry out this intention of theirs. But the Lord took me away from their midst even as a lion carries away its prey from a herd of goats and sheep. (It is no wonder that He should do so; for) even invincible warriors bear the dust of His feet on their crowns. (Dear Draupadi, I sincerely wish that) the lotus feet of my Lord, the repository of all prosperity and beauty, may be available to me for worship from (birth to birth). (8)

सत्यभामोवाच

यो मे सनाभिवधतप्तहृदा ततेन लिप्ताभिशापमपमार्ष्टुमुपाजहार ।
जित्वर्क्षराजमथ रत्नमदात् स तेन भीतः पितादिशत मां प्रभवेऽपि दत्ताम् ॥ ९ ॥

Satyabhāmā said: (Draupadī,) my father was sorely grieved at the death of his brother (Prasena); he, therefore, charged the Lord with Prasena's murder. In order to wipe off this stigma cast on Him, the Lord vanquished the lord of bears, Jāmbavān, (in battle) and winning the jewel from him restored it to my father. Seized with fear on account of the false imputation made by him, my father bestowed the jewel on the Lord along with myself, even though he had affianced me to another. (9)

जाम्बवत्युवाच

प्राज्ञाय देहकृदमुं निजनाथदेवं सीतापतिं त्रिणवहान्यमुनाभ्ययुध्यत् ।
ज्ञात्वा परीक्षित उपाहरदर्हणं मां पादौ प्रगृह्य मणिनाहममुष्य दासी ॥ १० ॥

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Jāmbavati said: (Draupadī,) my father (Jāmbavān, the lord of bears,) was unaware that my Lord was the same as Śrī Rāma, (his own lord and deity). (Therefore,) he fought the Lord for twenty-seven days. After this test when he recognized the Lord (to be Śrī Rāma Himself), he took hold of His feet and offered me as a present, together with the jewel. May I continue to be His slave (from birth to birth, is my only prayer to the Lord). (10)

कालिन्द्युवाच

तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया । सख्योपेत्याग्रहीत् पाणिं योऽहं तद्गृहमार्जनी ॥११॥

Kālindī said: (Draupadī !) when the Lord came to know that I was practising austerities in the hope of obtaining the privilege to touch His feet, He came with his friend (Arjuna), and espoused me. I have now the privilege of sweeping His house. (11)

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान् निन्ये श्वयूथगमिवात्मबलिं द्विपारिः ।
भ्रातृंश्च मेऽपकुरुतः स्वपुरं श्रियौकस्तस्यास्तु मेऽनुभवमङ्घ्यवनेजनत्वम् ॥१२॥

Mitravindā said: (Draupadī !) my father called an assembly of kings at his capital to enable me to elect my own partner in life. The Lord too attended the assembly and, vanquishing all the kings (in battle), took me away to His capital (Dwārakā), which is the abode of all excellence and beauty, even as the lion carries away his prey from a pack of dogs. My brothers, who offered Him resistance, with a view to delivering me from His hands and thereby injuring me, were equally worsted in the fight. I now seek that in every life I may get the privilege of washing His feet. (12)

सत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान् पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।
तान् वीरदुर्मदहनस्तरसा निगृह्य क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान् ॥१३॥
य इत्थं वीर्यशुल्कां मां दासीभिश्चतुरङ्गिणीम् । पथि निर्जित्य राजन्यान् निन्ये तद्दास्यमस्तु मे ॥१४॥

Satyā said: (Draupadī !) in order to test the strength of the kings (who had assembled to seek my hand), my father had secured seven oxen endowed with inordinate strength and energy and very sharp horns. These oxen had shattered the pride of many a valiant warrior; but the Lord playfully and quickly took hold of them, (put strings through their noses) and brought them under His power in no time, even as children deal with kids. (13) Thus winning me as a reward for His strength, my Lord carried me to Dwārakā with all my attendant maids under the protection of a strong army. He conquered on the way all the princes who tried to intercept. (O queen, my only desire now is that) I may (always) get the opportunity of serving Him. (14)

भद्रोवाच

पिता मे मातुलेयाय स्वयमाहूय दत्तवान् । कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सखीजनैः ॥१५॥
अस्य मे पादसंस्पर्शो भवेज्जन्मनि जन्मनि । कर्मभिर्भ्राम्यमाणाया येन तच्छ्रेय आत्मनः ॥१६॥

Bhadrā said: Draupadī, Bhagavān Śrī Kṛṣṇa is the son of my maternal uncle. Knowing that I had given my heart to Him, my father sent for Śrī

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Kṛṣṇa of his own accord and bestowed me on Him, with an army consisting of one Akṣauhiṇī and many maids-of-honour. (15) I now consider that my highest good lies in obtaining in every birth the touch of His feet, wherever I may be thrown by the force of my Karma. (16)

लक्ष्मणोवाच

ममापि राज्यच्युतजन्मकर्म श्रुत्वा मुहुर्नारदगीतमास हे ।
चित्तं मुकुन्दे किल पद्महस्तया वृतः सुसम्मृश्य विहाय लोकपान् ॥१७॥
ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः । बृहत्सेन इति ख्यातस्तत्रोपायमचीकरत् ॥१८॥
यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः । अयं तु बहिराच्छन्नो दृश्यते स जले परम् ॥१९॥
श्रुत्वैतत् सर्वतो भूपा आययुर्मत्पितुः पुरम् । सर्वास्त्रशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्रशः ॥२०॥
पित्रा सम्पूजिताः सर्वे यथावीर्यं यथावयः । आददुः सशरं चापं वेद्धुं पर्षदि मद्धियः ॥२१॥
आदाय व्यसृजन् केचित् सज्यं कर्तुमनीश्वराः । आकोटि ज्यां समुत्कृष्य पेतुरेकेऽमुना हताः ॥२२॥
सज्यं कृत्वा परे वीरा मागधाम्बष्ठचेदिपाः । भीमो दुर्योधनः कर्णो नाविन्दंस्तदवस्थितिम् ॥२३॥
मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम् । पार्थो यत्तोऽसृजद् बाणं नाच्छिनत् पस्पृशे परम् ॥२४॥

Lakṣmaṇā said: O queen, Devarṣi Nārada frequently sings the story of the descent and sports of the Lord on earth. Having heard those songs and duly considering the fact that Lakṣmī, the goddess of wealth, rejecting (Indra and) the (other) guardians of the world, had chosen Him as her consort, I set my heart on the Lord. (17) O virtuous lady ! my father, who is known by the name of Bṛhatsena, loved me intensely. When he came to know of my mind, he contrived a plan for carrying it into effect. (18) O queen, just as on the occasion of your self-choice of a husband your father invented the device of a fish in order to get Arjuna for you, my father too invented a similar device, with this difference that the fish was totally screened externally and only its reflection could be seen in the water. (19) Hearing of this, kings versed in the secrets of archery, and the use of all other arms comes along with their teachers, in their thousands from all sides to the capital of my father. (20) All were honoured by my father with due regard to their prowess and age. With their heart set on (winning) me, they took up the bow and arrow kept in that assembly and attempted, (turn by turn,) to hit the mark. (21) Some of them lifted the bow but finding themselves unable to string it left it where it was. Others succeeded in drawing the string as far as the other end of the bow, but (unable to fasten it to that end) fell down struck by it. (22) Greatest warriors like Jarāsandha, Śiśupāla, the king of Ambaṣṭha, Bhīma, Duryodhana and Karṇa succeeded in stringing the bow, but could not locate the fish. (23) Seeing the reflection of the fish in the water, Arjuna was able to locate it, discharged the arrow aiming at it with great care, but failed to hit it, the arrow only touching the fish. (24)

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु । भगवान् धनुरादाय सज्यं कृत्वाथ लीलया ॥२५॥
तस्मिन् संधाय विशिखं मत्स्यं वीक्ष्य सकृज्जले । छित्त्वेषुणापातयत्तं सूर्ये चाभिजिति स्थिते ॥२६॥
दिवि दुन्दुभयो नेदुर्जयशब्दयुता भुवि । देवाश्च कुसुमासारान् मुमुचुर्हर्षविह्वलाः ॥२७॥
तद् रङ्गमाविशमहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम् ।
नूत्ने निधीय परिधाय च कौशिकाग्र्ये सव्रीडहासवदना कबरीधृतस्रक ॥२८॥

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उन्नीय वक्त्रमुरुकुन्तलकुण्डलत्विड्गण्डस्थलं शिशिरहासकटाक्षमोक्षैः ।
राज्ञो निरीक्ष्य परितः शनकैर्मुरारेरंसेऽनुरक्तहृदया निदधे स्वमालाम् ॥२९॥
तावन्मृदङ्गपटहाः शङ्खभेर्यानकादयः । निनेदुर्नटनर्तक्यो ननृतुर्गायका जगुः ॥३०॥

(O queen!) the pride of the proudest of princes having thus been crushed, most of the kings returned to their seats (giving up all hopes of winning me). It was then that the almighty Lord took up the bow, strung it sportfully, joined the arrow to it, and looking but once at the reflection of the fish pierced it by His shaft and brought it down to the ground. The sun was at the meridian at that time. (25-26) (O good Draupadi!) shouts of victory were raised all over the earth while celestial drums began to sound in the heavens and gods transported with joy showered flowers. (27) (O queen!) I entered the arena at that moment, with the anklets at my feet sweetly jingling. I wore round my loins a new piece of finest silk and had wrapped myself with another. With flowers adorning my braid and bashful smiles on my lips, I carried in my hands a brilliant necklace of jewels wrought in gold. (28) Thick tresses of hair overhung my face and brilliant ear-rings added lustre to my cheeks. Lifting up my face I glanced at the kings on all sides with enlivening smiles and sidelong looks and with a heart over-flowing with love gently placed the necklace round the neck of my Lord. (29) The moment I placed the necklace round His neck, clay tomtoms, tabors, conches, drums and kettle-drums were sounded; male and female dancers began to dance, and songsters began to sing (in various tunes). (30)

एवं वृते भगवति मयेशे नृपयूथपाः । न सेहिरे यादवेन्द्र स्पर्धन्तो ह्यच्छयातुराः ॥३१॥
मां तावद् रथमारोप्य हयरत्नचतुष्टयम् । शार्ङ्गमुद्यम्य सन्नद्धस्तस्थावाजौ चतुर्भुजः ॥३२॥
दारुकश्चोदयामास काञ्चनोपस्करं रथम् । मिषतां भूभुजां राज्ञि मृगाणां मृगराडिव ॥३३॥
तेऽन्वसज्जन्त राजन्या निषद्धृ पथि केचन । सयत्ता उद्धृतष्वासा ग्रामसिंहा यथा हरिम् ॥३४॥
ते शार्ङ्गच्युतबाणौघैः कृत्तबाह्वङ्घ्रिकन्धराः । निपेतुः प्रधने केचिदेके संत्यज्य दुद्रुवुः ॥३५॥

Draupadī! when I thus chose my beloved Lord as my life's partner, the other love-lorn monarchs grew (extremely) jealous and were very much upset at their discomfiture. (31) In the meanwhile my Lord, possessed of four arms, (at once) placed me on His chariot drawn by four excellent horses and, lifting up His bow and putting on His armour stood prepared for battle. (32) Dāruka drove the chariot decorated with gold as all the kings looked on, O queen, and the Lord proceeded to Dwārakā even as the lion passes through a herd of deer. (33) Lifting up their bows and prepared for a battle, some of those kings pursued my Lord with a view to obstructing Him on the way; but their attempt was no more successful than that of dogs to check the lion. (34) Some of them fell in battle, their arms, legs and necks being torn asunder by the arrows discharged from the Śārnga bow of the Lord; while others abandoning the fight took to their heels. (35)

ततः पुरीं यदुपतिरत्यलंकृतां रविच्छदध्वजपटचित्रतोरणाम् ।
कुशस्थलीं दिवि भुवि चाभिसंस्तुतां समाविशत्तरणिरिव स्वकेतनम् ॥३६॥
पिता मे पूजयामास सुहृत्सम्बन्धिबान्धवान् । महार्हवासोऽलंकारैः शय्यासनपरिच्छदैः ॥३७॥
दासीभिः सर्वसम्पद्भिर्भटेभरथवाजिभिः । आयुधानि महार्हाणि ददौ पूर्णस्य भक्तितः ॥३८॥
आत्मारामस्य तस्येमा वयं वै गृहदासिकाः । सर्वसङ्कनिवृत्त्याद्धा तपसा च बभूविम ॥३९॥

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Then the Lord of the Yadus, like the very sun, entered His home, the city of Dwārakā, whose glories are sung in heaven as well as on earth. The city was specially decorated on this day with various ornamental arches and streamers which screened off the rays of the sun. (36) My father honoured all his friends, relations and kinsmen with valuable textiles and ornaments, beds, seats and other articles. (37) Though my dearest Lord lacks nothing being complete by Himself (in every way) and delights only in the Self, yet my father out of love presented Him with a number of maid-servants, all kinds of wealth, foot-soldiers, elephants, chariots, horses and many valuable weapons. (O queen !) we must have (in our previous lives) practised great austerities giving up attachment to all. That is why in this birth we earned the privilege of actually working as His maid-servants in the household of our Lord. (38-39)

महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।
निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय य आप्तकामः ॥४०॥
न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत । वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम् ॥४१॥
कामयामह एतस्य श्रीमत्पादरजः श्रियः । कुचकुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥४२॥
व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः । गावश्चारयतो गोपाः पादस्पर्शं महात्मनः ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे त्र्यशीतितमोऽध्यायः ॥ ८३ ॥

Rohinī (on behalf of the sixteen thousand consorts) said. Having conquered many a king during his expeditions for world conquest, Bhaumāsura had made us, their daughters, captive and kept us confined in his palace. When, having put an end to Bhauma and all his forces in battle, He came to know of our existence in his palace. He liberated us and, though Perfect in Himself married us (all), knowing as He did that we ever contemplated on His lotus feet, which bring emancipation from the bondage of birth and death. (40) O virtuous lady, we crave not for universal sovereignty on earth, or for rulership of the heaven, for the enjoyments attaching to both these positions or for supernatural powers, for the position of Brahmā, or for Liberation, or for (the various forms of personal existence in) the (eternal) abode of God. (41) We (only) desire that we may (continue to) bear on our head the glorious dust of the lotus feet of our Lord, which is scented with the saffron on the bosom of Lakṣmī (the goddess of wealth). (42) We long for the touch of the (sacred) feet of the glorious Lord, which the Gopas and the Gopīs, the Bhīl women, nay, the very creepers and blades of grass craved for when He tended cows in Vraja. (May this yearning of our heart be fulfilled by the Lord.). (43)

Thus ends the eighty-third discourse, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

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अथ चतुरशीतितमोऽध्यायः

Discourse LXXXIV

An account of the pilgrimage (undertaken by Lord Śrī Kṛṣṇa)

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी माधव्यथ क्षितिपपत्न्य उत स्वगोप्यः ।
कृष्णेऽखिलात्मनि हरौ प्रणयानुबन्धं सर्वा विसिस्म्युरलमश्रुकलाकुलाक्ष्यः ॥ १ ॥
इति सम्भाषमाणासु स्त्रीभिः स्त्रीषु नृभिर्नृषु । आययुर्मुनयस्तत्र कृष्णरामदिदृक्षया ॥ २ ॥
द्वैपायनो नारदश्च च्यवनो देवलोऽसितः । विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः ॥ ३ ॥
रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः । पुलस्त्यः कश्यपोऽत्रिश्च मार्कण्डेयो बृहस्पतिः ॥ ४ ॥
द्वितस्त्रितश्चैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः । अगस्त्यो याज्ञवल्क्यश्च वामदेवादयोऽपरे ॥ ५ ॥
तान् दृष्ट्वा सहसोत्थाय प्रागासीना नृपादयः । पाण्डवाः कृष्णरामौ च प्रणेमुर्विश्ववन्दितान् ॥ ६ ॥
तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽर्चयत् । स्वागतासनपाद्यार्घ्यमाल्यधूपानुलेपनैः ॥ ७ ॥
उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः । सदस्तस्य महतो यतवाचोऽनुशृण्वतः ॥ ८ ॥

Śrī Śuka began again : (Parīkṣit !) hearing of this deep attachment of the consorts of Śrī Kṛṣṇa, the Soul of the universe, to His person, Kuntī, Gāndhārī, Draupadī, Subhadrā, the consorts of the other kings and even the Gopīs, whom He held so dear, were all greatly astonished and their eyes were bedimmed with tears of joy. (1) When ladies were thus talking with ladies and men with men, a number of sages appeared on the spot for the sight of Bhagavān Śrī Kṛṣṇa and Śrī Balarāma. (2) The more prominent of them were Kṛṣṇadwaipāyana (Vyāsa), Devarṣi Nārada, Chyavana, Devala, Asita, Viśwāmitra, Śatānanda, Bharadwāja, Gautama, the glorious Paraśurāma with his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya, Kaśyapa, Atri, Mārkaṇḍeya, Bṛhaspati, Dwita, Trita, Ekata, Sanaka, Sanandana, Sanātana and Sanatkumāra, Angirā, Agastya, Yājñavalkya, Vāmadeva, and (a few) others. (3–5) Seeing these Ṛṣis, revered and worshipped by the world, all the kings who had been sitting there from before, including (Yudhiṣṭhira and) the (other) Pāṇḍavas, Śrī Kṛṣṇa and Balarāma at once stood up and bowed to them. (6) (There) Śrī Kṛṣṇa, Balarāma and all (those who were present there) welcomed them with sweet words and duly honoured them by offering seats, water to wash their hands and feet with, garlands, incense, sandal-paste etc. (7) When the sages were comfortably seated, the Lord, who had appeared on earth for the protection of virtue, spoke (as follows) with the great assembly silently listening to Him. (8)

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कार्त्स्न्येन तत्फलम् । देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् ॥ ९ ॥
किं स्वल्पतपसां नृणामर्चायां देवचक्षुषाम् । दर्शनस्पर्शनप्रश्नप्रह्वपादार्चनादिकम् ॥ १० ॥
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥ ११ ॥
नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं श्वसनोऽथ वाङ्मनः ।
उपासिता भेदकृतो हरन्त्यघं विपश्चितो घ्नन्ति मुहूर्तसेवया ॥ १२ ॥

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यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥१३॥

The glorious Lord said: Today our life has been highly blessed, and the object of our taking birth has been fully realized; (for) we have been honoured with a visit from the great Masters of Yoga, whose sight cannot be easily obtained even by the gods. (9) How can people whose austerities are poor, and who see God cabined in a particular image (only), gain (the rare privilege of) your sight and touch, of inquiring about your health etc. and of offering you salutations and worship ? (10) Sacred waters alone do not possess purificatory virtues, nor do images of clay and stone alone represent the deities. Whereas these purify a man after one has recourse to them and worshipped them for a long time, holy men purify by their very sight. (11) The gods presiding over fire, the sun, the moon, the stars, the earth, water, ether, air, speech and mind, when worshipped, cannot completely wash off our sins, inasmuch as they promote our sense of diversity; whereas the wise wipe off our sins even if we serve them for a few minutes, (less than an hour). (12) (O sages and assembled friends) he who looks upon His contemptuous body (which is virtually dead), constituted of the three elements of wind, bile and phlegm as the self, those related to the body (wife etc.) as one's own and images of clay, stone or wood as his objects of worship, and who regards the sacred waters alone as purifying, and never so the men of wisdom, is indeed, a donkey among cows (in human form). (13)

श्रीशुक उवाच

निशम्येत्थं भगवतः कृष्णस्याकुण्ठमेधसः । वचो दुरन्वयं विप्रास्तूष्णीमासन् भ्रमद्धियः ॥१४॥
चिरं विमृश्य मुनय ईश्वरस्येशितव्यताम् । जनसंग्रह इत्यूचुः स्मयन्तस्तं जगद्गुरुम् ॥१५॥

Śrī Śuka resumed: (Parīkṣit,) Bhagavān Śrī Kṛṣṇa is the possessor of unfailing wisdom. Hearing the above words from His lips, the sages kept silent. Unable to make out the meaning of those mysterious words, they got confounded. (14) After long consideration they came to the conclusion that though the (Supreme) Lord of the universe, He was behaving like an ordinary man subject to the law of Karma just in order to teach a lesson to the world. Realizing this, they smiled and addressed Śrī Kṛṣṇa (the supreme Teacher of the world) as follows. (15)

मुनय ऊचुः

यन्मायया तत्त्वविदुत्तमा वयं विमोहिता विश्वसृजामधीश्वराः ।
यदीशितव्यायति गूढ ईहया अहो विचित्रं भगवद्विचेष्टितम् ॥१६॥
अनीह एतद् बहुधैक आत्मना सृजत्यवत्यत्ति न बध्यते यथा ।
भौमैर्हि भूमिर्बहुनामरूपिणी अहो विभूम्नश्चरितं विडम्बनम् ॥१७॥
अथापि काले स्वजनाभिगुप्तये बिभर्षि सत्त्वं खलनिग्रहाय च ।
स्वलीलया वेदपथं सनातनं वर्णाश्रमात्मा पुरुषः परो भवान् ॥१८॥
ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः । यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम् ॥१९॥
तस्माद् ब्रह्मकुलं ब्रह्मन् शास्त्रयोनेस्त्वमात्मनः । सभाजयसि सद्धाम तद् ब्रह्मण्याग्रणीर्भवान् ॥२०॥
अद्य नो जन्मसाफल्यं विद्यायास्तपसो दृशः । त्वया संगम्य सद्गत्या यदन्तः श्रेयसां परः ॥२१॥
नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे । स्वयोगमायया च्छन्नमहिम्ने परमात्मने ॥२२॥

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न वै विदन्त्यमी भूपा एकारामाश्च वृष्णयः । मायाजवनिकाच्छन्नमात्मानं कालमीश्वरम् ॥२३॥
यथा शयानः पुरुष आत्मानं गुणतत्त्वदृक् । नाममात्रेन्द्रियाभातं न वेद रहितं परम् ॥२४॥
एवं त्वा नाममात्रेषु विषयेष्विन्द्रियेहया । मायया विभ्रमच्चित्तो न वेद स्मृत्युपप्लवात् ॥२५॥
तस्याद्य ते दृदृशिमाङ्घ्रिमघौघमर्षतीर्थास्पदं हृदि कृतं सुविपक्वयोगैः ।
उत्सिक्तभक्त्युपहृताशयजोवकोशा आपुर्भवद्गतिमथोऽनुगृहाण भक्तान् ॥२६॥

The sages said: (Lord, even) great progenitors of the world (like Marichi) and the highest sages like us stand deluded by Your Māyā (enchanting power). The almighty Lord of the universe, You behave like an ordinary creature, concealing Your true Self behind Your seemingly human activities. Oh, (all) Your sports are (really) most wonderful. (16) Just as the earth (though one) assumes different names and forms through its various products (*viz*, the tree, stone, jar etc., which are essentially the same as the earth), even so, though one, You assume various names and forms and, though static, You create and protect the universe and (finally) swallow up the same by your own Self and (yet) these activities do not bind You. Oh, what is all this but a mere sport on Your part, O perfect one ! (17) (Lord,) though You are the (supreme) Spirit beyond the realm of Prakṛti (Nature), You assume from time to time a Form made of pure Sattva for the protection of your devotees and suppression of the wicked and by Your example maintain (and perpetuate) the eternal Vedic path. (Really speaking) it is You who manifest Yourself in the form of the different castes and orders. (18) (Lord,) the Vedas constitute Your immaculate heart; through askesis, study, meditation and Samādhi (absorption) You are realized there in both Your Manifest and Unmanifest aspects, as well as in Your transcendental aspect which is beyond these two (and is the substratum of both). (19) Since You are known through the medium of the Vedas (which are stored in the heart of the Brahmans), it is the Brahmans who are the real medium of your realization. O Perfect One ! that is why You are the foremost patron of the Brahmans, and that is why You honour them so much. (20) In You lies the culmination of all blessings; You are the sole refuge of saints. Having met You today we have attained the fruition of our birth, learning, austerities and wisdom. (21) (Lord !) Your wisdom is unbounded: You are the Supreme Spirit, the Embodiment of Truth, Knowledge and Bliss. You have concealed Your glory by Your own Yogamāyā (enchanting power). We offer salutation to You as such. (22) The kings assembled here, and even the Yadus, who enjoy life together (with You), do not (truly) know You as the Universal Soul, the Time-spirit and Ruler of the universe, veiled as You are by Your own Māyā. (23) As a dreaming person looks upon all objects of his dream as real, and regards his dream-formed body which is perceived (only) with the mind and exists in name alone—as his self, and not the body of his waking life, which is out of his mind for the time being, (even) so (in waking life) when the mind gets deluded by Māyā in the form of the wandering of the senses among their objects which exist only in name, its discrimination gets clouded, and the Jīva fails to realize You who stand beyond the waking life. (24-25) (O Lord !) sages who have attained ripeness of Yoga succeed in enthroning in their heart Your lotus feet, which are the origin of the holy waters of the Ganga, which wipe off heaps of sins. We are glad we have seen those feet today. Lord, we are Your devotees. (Pray) shower Your grace on us. Now the (highest) state of Your realization is attained only

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by those who through their overflowing devotion succeed in shedding their ego, which obscures the souls. (26)

श्रीशुक उवाच

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम् । राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः ॥२७॥
तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशाः । प्रणम्य चोपसंगृह्य बभाषेदं सुयन्त्रितः ॥२८॥

Śrī Śuka continued : O royal sage ! having thus (praised and) taken leave of the Lord, King Dhṛtarāṣṭra and (the virtuous) Yudhiṣṭhira, the sages thought of returning to their hermitages. (27) Perceiving this, the illustrious Vasudeva approached them. Bowing to them, and clasping their feet, he addressed them with great humility. (28)

वसुदेव उवाच

नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ । कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम् ॥२९॥

Vasudeva submitted: Sages, in you reside all the gods*, I offer my salutations to you. Kindly listen to me. (Pray) tell us by what sort of activity one may be able to rid oneself of all Karma and (the desire for Karma). (29)

नारद उवाच

नातिचित्रमिदं विप्रा वसुदेवो बुभुत्सया । कृष्णं मत्वार्भकं यन्नः पृच्छति श्रेय आत्मनः ॥३०॥
संनिकर्षो हि मर्त्यानामनादरणकारणम् । गाङ्गं ह्रदं यथान्याम्भस्तत्रत्यो याति शुद्धये ॥३१॥
यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै । स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति ॥३२॥
तं क्लेशकर्मपरिपाकगुणप्रवाहैरव्याहतानुभवमीश्वरमद्वितीयम् ।
प्राणादिभिः स्वविभवैरुपगूढमन्यो मन्येत सूर्यमिव मेघहिमोपरागैः ॥३३॥

Devarṣi Nārada replied: O sages, it is no great wonder that regarding Śrī Kṛṣṇa as his child, Vasudeva should inquire of us with a view to his enlightenment, the road to his spiritual welfare. (30) For human beings are generally prone to underrate those who are near them. We find persons living on the banks of the Ganga leaving the Ganga water and resorting to other sacred waters for their purification. (31) Śrī Kṛṣṇa's self-awareness is never obscured by the processes of creation, preservation and dissolution of the universe, which are carried out by Time. It does not suffer diminution on any account (either) by itself or through any external cause, or through the action of the Guṇas. (32) His wisdom is never obscured by the (five) afflictions (in the shape of ignorance, egotism, attraction, repulsion and fear of death), nor by (virtuous and sinful) Karmas, nor by their fruits (in the form of joy and sorrow), nor again by the ebb and flow of Sattvic (and) the (other) Guṇas. He is the one Lord, without a second. When He veils Himself under His own potencies, the vital airs etc., ignorant people consider Him as veiled, even as when the vision gets obstructed by clouds, mist and eclipse, etc., people regard the sun as screened by them. (33)

अथोचुर्मुनयो राजन्नाभाष्यानकदुन्दुभिम् । सर्वेषां शृण्वतां राज्ञां तथैवाच्युतरामयोः ॥३४॥
कर्मणा कर्मनिर्हार एष साधु निरूपितः । यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः ॥३५॥

* The Śruti says: यावतीर्वै देवतास्ताः सर्वा वेदविदि ब्राह्मणे वसन्ति ।

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चित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा । दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः ॥३६॥
अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः । यच्छ्रद्धयाऽऽप्तवित्तेन शुक्लेनेज्येत पूरुषः ॥३७॥
वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम् । आत्मलोकैषणां देव कालेन विसृजेद् बुधः ।
ग्रामे त्यक्तैषणाः सर्वे ययुर्धीरास्तपोवनम् ॥३८॥
ऋणैस्त्रिभिर्द्विजो जातो देवर्षिपितृणां प्रभो । यज्ञाध्ययनपुत्रैस्तान्यनिस्तीर्य त्यजन् पतेत् ॥३९॥
त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते । यज्ञैर्देवर्णसुन्मुच्य निर्ऋणोऽशरणो भव ॥४०॥
वसुदेव भवान् नूनं भक्त्या परमया हरिम् । जगतामीश्वरं प्रार्चः स यद् वां पुत्रतां गतः ॥४१॥

Addressing Vasudeva, (as follows) within the hearing of Śrī Kṛṣṇa, Balarāma and the kings (present there), O king, the sages then said: (34) The best way of neutralizing past acts and wiping out the desire for future action through action itself is to propitiate, with (due) reverence, Viṣṇu, the Lord of all sacrifices, through sacrifices. (35) Perceiving through the eye of the Śāstras, the all-knowing sages have declared it to be the easiest means of attaining tranquillity of mind, and a sacred duty the performance of which brings delight to the heart. (36) For the twice-born householder the most propitious course is to perform with reverence the worship of the Supreme Person expending (liberal sums of) money earned by fair means. (37) O Vasudeva, a wise man should get rid of his thirst for wealth by performing sacrifices and making gifts, his craving for wife and children by enjoying the pleasures of a married life, and his desire for the enjoyment of the higher worlds etc. by thoughts of their being subject to the ravages of Time, Having (thus) renounced all (the three types of) desires even at home, the wise proceeded to the forest for askesis. (38) O Vasudeva, the Brahman, the Kṣatriya and the Vaiśya are born with debts to gods, the Ṛṣis and the manes. He who renounces the home without discharging these debts through the performance of sacrifices, study of the scriptures and by begetting a son respectively (surely) falls. (39) (O wise Vasudeva,) you are as a matter of fact free from your debts to the Ṛṣis and the manes now. Pay off your debt to the gods (too) through the performance of sacrifices, and thus freed from all obligations you may quit the home. (40) Vasudeva, you have surely worshipped Śrī Hari, the Lord of the universe, with supreme devotion. That is why He has accepted the role of a son to you. (41)

श्रीशुक उवाच

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः । तानृषीनृत्विजो वव्रे मूर्ध्नाऽऽनम्य प्रसाद्य च ॥४२॥
त एनमृषयो राजन् वृता धर्मेण धार्मिकम् । तस्मिन्नयाजयन् क्षेत्रे मखैरुत्तमकल्पकैः ॥४३॥
तद्दीक्षायां प्रवृत्तायां वृष्णयः पुष्करस्रजः । स्नाताः सुवाससो राजन् राजानः सुष्ठ्वलंकृताः ॥४४॥
तन्महिष्यश्च मुदिता निष्ककण्ठ्यः सुवाससः । दीक्षाशालामुपाजग्मुरालिप्ता वस्तुपाणयः ॥४५॥
नेदुर्मृदङ्गपटहशङ्खभेर्यानकादयः । ननृतुर्नटनर्तक्यस्तुष्टुवुः सूतमागधाः ।
जगुः सुकण्ठ्यो गन्धर्व्यः संगीतं सहभर्तृकाः ॥४६॥
तमभ्यषिञ्चन् विधिवदृत्विजः पत्नीभिरष्टादशभिः सोमराजमिवोडुभिः ॥४७॥
ताभिर्दुकूलवलयैर्हारनूपुरकुण्डलैः । स्वलंकृताभिर्विबभौ दीक्षितोऽजिनसंवृतः ॥४८॥
तस्यर्त्विजो महाराज रत्नकौशेयवाससः । ससदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे ॥४९॥
तदा रामश्च कृष्णश्च स्वैः स्वैर्बन्धुभिरन्वितौ । रेजतुः स्वसुतैर्दारैर्जीवेशौ स्वविभूतिभिः ॥५०॥

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Śrī Śuka went on: (Parikṣit,) hearing the aforesaid words of the Ṛṣis the high-minded Vasudeva sought their favour by saluting them with his head bent low and appointed them to officiate as priests at his sacrificial performance. (42) Duly appointed as priests, O king, the Ṛṣis helped the pious Vasudeva in performing a number of sacrifices on the largest scale in that holy place. (43) On Vasudeva being initiated for the sacrifice, the Yadus and (other) kings took their bath, put on their best attire and ornaments and adorned themselves with garlands of lotuses. (44) The consorts of Vasudeva too adorned themselves with gold necklaces and besmeared their bodies with sandal-paste and, clad in their best attire, joyously entered the sacrificial hall with offerings in their hands. (45) Clay tomtoms, tabors, conches, drums, kettle-drums and other musical instruments were sounded (at the time); dancers, both male and female danced; bards and panegyrists uttered praises; Gandharva women with their husbands sang beautiful songs. (46) Vasudeva applied collyrium to his eyes and anointed his body with butter. The priests (then) consecrated him along with his eighteen wives by sprinkling water on them, just as (in the ancient times) the moon and the stars were consecrated. (47) Initiated for the sacrifice and clad in deer skin Vasudeva looked most charming with his wives who were all dressed in (beautiful) saris and adorned with bracelets, necklaces, anklets and ear-rings. (48) Clad in silk and adorned with jewels, the priests and supervisors of the sacrifice shone like the priests at the sacrifice performed by Indra (the slayer of Vṛtra). (49) Śrī Kṛṣṇa and Balarāma, the Rulers of (all) Jīvas shone brightly on that occasion with their relations, consorts and sons, who were Their part manifestations. (50)

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः । प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् ॥५१॥
अथर्त्विग्भ्योऽददात् काले यथाम्नातं स दक्षिणाः । स्वलंकृतेभ्योऽलंकृत्य गोभूकन्या महाधनाः ॥५२॥
पत्नीसंयाजावभृथ्यैश्चरित्वा ते महर्षयः । सस्नू रामह्रदे विप्रा यजमानपुरस्सराः ॥५३॥
स्नातोऽलंकारवासांसि वन्दिभ्योऽदात् तथा स्त्रियः । ततः स्वलंकृतो वर्णानाश्वभ्योऽन्नेन पूजयत् ॥५४॥
बन्धून् सदारान् ससुतान् पारिबर्हेण भूयसा । विदर्भकोसलकुरून् काशिकेकयसृञ्जयान् ॥५५॥
सदस्यर्त्विक्सुरगणान् नृभूतपितृचारणान् । श्रीनिकेतमनुज्ञाप्य शंसन्तः प्रययुः क्रतुम् ॥५६॥
धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ । नारदो भगवान् व्यासः सुहृत्सम्बन्धिबान्धवाः ॥५७॥
बन्धून् परिष्वज्य यदून् सौहृदात् क्लिन्नचेतसः । ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जनाः ॥५८॥
नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चितः । कृष्णरामोग्रसेनाद्यैर्न्यवात्सीद् बन्धुवत्सलः ॥५९॥
वसुदेवोऽज्ञसोत्तीर्य मनोरथमहार्णवम् । सुहृद्वृतः प्रीतमना नन्दमाह करे स्पृशन् ॥६०॥

At the end of each sacrifice, Vasudeva performed, in accordance with the scriptural ordinance, the Agnihotra and other sacrifices as well as those falling under the category of Prākṛta and Vaikṛta sacrifices, and thereby worshipped and propitiated Viṣṇu (the Lord of all substances, rituals and the Mantras with which they are performed). (51) Then in due time he adorned the priests well (with clothes and ornaments) and gave them sacrificial fees and also gifted them duly adorned cows and girls as well as lands and abundant wealth, as laid down in the scriptures. (52) After going through the ritual of Patnīsaṃyāja (which is a part of the sacrifice) and the rites connected with the concluding bath, those great sages who had officiated as priests of the Sacrifice followed Vasudeva to the tank named after Paraśurāma and performed their

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ablutions there. (53) After taking their bath, Vasudeva and his wives gave away all their ornaments and clothes to the bards and, adorning themselves well (with new ornaments and dress) entertained all classes of men and animals down to the dog. (54) He honoured with extensive presents (all) his relations along with their wives and son as well as the princes of Vidarbha, Kosala, Kuru, Kāśi, Kekaya and Sṛñjaya, the supervisors of the sacrifice, the priests, hosts of gods, men, spirits, manes and the celestial bards. They (all) took leave of Śrī Kṛṣṇa (the abode of Śrī) and left for their homes) praising the sacrifice. (55-56) (Parīkṣit,) King Dhṛtarāṣṭra, Vidura, Yudhiṣṭhira, Bhīma, and Arjuna, Bhīṣma, Droṇa, Kuntī, Nakula, Sahadeva, Devarṣi Nārada, Bhagavān Vyāsa, and other friends and relations and kinsmen felt the agony of separation (when leaving their friends, the Yadus). With their hearts moistened through affection, they embraced the Yadus and departed for their homes with (great difficulty). The other people also left with them. (57-58) (Parīkṣit,) honoured with extensive presents by Śrī Kṛṣṇa, Balarāma, Ugrasena and others, Nanda, along with the other Gopas, out of love for them, stayed (there for some time more). (59) (O dear king,) having (thus) easily realized his great ambition like one who crosses an ocean without much effort, Vasudeva felt (greatly) delighted at heart. In the midst of his friends and relations he took Nanda by the hand, and addressed him (thus). (60)

वसुदेव उवाच

भ्रातरीशकृतः पाशो नृणां यः स्नेहसंज्ञितः । तं दुस्त्यजमहं मन्ये शूराणामपि योगिनाम् ॥६१॥
अस्मास्वप्रतिकल्पेयं यत् कृताज्ञेषु सत्तमैः । मैत्र्यर्पिताफला वापि न निवर्तेत कर्हिचित् ॥६२॥
प्रागकल्पाच्च कुशलं भ्रातर्वो नाचराम हि । अधुना श्रीमदान्धाक्षा न पश्यामः पुरः सतः ॥६३॥
मा राज्यश्रीरभूत् पुंसः श्रेयस्कामस्य मानद । स्वजनानुत बन्धून् वा न पश्यति ययान्धदृक् ॥६४॥

Vasudeva said: Brother (Nanda), God has forged for men a bond which is known by the name of affection. I think the greatest of warriors and Yogis find it difficult to undo it. (61) Highly virtuous as you are, the friendship you have shown to us, ungrateful souls, is unparalleled and cannot be repaid; and yet (we know) it will never cease (it will continue for ever). (62) O brother, formerly we could not do any good turn to you precisely because we were helpless, and now we are blinded by intoxication of wealth and power and do not look at you even though you stand before us. (63) O virtuous brother, let not royal fortune fall to the lot of one who seeks blessedness. Blinded by it, man fails to recognize even his own kinsmen and relations. (64)

श्रीशुक उवाच

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः । रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः ॥६५॥
नन्दस्तु सख्युः प्रियकृत् प्रेम्णा गोविन्दरामयोः । अद्य श्व इति मासांस्त्रीन् यदुभिर्मानितोऽवसत् ॥६६॥
ततः कामैः पूर्यमाणः सव्रजः सहबान्धवः । परार्ध्याभरणक्षौमनानानर्घ्यपरिच्छदैः ॥६७॥
वसुदेवोग्रसेनाभ्यां कृष्णोद्धववलादिभिः । दत्तमादाय पारिबर्हं यापितो यदुभिर्ययौ ॥६८॥
नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाम्बुजे । मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः ॥६९॥

Śrī Śuka continued: (Parīkṣit,) Vasudeva's heart melted with love as he said all this. Tears rushed to his eyes, as he remembered the love and friendship which Nanda bore to him and he began to weep. (65) Anxious to please

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his friend and out of affection for Śrī Kṛṣṇa and Balarāma, Nanda put off his departure from day to day and stayed (there) for three months receiving the best attentions of the Yadus. (66) They gratified him and his brother Gopas and other residents of Vraja (who had accompanied him) with enjoyments of various kinds as well as with valuable ornaments, silk garments and other invaluable presents. (67) Vasudeva, Ugrasena, Śrī Kṛṣṇa, Balarāma, Uddhava and others (severally) presented him with gifts. Taking all these and permitted by the Yadus, Nanda left (for his home). (68) (Parīkṣit,) Nanda as well as the other Gopas and Gopīs had transferred their heart to the lotus feet of Śrī Kṛṣṇa; and they were unable to withdraw it from them. (So) they departed for Mathurā (leaving their heart behind). (69)

बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः । वीक्ष्य प्रावृषमासन्नां ययुर्द्वारवतीं पुनः ॥७०॥
जनेभ्यः कथयांचक्रुर्यदुदेवमहोत्सवम् । यदासीत्तीर्थयात्रायां सुहृत्संदर्शनादिकम् ॥७१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे तीर्थयात्रानुवर्णनं नाम चतुरशीतितमोऽध्यायः ॥ ८४ ॥

(Parīk-it,) when all the friends had (thus) returned (to their respective places), the Yadus, who looked on Śrī Kṛṣṇa as their deity, and who now saw the monsoon approaching, returned to Dwārakā. (70) (Reaching there) they gave to the people an account of the grand festival (in the form of a sacrificial performance) celebrated by Vasudeva, the adored of the gods, their meeting with friends and relations, and all that had happened in course of the pilgrimage. (71)

Thus ends the eighty-fourth discourse, entitled "An account of Śrī Kṛṣṇa's pilgrimage," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चाशीतितमोऽध्यायः

Discourse LXXXV

The Lord brings back (from the abode of Death) His (six) elder brothers (throttled by Kaṃsa).

श्रीबादरायणिरुवाच

अथैकदाऽऽत्मजौ प्राप्तौ कृतपादाभिवन्दनौ । वसुदेवोऽभिनन्द्याह प्रीत्या संकर्षणाच्युतौ ॥ १ ॥
मुनीनां स वचः श्रुत्वा पुत्रयोर्धामसूचकम् । तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत ॥ २ ॥
कृष्ण कृष्ण महायोगिन् संकर्षण सनातन । जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ॥ ३ ॥
यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा । स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः ॥ ४ ॥
एतन्नानाविध विश्वमात्मसृष्टमधोक्षज । आत्मनानुप्रविश्यात्मन् प्राणो जीवो बिभर्ष्यजः ॥ ५ ॥
प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः । पारतन्त्र्याद् वै साहस्याद् द्वयोश्चेष्टैव चेष्टताम् ॥ ६ ॥
कान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्क्षविद्युताम् । यत् स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतो भवान् ॥ ७ ॥
तर्पणं प्राणनमपां देव त्वं ताश्च तद्रसः । ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर ॥ ८ ॥
दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः । नादो वर्णस्त्वमोंकार आकृतीनां पृथक्कृतिः ॥ ९ ॥

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इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः । अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृतिः सती ॥१०॥
भूतानामसि भूतादिरिन्द्रियाणां च तैजसः । वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥११॥
नश्वरेष्विह भावेषु तदसि त्वमनश्वरम् । यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम् ॥१२॥
सत्त्वं रजस्तम इति गुणास्तद्वृत्तयश्च याः । त्वय्यद्धा ब्रह्मणि परे कल्पिता योगमायया ॥१३॥
तस्मान्न सन्त्यमी भावा यर्हि त्वयि विकल्पिताः । त्वं चामीषु विकारेषु ह्यन्यदाव्यावहारिकः ॥१४॥
गुणप्रवाह एतस्मिन्नबुधास्त्वखिलात्मनः । गतिं सूक्ष्मामबोधेन संसरन्तीह कर्मभिः ॥१५॥
यदृच्छया नृतां प्राप्य सुकल्पामिह दुर्लभाम् । स्वार्थे प्रमत्तस्य वयो गतं त्वन्मायया ईश्वर ॥१६॥
असावहं ममैवैते देहे चास्यान्वयादिषु । स्नेहपाशैर्निबध्नाति भवान् सर्वमिदं जगत् ॥१७॥
युवां न नः सुतौ साक्षात् प्रधानपुरुषेश्वरौ । भूभारक्षत्रक्षपण अवतीर्णौ तथाऽऽत्थ ह ॥१८॥

तत्ते गतोऽस्म्यरणमद्य पदारविन्दमापन्नसंसृतिभयापहमार्तबन्धो ।
एतावतालमलमिन्द्रियलालसेन मर्त्यात्मदृक् त्वयि परे यदपत्यबुद्धिः ॥१९॥
सूतीगृहे ननु जगाद भवानजो नौ संजज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।
नानातनूर्गगनवद् विदधज्जहासि को वेद भूम्न उरुगाय विभूतिमायाम् ॥२०॥

Śrī Śuka began again : (Parīkṣit, on their return from Kurukṣetra) one morning, Śrī Kṛṣṇa and Balarāma went to Their parents to offer Their salutations to them. Vasudeva received his Sons (most) affectionately and, after They had bowed to his feet, spoke to them (as follows). (1) (Parīkṣit,) Vasudeva had heard about the glory of his sons from the lips of the sages and had himself witnessed Their wonderful exploits. He was thus convinced that They were no ordinary beings but divine personages. Addressing them with great affection, he said— (2) "O Kṛṣṇa, the embodiment of Truth, Knowledge and Bliss, O Sankarṣaṇa, the Lord of the greatest Yogīs, You both are eternal. I know You are the rulers even of Prakṛti and Puruṣa (Matter and Spirit), the two direct causes of this universe. (3) You are directly the substratum and both the instrumental and material cause of the universe. (Nay,) You are its sole Lords, and it has been brought into being for Your sport. Whenever and in whatever form it exists and whatever You react upon is nothing but You. You are the enjoyable in the form of Prakṛti, and the enjoyer in the form of Puruṣa, and also the ruler beyond them both. (4) Lord, You are beyond the senses and beyond birth, existence and other modifications; having created this diversified universe in Yourself, You have Yourself entered it as its Inner Controller. Appearing as Prāṇa (active force) and as Jiva (cognitive force), it is You who sustain and nourish it. (5) The potency possessed by the Prāṇa and other forces responsible for the creation of the universe is (in fact) Your potency; for (unlike You) they are material and not spiritual in essence, and are also dependent on You. The activity which they exhibit is only apparent (the motive power behind them is Yours). (6) (O Lord,) the lustre of the moon, the glow of fire, the effulgence of the sun, the twinkling of stars and the flash of lightning, the firmness of mountains, the odour and sustaining power of the earth—all these are, in fact, You. (7) O Lord, the slaking, life-giving and purifying property of water, are You. You are water itself as well as its taste. The vigour of the senses, mental energy and bodily strength, the activity of the body and its locomotion (—all these), though attributed to the wind, (really) proceed from You. (8) The cardinal points and the space denoted by them are You. Ether and its principle sound, *i. e*, speech in its subtlest form known by the name of Parā, and its other forms,

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viz, Paśyantī, Madhyamā as well as Vaikharī (articulate speech), consisting of letter-sounds and words denoting several objects are nothing but You. (9) The power to reveal objects inhering in the senses, the deities presiding over them and the power by which they do so are indeed You. The determining faculty of the intellect and the power of duly connecting various experiences, inhering in the Jīva, are You. (10) In the elements You inhere as their cause, the Tāmasa aspect of Ahankāra (Ego); in the senses You exist as their cause, the Taijasa (Rājasa) aspect of Ahankāra; in the deities presiding over senses as well as in the mind You exist as their cause, the Vaikārika (Sattvic) aspect of Ahankāra; and You are Māyā, the cause of the repeated birth of Jivas, bound to Karma. (11) (Just) as in the (various) modifications of a substance the original substance is observed to be the abiding factor, so You are the imperishable truth behind all these perishable objects. (12) (O Lord !) the three modes of Prakṛti—*viz*, Sattva, Rajas and Tamas—and what are known as their modifications (the Mahat-Tattva etc.) are, in fact, assumed in You, the transcendent Brahma, through Your wonderful Yogic power. (13) Therefore, these modifications (*viz*, birth, existence, growth, etc.), do not exist in You. When they are projected on You, (then only) they appear in You, who appear as permeating them. At other times, however, (when they cease to be so projected, e.g., during deep sleep), You remain in Your absolute state (unconnected with these modifications). (14) This universe is but a (continuous) flow of the three Guṇas. They who fail to perceive the subtle presence in it of Your absolute state as the All-Soul get entangled in (the meshes of) Karma (due to their identification with the body) and (have to) undergo repeated births and deaths in this world. (15) O Lord, providentially I have attained in this land (of Bhāratavarṣa) the rare gift of a human body, endowed with vigorous senses and organs, and yet under the influence of Your Māyā (enchanting power) my lifetime has been frittered away in (utter) neglect of the (main) purpose of my existence. (16) (O Lord !) You have bound the whole of this universe with ties of affection having their roots in self-identification with the body and the feeling of meum with regard to those connected with the body. (17) (I know) You are no other than the Lords of Prakṛti as well as of all individual souls, and not my sons. You have come down for the destruction of the Kṣatriyas, who have become a burden to the earth; You Yourself spoke like that in unambiguous terms to me (at the time of Your descent). (18) Therefore, O Befriender of the afflicted, I have sought for protection this day Your lotus feet, which (alone) dispel the fear of transmigration haunting those who have taken shelter with them. I am fed up with this much of craving for sense-enjoyments. It was under the influence of this that I have (so long) identified myself with this mortal body and looked on You, the Supreme, as my child. (19) O Lord, in the lying-in-chamber You said that, though unborn, You had, as a matter of fact, been manifesting Yourself through us in different pairs each time for defending Your own laws. Like the sky, You assume diverse forms and cast them off, even though You are one and infinite. Who can know the secret of Your wonderful potency—Yogamāyā ? All people extensively sing Your glories. (20)

श्रीशुक उवाच

आकर्ण्यैत्थं पितुर्वाक्यं भगवान् सात्वतर्षभः । प्रत्याह प्रश्रयानम्रः प्रहसञ्श्लक्ष्णया गिरा ॥२१॥

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Śrī Śuka resumed: Hearing these words of His father (Vasudeva), Lord Śrī Kṛṣṇa (the crown-jewel of the Yadus) began to smile. Bowing in all humility (to His father), He replied in sweet words as follows. (21)

श्रीभगवानुवाच

वचो वः समवेतार्थं तातैतदुपमन्महे । यन्नः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः ॥२२॥
अहं यूयमसावार्य इमे च द्वारकौकसः । सर्वेऽप्येवं यदुश्रेष्ठ विमृश्याः सचराचरम् ॥२३॥
आत्मा ह्येकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः । आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते ॥२४॥
खं वायुर्ज्योतिरापो भूस्तत्कृतेषु यथाशयम् । आविस्तिरोऽल्पभूर्येको नानात्वं यात्यसावपि ॥२५॥

The glorious Lord said: Father ! we are your sons; you have in these words expounded the highest philosophical truths to us. We accept as true whatever you have said. (22) Yourself, my venerable brother, Śrī Balarāma, myself, these citizens of Dwārakā and all others including the mobile and immobile creation should be regarded as Brahma, O jewel among the Yadus ! (23) (O father !) the Self is really one, self-effulgent, eternal, identical with the body etc. and unqualified; yet it projects the Guṇas out of Itself, and in the bodies of the various creatures evolved out of these Guṇas it appears as diversified, perceptible, transient, distinct from the body etc. and qualified. (24) Just as (each of the five elements—) ether, air, fire, water and earth—though one in essence, appears differently in its different products and can be distinguished as manifest or unmanifest, meagre or abundant, and so on, so the Self too appears as many through Its (various) adjuncts. (25)

श्रीशुक उवाच

एवं भगवता राजन् वसुदेव उदाहृतम् । श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत् ॥२६॥
अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता । श्रुत्वाऽऽनीतं गुरोः पुत्रमात्मजाभ्यां सुविस्मिता ॥२७॥
कृष्णरामौ समाश्राव्य पुत्रान् कंसविहिंसितान् । स्मरन्ती कृपणं प्राह वैक्लव्याद्‌श्रुलोचना ॥२८॥

Śrī Śuka continued: Parīkṣit, hearing these words of the almighty Lord Vasudeva was rid of his sense of diversity, and delighted at heart, became silent and drove away all thoughts from his mind. (26) Devakī, who represented all the deities in her person (and was also present there when this conversation was going on) was greatly astonished to hear that her Sons had brought back the (deceased) son of Their preceptor (from the abode of Yama). (27) Recollecting her sons who had been done to death by Kaṃsa, she felt agitated in mind and, addressing Śrī Kṛṣṇa and Balarāma with tears in her eyes, piteously spoke (thus). (28)

देवक्युवाच

राम रामाप्रमेयात्मन् कृष्ण योगेश्वरेश्वर । वेदाहं वां विश्वसृजामीश्वरावादिपूरुषौ ॥२९॥
कालविध्वस्तसत्त्वानां राज्ञामुच्छास्त्रवर्तिनाम् । भूमेर्भारायमाणानामवतीर्णौ किलाद्य मे ॥३०॥
यस्यांशांशांशभागेन विश्वोत्पत्तिलयोदयाः । भवन्ति किल विश्वात्मंस्तं त्वाद्याहं गतिं गता ॥३१॥
चिरान्मृतसुतादाने गुरुणा कालचोदितौ । आनिन्यथुः पितृस्थानाद् गुरवे गुरुदक्षिणाम् ॥३२॥
तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ । भोजराजहतान् पुत्रान् कामये द्रष्टुमाहृतान् ॥३३॥

Devakī said : O Balarāma, the delighter of hearts, Your nature is beyond the ken of mind and speech, O Kṛṣṇa, You are the supreme Lord even of great masters

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of Yoga. I know You to be the rulers of even Prajāpatis (the progenitors of all creation) and manifestations of the most ancient Being (Śrī Nārāyṇa Himself). (29) They say You have descended on earth through me this time for the destruction of kings who having lost through flux of time their virtues and excellences are transgressing the injunctions of the scriptures and have, therefore, become a burden to the earth. (30) O Soul of the universe, it is well known that from Your part manifestation in the form of the Spirit proceeds Māyā and from Māyā, the three Guṇas—Sattva, Rajas and Tamas; and from a particle of these Guṇas, proceed the creation, growth and dissolution of the universe. Today, I resort to You for protection. (31) I have heard that being urged by Your preceptor, Sāndīpani, and guided by Providence, You brought back his son, who had died long before, from the abode of Death, and thereby discharged Your debt to the preceptor. (32) The Lords (even) of masters of Yoga as You are, I desire that You should similarly grant my desire also, and bring my sons, who had been done to death by Kaṃsa, so that I may see them (and bring satisfaction to my eyes). (33)

ऋषिरुवाच

एवं संचोदितौ मात्रा रामः कृष्णश्च भारत । सुतलं संविविशतुर्योगमायामुपाश्रितौ ॥३४॥
तस्मिन् प्रविष्टावुपलभ्य दैत्यराड् विश्वात्मदैवं सुतरां तथाऽऽत्मनः ।
तद्दर्शनाह्लादपरिप्लुताशयः सद्यः समुत्थाय ननाम सान्वयः ॥३५॥
तयोः समानीय वरासनं मुदा निविष्टयोस्तत्र महात्मनोस्तयोः
दधार पादाववनिज्य तज्जलं सवृन्द आब्रह्म पुनद् यदम्बु ह ॥३६॥
समर्हयामास स तौ विभूतिभिर्महार्हवस्त्राभरणानुलेपनैः ।
ताम्बूलदीपामृतभक्षणादिभिः स्वगोत्रवित्तात्मसमर्पणेन च ॥३७॥
स इन्द्रसेनो भगवत्पदाम्बुजं बिभ्रन्मुहुः प्रेमविभिन्नया धिया ।
उवाच हानन्दजलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥३८॥

Śrī Śuka went on: Thus directed by Their mother, O scion of Bharata, both Śrī Kṛṣṇa and Balarāma, with the help of Their Yogamāyā (divine power), entered (the subterranean region of) Sutala. (34) When Bali (the king of demons) saw the Soul and adorable object of the universe as well as of his own (manifested in the dual form of Śrī Kṛṣṇa and Balarāma) enter Sutala, he sprang at once from his seat and with a heart overflowing with joy at Their sight, greeted Them along with his family. (35) Full of delight he offered them excellent seats and, when both these divine personages were seated on them, so the tradition goes, washed Their feet and sprinkled on his head as well as on all the members of his family that water which purifies the whole universe from Brahmā downwards. (36) (Then) Bali duly worshipped Them by offering Them valuable clothes, ornaments, sandal-paste, betel-leaves, lights, dishes sweet as nectar and other sumptuous articles, and surrendering (his all, including) his family, wealth and (even) his self (to Them). (37) With a heart saturated with love he bore the Lord's lotus feet again and again (on his bosom and on his head), so the tradition goes, his eyes bedimmed with tears of joy, and his hair standing on their ends; and in a voice choked with emotion he prayed to the Lord (as follows), O protector of men ! (38)

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बलिरुवाच

नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे । सांख्ययोगवितानाय ब्रह्मणे परमात्मने ॥३९॥
दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम् । रजस्तमःस्वभावानां यन्नः प्रातौ यदृच्छया ॥४०॥
दैत्यदानवगन्धर्वाः सिद्धविद्याध्रचारणाः । यक्षरक्षःपिशाचाश्च भूतप्रमथनायकाः ॥४१॥
विशुद्धसत्त्वधाम्न्यद्धा त्वयि शास्त्रशरीरिणि । नित्य निबद्धवैरास्ते वयं चान्ये च तादृशाः ॥४२॥
केचनोद्बद्धवैरेण भक्त्या केचन कामतः । न तथा सत्त्वसंरब्धाः संनिकृष्टाः सुरादयः ॥४३॥
इदमित्थमिति प्रायस्तव योगेश्वरेश्वर । न विदन्त्यपि योगेशा योगमायां कुतो वयम् ॥४४॥
तन्नः प्रसीद निरपेक्षविमृग्ययुष्मत्पादारविन्दधिषणान्यगृहान्धकूपात् ।
निष्क्रम्य विश्वशरणाङ्घ्र्युपलब्धवृत्तिः शान्तो यथैक उत सर्वसखैश्चरामि ॥४५॥
शाध्यस्मानीशितव्येश निष्पापान् कुरु नः प्रभो । पुमान् यच्छ्रद्धयाऽऽतिष्ठंश्चोदनाया विमुच्यते ॥४६॥

Bali said : O Rāma, You are infinite. You are (so) great (that manifestations like Śeṣa are all included in You). O Kṛṣṇa (embodiment of Truth, Knowledge and Bliss) ! You are the Creator of the universe. The path of Knowledge and the path of Devotion have both been originated by You. You are the Absolute, the Supreme Spirit. (39) Surely Your sight cannot be easily obtained by ordinary beings; (through their own effort) and yet (through Your grace) it is so easy to gain. For You have (today) of Your own accord vouchsafed that to us, whose temperament is predominantly Rajasic and Tamasic. (40) O Lord, we and other beings similar to us, *viz*, Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Chāraṇas, Yakṣas, Rākṣasas, Piśāchas, Bhūtas and the leaders of Pramathas (instead of adoring You through devotion) constantly bear deep-seated grudge to You, whose Form is the very embodiment of the Vedas, a manifestation of the purest form of Sattva. (41-42) That is why some of us through inveterate hatred, and others through devotion with some interested motive, have been so closely united with You as has not been possible even for gods possessed of a Sattvic nature. (43) O Lord of masters of Yoga, even great Yogīs often fail to comprehend the true nature and mode of operation of Your Yogamāyā. How, then, can we be expected to know it ? (44) Therefore (O Lord,) be pleased to grant that my mind may obtain a firm hold on Your (lotus) feet, which are sought after even by those who are free from all desires, so that by resorting to them I may be able to get out of this dark well of a householder's life, and under the shelter of those feet, which are the sole refuge of the world, may attain peace and tranquillity and move in the world without any company. And if I have to associate at all with anybody, let it be with those saints, who are friends of all. (45) Lord ! You are the Ruler of all beings in creation. Pray, make us sinless and advise us that course by following which with faith man acquires immunity from injunctions and interdictions. (46)

श्रीभगवानुवाच

आसन् मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे । देवाः कं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥४७॥
तेनासुरीमगन् योनिमधुनावद्यकर्मणा । हिरण्यकशिपोर्जाता नीतास्ते योगमायया ॥४८॥
देवक्या उदरे जाता राजन् कंसविहिंसिताः । सा ताञ्छोचत्यात्मजान् स्वांस्त इमेऽध्यासतेऽन्तिके ४९॥
इत एतान् प्रणेष्यामो मातृशोकापनुत्तये । ततः शापाद् विनिर्मुक्ता लोकं यास्यन्ति विज्वराः ॥५०॥
स्मरोद्दीथः परिष्वङ्गः पतङ्गः क्षुद्रभृद् घृणी । षडिमे मत्प्रसादेन पुनर्यास्यन्ति सद्गतिम् ॥५१॥

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इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ । पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ॥५२॥
तान् दृष्ट्वा बालकान् देवी पुत्रस्नेहस्नुतस्तनी । परिष्वज्याङ्कमारोप्य मूर्ध्न्यजिघ्रदभीक्ष्णशः ॥५३॥
अपाययत् स्तनं प्रीता सुतस्पर्शपरिप्लुता । मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते ॥५४॥
पीत्वामृतं पयस्तस्याः पीतशेषं गदाभृतः । नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः ॥५५॥
ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् । मिषतां सर्वभूतानां ययुर्धाम दिवौकसाम् ॥५६॥
तं दृष्ट्वा देवकी देवी मृतागमननिर्गमम् । मेने सुविस्मिता मायां कृष्णस्य रचितां नृप ॥५७॥
एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः । वीर्याण्यनन्तवीर्यस्य सन्त्यनन्तानि भारत ॥५८॥

The glorious Lord said: (O chief of demons !) in the first Manvantara (presided over by Swāyambhuva Manu) Marīchi had six sons through his wife Ūrṇā. They were all gods. They laughed when they saw Brahmā intent upon sexual intercourse with his own daughter. (47) On account of this misdemeanour on their part they (were cursed by Brahmā and) had to take birth in the Asura race as the sons of Hiraṇyakaśipu. Thence they were transferred to Devakī's womb by Yogamāyā, and were murdered by Kaṃsa as they were born. (O chief of the Daityas,) mother Devakī grieves for those children of her own, who are now with you. (48-49) For removing the sorrow of our mother We propose to take them from here. They will thereby get completely freed from their curse, once for all and will happily return to their (celestial) abode. (50) Their names are Smara, Udgītha, Pariṣvanga, Patanga, Kṣudrabhṛt and Ghṛṇi. By My grace, all the six of them will regain their (original) happy state. (51) (Parīkṣit,) having thus explained Their mission to Bali, the two Brothers took the children with Them and, duly worshipped by Bali, returned to Dwārakā and handed over the children to mother Devakī. (52) At the sight of those children, milk began to flow from the breasts of Devakī through (excess of) maternal love. Placing them on her lap, she embraced them and repeatedly smell their crowns. (53) Overwhelmed with emotion at the touch of her children, she suckled them with great delight, deluded as she was by the Lord's Yogamāyā, which takes the form of affection in order to keep the cycle of creation going on. (54) The milk in Devakī's breasts was veritable nectar; for it was the remnant of what had been tasted by Śrī Kṛṣṇa. Having suckled such milk and, blessed with the touch of the supreme Lord, they attained knowledge of the Self. (55) They (now) bowed to Śrī Kṛṣṇa (the Protector of cows), (mother Devakī), their father (Vasudeva) and Balarāma, and ascended the abode of the celestials in the presence of all. (56) Mother Devakī was astounded to see her deceased children return to earth and then depart again, and concluded that it was nothing but a sport of Śrī Kṛṣṇa, O protector of men ! (57) Śrī Kṛṣṇa, O scion of Bharata, is the same as the Supreme Spirit; His powers are unlimited. Endless are His exploits which are so wonderful as this. (58)

सूत उवाच

स इदमनुश्रृणोति श्रावयेद् वा मुरारेश्चरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः ।
जगदघभिदलं तद् भक्तसत्कर्णपूरं भगवति कृतचित्तो याति तत्क्षेमधाम ॥५९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे मृताग्रजानयनं नाम पञ्चाशीतितमोऽध्यायः ॥८५॥

Sūta resumed: O sages, the fame and glory of Śrī Kṛṣṇa are immortal. The stories of His sports rid the world of all sins and bring delight to the ears

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of devotees and saints. They have been narrated by the revered Śrī Śuka, son of Vyāsa (himself). He who constantly hears them or repeats them to others gets his mind fixed in the (almighty) Lord, and attains His abode of eternal Bliss. (59)

Thus ends the eighty-fifth discourse, entitled "Śrī Kṛṣṇa brings back His deceased elder brothers (from the abode of Bali)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षडशीतितमोऽध्यायः

Discourse LXXXVI

(Subhadrā carried away by Arjuna;) the Lord's Grace on Śrutadeva

राजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः । यथोपयेमे विजयो या ममासीत् पितामही ॥ १ ॥

The king (Parīkṣit) submitted: O sage, we desire to know how (my grandfather) Arjuna married Subhadrā, the sister of Balarāma and Śrī Kṛṣṇa, who was my grandmother ? (1)

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः । गतः प्रभासमश्रृणोन्मातुलेयीं स आत्मनः ॥ २ ॥
दुर्योधनाय रामस्तां दास्यतीति न चापरे । तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥ ३ ॥
तत्र वै वार्षिकान् मासानवात्सीत् स्वार्थसाधकः । पौरैः सभाजितोऽभीक्ष्णं रामेणाजानता च सः ॥ ४ ॥

Śrī Śuka replied: (Parīkṣit,) wandering over the earth in the course of his pilgrimage, the powerful Arjuna went to Prabhāsa and heard (there) of his maternal uncle's daughter (Subhadrā). (2) He further learnt that Balarāma would give her away to Duryodhana, but not others. Eager to win her he went to Dwārakā disguised as a recluse bearing a triple staff (symbolic of renunciation). (3) There Arjuna spent the four months of the monsoon intent upon accomplishing his object. He was every now and then honoured by the citizens as well as by Balarāma, who could not identify him. (4)

एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम् । श्रद्धयोपहृतं भैक्ष्य बलेन बुभुजे किल ॥ ५ ॥
सोऽपश्यत् तत्र महतीं कन्यां वीरमनोहराम् । प्रीत्युत्फुल्लेक्षणस्तस्यां भावक्षुब्धं मनो दधे ॥ ६ ॥
सापि तं चकमे वीक्ष्य नारीणां हृदयङ्गमम् । हसन्ती व्रीडितापाङ्गी तन्न्यस्तहृदयेक्षणा ॥ ७ ॥
तां परं समनुध्यायन्नन्तरं प्रेप्सुरर्जुनः । न लेभे शं भ्रमच्चित्तः कामेनातिबलीयसा ॥ ८ ॥

One day, so it is said, he was invited as a guest by Balarāma and brought to the palace, where he partook of the dishes offered with reverence. (5) There Arjuna saw the youthful maiden (Subhadrā), who captivated the heart of (great) heroes. With his eyes blooming with joy (at her sight) he set on her his heart agitated with passion. (6) Subhadrā too fell in love with him as soon as she saw him, ravishing as he did the heart of women. She cast her bashful glances at him and fixed her heart and eyes on him. (7) Focussing his thought on her alone Arjuna looked for an opportunity (to run away with her). His mind being distracted by an overwhelming passion for her, he had no peace of mind. (8)

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महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् । जहारानुमतः पित्रोः कृष्णस्य च महारथः ॥ ९ ॥
रथस्थो धनुरादाय शूरांश्चारुन्धतो भटान् । विद्राव्य क्रोशतां स्वानां स्वभागं मृगराडिव ॥१०॥
तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः । गृहीतपादः कृष्णेन सुहृद्भिश्चान्वशाम्यत ॥११॥
प्राहिणोत् पारिबर्हाणि वरवध्वोर्मुदा बलः । महाधनोपस्करेभरथाश्वनरयोषितः ॥१२॥

With the consent of her parents (Devakī and Vasudeva) as well as of Śrī Kṛṣṇa he took her away (one day) even as she drove out of the fort in a chariot to visit an important temple. (9) Taking his seat in her chariot Arjuna took up his bow and put to flight all the gallant warriors who tried to intercept him. In the midst of Subhadrā's own people screaming (in distress) Arjuna stole her away just as the king of beasts would carry away its prey. (10) Hearing of this, Balarāma was agitated like the ocean on a full moon and got pacified (only) when Śrī Kṛṣṇa and other friends and relations clasped His feet (and tried to appease His anger). (11) (Then) Balarāma joyously dispatched for the bride and the bridegroom presents in the form of abundant wealth and articles of household use and a number of elephants, chariots, horses and male and female servants. (12)

श्रीशुक उवाच

कृष्णस्यासीद् द्विजश्रेष्ठः श्रुतदेव इति श्रुतः । कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्पटः ॥१३॥
स उवास विदेहेषु मिथिलायां गृहाश्रमी । अनीहयाऽऽगताहार्यनिर्वर्तितनिजक्रियः ॥१४॥
यात्रामात्रं त्वहरहर्दैवादुपनमत्युत । नाधिकं तावता तुष्टः क्रियाश्चक्रे यथोचिताः ॥१५॥
तथा तद्राष्ट्रपालोऽङ्ग बहुलाश्व इति श्रुतः । मैथिलो निरहम्मान उभावप्यच्युतप्रियौ ॥१६॥

Srī Śuka began again: (Parīkṣit,) at Mithilā, the capital of the Videha territory there lived a jewel among Brahmans, known by the name of Śrutadeva, who had all his objects accomplished by virtue of his single-minded devotion to Śrī Kṛṣṇa and was tranquil (of mind), full of wisdom and destitute of attraction for sense-objects. Though (he lived the life of) a house-holder, he performed (all) his duties and lived on whatever subsistence came to him without (any) effort. (13-14) Every day he got by the will of Providence as much as was barely necessary for his sustenance, and not (a bit) more. (Fully) contented with this, he discharged (all) his duties in the proper manner. (15) Dear Parikṣit, the (then) ruler of Mithilā was similarly devoted to the Lord. He was known by the name of Bahulāśwa. He was (absolutely) free from egotism. Both (the king and the Brahman) were beloved of Śrī Kṛṣṇa (the immortal Lord). (16)

तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम् । आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः ॥१७॥
नारदो वामदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः । अहं बृहस्पतिः कण्वो मैत्रेयश्च्यवनादयः ॥१८॥
तत्र तत्र तमायान्तं पौरा जानपदा नृप । उपतस्थुः सार्घ्यहस्ता ग्रहैः सूर्यमिवोदितम् ॥१९॥
आनर्तधन्वकुरुजाङ्गलकङ्कमत्स्यपाञ्चालकुन्तिमधुकेकयकोसलार्णाः ।
अन्ये च तन्मुखसरोजमुदारहासस्निग्धेक्षणं नृप पपुर्दृशिभिर्नृनार्यः ॥२०॥
तेभ्यः स्ववीक्षणविनष्टतमिस्रदृग्भ्यः क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन् ।
शृण्वन् दिगन्तधवलं स्वयशोऽशुभघ्नं गीतं सुरैर्नृभिरगाच्छनकैर्विदेहान् ॥२१॥

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Pleased with them (both), the almighty Lord (once) mounted the chariot brought by Dāruka and drove to the kingdom of Videha, accompanied by (a number of) seers. (17) The (celestial sage) Nārada, Vāmadeva, Atri, (my father) Kṛṣṇadwaipāyana (Vedavyāsa), Paraśurāma, Asita, Aruṇi, myself (Śuka), Bṛhaspati, Kaṇwa, Maitreya, Chyavana and others formed the party. (18) At every stage (in the course of the journey), O protector of men, the citizens and villagers waited upon Him with offerings in their hands, appearing as He did (with His followers) like the sun surrounded by planets. (19) O king ! (during that journey of the Lord) the men and women of Ānarta, Dhanva, Kurujāngala, Kanka, Matsya, Pāñchāla, Kunti, Madhu, Kekaya, Kosala, Arṇa and those belonging to other territories drank with their eyes the nectarine beauty of His lotus-like countenance enlivened by His winsome smiles and loving glances. (20) On those people, from whose eyes the scales of ignorance had completely fallen through His sight, Śrī Kṛṣṇa (the Teacher of the three worlds), conferred (by His very look) insight into the Truth as well as final beatitude (the fruit of such insight) and hearing (even as He advanced) His own glory, sung by gods and men, which illumined the quarters and drove away all evil. (In this way) the Lord slowly journeyed to Videha. (21)

तेऽच्युतं प्राप्तमाकर्ण्य पौरा जानपदा नृप । अभीयुर्मुदितास्तस्मै गृहीतार्हणपाणयः ॥२२॥
दृष्ट्वा त उत्तमश्लोकं प्रीत्युत्फुल्लाननाशयाः । कैर्धृताञ्जलिभिर्नेमुः श्रुतपूर्वांस्तथा मुनीन् ॥२३॥
स्वानुग्रहाय सम्प्राप्तं मन्वानौ तं जगद्गुरुम् । मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः ॥२४॥
न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः । मैथिलः श्रुतदेवश्च युगपत् संहताञ्जली ॥२५॥
भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया । उभयोराविशद् गेहमुभाभ्यां तदलक्षितः ॥२६॥
श्रोतुमप्यसतां दूरान् जनकः स्वगृहागतान् । आनीतेष्वासनाग्र्येषु सुखासीनान् महामनाः ॥२७॥
प्रबुद्धभक्त्या उद्धर्षद्धृदयास्राविलेक्षणः । नत्वा तदङ्घ्रीन् प्रक्षाल्य तदपो लोकपावनीः ॥२८॥
सकुटुम्बो वहन् मूर्ध्ना पूजयांचक्र ईश्वरान् । गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः ॥२९॥
वाचा मधुरया प्रीणन्निदमाहान्नतर्पितान् । पादावङ्कगतौ विष्णोः संस्पृशञ्छनकैर्मुदा ॥३०॥

Parīkṣit ! delighted to hear of the arrival of Śrī Kṛṣṇa (the immortal Lord), the people of the city of Mithilā and of the adjoining villages (all) came forth to receive Him with offerings in their hands. (22) At the sight of the glorious Lord, their faces brightened and the buds of their hearts opened through ecstasy. With their heads bent low and with their palms joined on them they greeted the Lord and (His companions) the sages, of whom they had (only) heard before. (23) Realizing that Śrī Kṛṣṇa, the Teacher of the world, had come to shower His grace on them, the king of Mithilā as well as Śrutadeva, fell at the feet of the Lord. (24) With joined palms they both simultaneously invited Śrī Kṛṣṇa (a scion of Daśārha) along with the sages to partake of their hospitality. (25) Accepting their invitation, and with intent to please them both, the Lord (simultaneously) entered the residence of both in two separate forms, unperceived by the other one. (26) The king of Videha, Bahulāśwa, was a high-minded prince. Finding that Śrī Kṛṣṇa and others, whose very name could not reach the ears of the unrighteous, had called at his house (uninvited), brought (excellent) seats for them and seated them (all) comfortably on them. (27) His heart leapt for joy through intense devotion, and his eyes were bedimmed with tears. Bowing to them, he washed their feet and sprinkled that all purifying water on his head and on his relatives and worshipped the Lord as well

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as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cows and oxen. (28-29) After they had been heartily fed, Bahulāśwa placed the feet of Śrī Kṛṣṇa (who was no other than Lord Viṣṇu) on his lap and gently pressing them, and delighting Him with sweet words, joyously prayed (as follows). (30)

राजोवाच

भवान् हि सर्वभूतानामात्मा साक्षी स्वदृग् विभो । अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः ॥३१॥
स्ववचस्तदृतं कर्तुमस्मद्दृग्गोचरो भवान् । यदात्थैकान्तभक्तान्मे नानन्तः श्रीरजः प्रियः ॥३२॥
को नु त्वच्चरणाम्भोजमेवंविद् विसृजेत् पुमान् । निष्किंचनानां शान्तानां मुनीनां यस्त्वमात्मदः ॥३३॥
योऽवतीर्य यदोर्वंशे नृणां संसरतामिह । यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम् ॥३४॥
नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे । नारायणाय ऋषये सुशान्तं तप ईयुषे ॥३५॥
दिनानि कतिचिद् भूमन् गृहान् नो निवस द्विजैः । समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥३६॥
इत्युपामन्त्रितो राज्ञा भगवाँल्लोकभावनः । उवास कुर्वन् कल्याणं मिथिलानरयोषिताम् ॥३७॥

The king (Bahulāśwa) said: "O Lord, You are the soul of all created beings, the witness of all hearts and self-effulgent. You have presently revealed Yourself to us, who have been (constantly) contemplating on Your lotus feet. (31) (O Lord !) You have appeared before us just in order to vindicate that statement of Yours which You have (often) declared, *viz*, that neither Śrī Balarāma (who is Your second Self) nor (Your better half) Lakṣmī (the goddess of beauty and prosperity) nor (even Your child) Brahmā are dearer to You than one who is exclusively devoted to You. (32) Is there any man on earth who would abandon Your lotus feet even after he has come to know that You offer Your very self to those sages of serene mind who regard nothing as their own (not even their body). (33) Appearing in the race of Yadu, You have extended Your glory—which is capable of wiping out the sins of (all) the three worlds—in order to put an end to the transmigration of men revolving on the whirligig of births and deaths. (34) Hail to You, the almighty Śrī Kṛṣṇa of unrestricted wisdom, who have taken to austerities in their mildest form in the person of the (divine) sage Nārāyaṇa. (35) (Be pleased to) stay in our house, O infinite Lord, for some days along with the sages, and purify this line of Nimi with the dust of Your feet." (36) (O Parikṣīt !) entreated thus by the king, Śrī Kṛṣṇa (the almighty Lord), the Protector of the worlds, stayed on (at Mithilā) in order to confer blessings on the men and women of the place. (37)

श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाञ्जनको यथा । नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननर्त ह ॥३८॥
तृणपीठबृसीष्वेतानानीतेषूपवेश्य सः । स्वागतेनाभिनन्द्याङ्घ्रीन् सभार्योऽवनिजे मुदा ॥३९॥
तदम्भसा महाभाग आत्मानं सगृहान्वयम् । स्नापयाञ्चक्र उद्धर्षो लब्धसर्वमनोरथः ॥४०॥
फलार्हणोशीरशिवामृताम्बुभिर्मृदा सुरभ्या तुलसीकुशाम्बुजैः ।
आराधयामास यथोपपन्नया सपर्यया सत्त्वविवर्धनान्धसा ॥४१॥
स तर्कयामास कुतो ममान्वभूद् गृहान्धकूपे पतितस्य संगमः ।
यः सर्वतीर्थास्पदपादरेणुभिः कृष्णेन चास्यात्मनिकेतभूसुरैः ॥४२॥
सूपविष्टान् कृतातिथ्याञ्छ्रुतदेव उपस्थितः सभार्यस्वजनापत्य उवाचाङ्घ्र्यभिमर्शनः ॥४३॥

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(Dear Parīkṣit !) like the king of Videha, (the Brahman) Śrutadeva (too) was overjoyed to find Śrī Kṛṣṇa (the immortal Lord) and the sages arrived at his door and bowing to them (all), he began to dance waving his cloth: so the tradition goes. (38) Bringing raised seats made of straw and mattresses of Kuśa grass (from inside his cottage or from his neighbours) he requested the guests to sit on them and, greeting them with words of welcome, he gladly washed their feet along with his wife. (39) With that water the highly blessed Brahman sprinkled himself as well as his house and his people, and felt that all his objects had been achieved. He was (literally) transported with joy. (40) (Then) he propitiated (all) with whatever articles of worship could be (easily) procured, namely, fruits (offered by way of an auspicious present) and other offerings (such as sandal-paste, flowers, incense and lights), cool, scented and sweet water, scented earth (for being used at the time of bath or for washing one's hands and feet with), Tulasī leaves, Kuśa grass and lotuses as well as with food which promotes the quality of Sattva. (41) He reflected: "(I wonder) how this meeting has been possible for me, condemned as I am to this hellish life of a householder, with Śrī Kṛṣṇa and (these) sages, who have enthroned Him in their hearts, nay, the very dust of whose feet brings sanctity to all holy places." (42) When the guests had partaken of his hospitality and were comfortably seated, Śrutadeva along with his wife, children and other relations, waited on them, and, touching the feet of Śrī Kṛṣṇa (his principal guest), addressed them (as follows). (43)

श्रुतदेव उवाच

नाद्य नो दर्शनं प्राप्तः परं परमपूरुषः । यर्हीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया ॥४४॥
यथा शयानः पुरुषो मनसैवात्ममायया । सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते ॥४५॥
शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम् । नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम् ॥४६॥
हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् । आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतगुणात्मनाम् ॥४७॥
नमोऽस्तु तेऽध्यात्मविदां परात्मने अनात्मने स्वात्मविभक्तमृत्यवे ।
सकारणाकारणलिङ्गमीयुषे स्वमाययासंवृतरुद्धदृष्टये ॥४८॥
स त्वं शाधि स्वभृत्यान् नः किं देव करवामहे । एतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः ॥४९॥

Śrutadeva submitted: (Lord !) You are the Supreme person (beyond Prakṛti and the Jīvas). It is not for the first time that You have come to our view today. For You have been with us (since the very beginning of creation), when, having created the universe with the help of Your potencies, You entered it as its Soul (even) as a sleeping person creates with his mind itself a peculiar dream-world of his own through his ignorance and, entering that world himself, appears in various forms. (44-45) You shine in the heart of those men who constantly hear and repeat Your stories, worship and bow to Your images and talk with one another about You and have their heart purified (thereby). (46) Though present in their heart, You are remote from those whose mind is distracted by activities (of various kinds) and temporal duties. Though beyond the grasp of the various faculties of the mind, You are (on the other hand) proximate to those who have developed the excellent qualities of their heart (by singing and hearing of Your glories). (47) (My) salutation be to You, who are the Supreme spirit in the eyes of those who know the Self; whereas before those who regard the body etc. (which are other than the Self) as their self,

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You come, as death allotted by Yourself. You are the ruler of all effects as well as of their cause. Your Māyā cannot screen Your vision, though it screens the vision of all others. (48) O self-effulgent Lord ! (pray,) instruct us, Your servants, what service we should render to You. The sufferings of men disappear as soon as You come to their view. (49)

श्रीशुक उवाच

तदुक्तमित्युपाकर्ण्य भगवान् प्रणतार्तिहा । गृहीत्वा पाणिना पाणिं प्रहसंस्तमुवाच ह ॥५०॥

Śrī Śuka continued : Hearing these words of Śrutadeva, the Lord, who dispels the agony of those who betake themselves to Him in all humility, took the Brahman by hand, and smilingly said (as follows): so the tradition goes. (50)

श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय सम्प्राप्तान् विद्धयमून् मुनीन् । संचरन्ति मया लोकान् पुनन्तः पादरेणुभिः ॥५१॥
देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनार्चनैः । शनैः पुनन्ति कालेन तदप्यर्हत्तमेक्षया ॥५२॥
ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह । तपसा विद्यया तुष्ट्या किमु मत्कलया युतः ॥५३॥
न ब्राह्मणान्मे दयितं रूपमेतच्चतुर्भुजम् । सर्ववेदमयो विप्रः सर्वदेवमयो ह्यहम् ॥५४॥
दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः । गुरुं मां विप्रमात्मानमर्चादाविज्यदृष्टयः ॥५५॥
चराचरमिदं विश्वं भावा ये चास्य हेतवः । मद्रूपाणीति चेतस्याधत्ते विप्रो मदीक्षया ॥५६॥
तस्माद् ब्रह्मऋषीनेतान् ब्रह्मन् मच्छ्रद्धयार्चय । एवं चेदर्चितोऽस्म्यद्धा नान्यथा भूरिभूतिभिः ॥५७॥

The glorious Lord said : Śrutadeva ! know that these (great) sages have come here (only) to shower their grace on you. They move about with Me purifying the world with the dust of their feet. (51) The (images of) gods, holy places and sacred waters purify one slowly by sight, touch and worship after a long time; the saints (however) do so at once. (Nay,) the gods etc. too derive their purificatory virtue through the very sight of exalted souls. (52) (O Śrutadeva !) the Brahman by his very birth is superior to all beings in this creation, the more so if he is endowed with austerity, learning, contentment and devotion to Me. (53) (Even) this Personality of Mine, endowed as it is with four arms, is not dearer to Me than the Brahman. Indeed the Brahman is an embodiment of all the Vedas, while I am the embodiment of all gods. (54) Men of crooked understanding, who do not know this truth, regard (only) idols as worthy of adoration and, full of jealousy, disregard the Brahman, the preceptor of the world, who is the same as I and their (very) soul. (55) By perceiving Me in all a Brahman bears in his mind that this universe consisting of mobile and immobile creation and the (various) categories (such as the Mahat-tattva) that contribute to its existence are (but) My manifestations. (56) Therefore, O Śrutadeva, worship these Brahman sages with faith, regarding them as My own selves. If you do so, I shall have been directly worshipped, but not by any other means, (even) through enormous (expenditure of) wealth and show of splendour. (57)

श्रीशुक उवाच

स इत्थं प्रभुणाऽऽदिष्टः सहकृष्णान् द्विजोत्तमान् । आराध्यैकात्मभावेन मैथिलश्चाप सद्गतिम् ॥५८॥
एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान् । उषित्वाऽऽदिश्य सन्मार्गं पुनर्द्वारवतीमगात् ॥५९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे श्रुतदेवानुग्रहो नाम षडशीतितमोऽध्यायः ॥८६॥

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Śrī Śukadeva said : Instructed as aforesaid by the Lord, Śrutadeva worshipped Him as well as the sages as one with their own self, and (through their grace) attained oneness with God (the goal of the pious). Bahulāśwa (the king of Mithilā) too attained the same (exalted) state. (58) Parīkṣit ! (just as the devotee loves God), God (too) loves the devotee. He (therefore) stayed on with His two devotees and, having taught them the ways of the righteous, returned to Dwārakā. (59)

Thus ends the eighty-sixth discourse, entitled "Śrī Kṛṣṇa's Grace on Śrutadeva", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā.

अथ सप्ताशीतितमोऽध्यायः

Discourse LXXXVII

A Song of Praise uttered by the Vedas (in their living form)

परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः । कथं चरन्ति श्रुतयः साक्षात् सदसतः परे ॥ १ ॥

Parīkṣit submitted : How can the Śruti texts, dealing as they do with the (three) Guṇas (material phenomena), refer directly to Brahma (the Absolute), which is indefinable and beyond the (three) Guṇas and transcends (both) the Cause (the Unmanifest) as well as the effect (the visible universe) ? (1)

श्रीशुक उवाच

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत् प्रभुः । मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥ २ ॥
सैषा ह्युपनिषद् ब्राह्मी पूर्वेषां पूर्वजैर्धृता । श्रद्धया धारयेद् यस्तां क्षेमं गच्छेदकिंचनः ॥ ३ ॥
अत्र ते वर्णयिष्यामि गाथां नारायणान्विताम् । नारदस्य च संवादमृषेर्नारायणस्य च ॥ ४ ॥

Śrī Śuka replied : The almighty Lord evolved the intellect, senses, mind and the vital airs of the (innumerable) Jīvas (embodied souls) for their enjoyment (of sense-delights), acts of being born and so on, for enjoying the delights of the various worlds and for final beatitude (in the shape of cessation of all speculation). (It is with the help of these that one can determine the real import of the Śruti texts, which as a matter of fact deal with Brahma alone). (2) This indeed is the well-known secret of the Vedas relating to Brahma, treasured up by Sanaka and others (more ancient even than the ancient). Whosoever cherishes it (even now) will be shorn of identification with body etc. and attain blessedness. (3) On this subject I shall narrate to you a story connected with the (divine sage) Nārāyaṇa, and shall also reproduce (as follows) the dialogue between (the celestial sage) Nārada and the sage Nārāyaṇa. (4)

एकदा नारदो लोकान् पर्यटन् भगवत्प्रियः । सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् ॥ ५ ॥
यो वै भारतवर्षेऽस्मिन् क्षेमाय स्वस्तये नृणाम् । धर्मज्ञानशमोपेतमाकल्पादास्थितस्तपः ॥ ६ ॥

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तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः । परीतं प्रणतोऽपृच्छदिदमेव कुरूद्वह ॥ ७ ॥
तस्मै ह्यवोचद् भगवानृषीणां शृण्वतामिदम् । यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम् ॥ ८ ॥

Going about the worlds, on one occasion, (the sage) Nārada, beloved of the Lord, went to the hermitage of (the sage) Nārāyaṇa in order to see the immortal seer, who has from the (very) beginning of the Kalpa (cycle) betaken Himself in this (land of) Bhārata-varṣa, for the prosperity and spiritual well-being of men, to (a life of) asceticism, coupled with piety, Self-Knowledge and dispassion. (5-6) Bending low (with reverence), O jewel among the Kurus, Nārada put this very question to the divine sage, who was seated there (in His hermitage) surrounded by sages inhabiting the village of Kalāpa*. (7) In the midst of (other) Ṛṣis, who were (all) listening, the divine Sage (Nārāyaṇa) actually gave to him the following reply, which embodied (the gist of) a discussion bearing on (the topic of) Brahma, held among the ancient Ṛṣis (Sanaka and others) of Janaloka (the fifth heaven). (8)

श्रीभगवानुवाच

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत् पुरा । तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम् ॥ ९ ॥
श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम् । ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते ।
तत्र हायमभूत् प्रश्नस्त्वं मा यमनुपृच्छसि ॥ १० ॥
तुल्यश्रुततपःशीलास्तुल्यस्वीयारिमध्यमाः । अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे ॥ ११ ॥

The divine Sage said: O Nārada (son of Brahmā, the self-born), of yore there took place a meeting, for exchange of views regarding (the true nature of) Brahma, in Janaloka, of sages born of Brahmā's mind and dwelling in that sphere, who were all lifelong celibates (*lit.*, who had directed the flow of their generative fluid upwards). (9) On one occasion when you (O Nārada !) had departed to Śwetadwīpa to see Lord Aniruddha (the Rule of that island, a form of Lord Viṣṇu), there ensued (among the Ṛṣis of that sphere) a masterly and thorough discussion concerning Brahma (the Absolute), about which the Vedas (too) remain silent. There (in that assembly) arose the same question which you have (just) put to me. (10) Though equal in point of learning, askesis (self-abnegation) and practice of virtue, and although friends, foes and neutrals were alike to them, they treated one (of themselves, *viz*, Sanandana) as an expounder (of truths), while the rest remained inclined to listen. (11)

सनन्दन उवाच

स्वसृष्टमिदमापीय शयानं सह शक्तिभिः । तदन्ते बोधयांचक्रुस्तल्लिङ्गैः श्रुतयः परम् ॥ १२ ॥
यथा शयानं सम्राजं वन्दिनस्तत्पराक्रमैः । प्रत्यूषेऽभ्येत्य सुश्लोकैर्बोधयन्त्यनुजीविनः ॥ १३ ॥

Sanandana said: At the end of Pralaya (the period of Dissolution of the universe) the deities presiding over the Śruti texts (and sprung up from His very first breath) awakened the Supreme, who had been lying asleep (as it were all the time) along with His (innumerable) potencies (Prakṛti, Puruṣa, Time and so on), having swallowed this universe evolved by Himself—through (the following) hymns indicating His true character in the same way as bards depending for their subsistence on an emperor call on him, while he is (still)

* Another name of Badarikāśrama, where the famous shrine of Badrinath is now situated.

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asleep, at daybreak and awaken him with songs of praise celebrating his exploits that contribute to his excellent fame. (12-13)

श्रुतय ऊचुः

जय जय जह्यजामजित दोषगृभीतगुणां त्वमसि यदात्मना समवरुद्धसमस्तभगः ।
अगजगदोकसामखिलशक्त्यवबोधक ते क्वचिदजयाऽऽत्मना च चरतोऽनुचरेन्निगमः ॥१४॥
बृहदुपलब्धमेतदवयन्त्यवशेषतया यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात् ।
अत ऋषयो दधुस्त्वयि मनोवचनाचरितं कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥१५॥

The Śrutis prayed: Manifest Your glory, reveal Your exalted nature, O unconquered Lord ! Root out the nescience, which has no beginning, of (all) the Jīvas invested with an immobile or mobile body,—nescience which has assumed the (three) Guṇas (Sattva, Rajas and Tamas) for an evil purpose (*viz*, obscuring the blissful nature of the Jīvas and thereby throwing them into bondage), possessed as You are of all divine attributes by virtue of Your own essential nature, O Awakener of all the powers in those souls ! The Veda is able to describe You (only) when during the period of creation You sport in conjunction with Your Māyā (beginningless divine energy) or exist in Your absolute state. (14) The wise recognize this known (seen and heard of) universe to be (no other than) Brahma (Yourself), because it is Brahma (alone) that remains (when all else is dissolved) and because it is from and into Brahma (the material cause)—which remains unchanged—that the universe (Its evolute) emanates and returns (even) as the earthenware are evolved out of and disappear into clay. Hence (because of Its being the material Cause of and, therefore, comprising the entire universe) the Vedic texts have concluded as referring to You whatever is contemplated with the mind (that is, the import of words) and uttered with the tongue (*viz*, the names). How could the feet of men placed anywhere (on earth) be regarded as not placed on the earth (itself) ? (15)

इति तव सूरयस्त्र्यधिपतेऽखिललोकमलक्षपणकथामृताब्धिमवगाह्य तपांसि जहुः ।
किमुत पुनः स्वधामविधुताशयकालगुणाः परम भजन्ति ये पदमजस्रसुखानुभवम् ॥१६॥
इतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा महदहमादयोऽण्डमसृजन् यदनुग्रहतः ।
पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥१७॥

Therefore, O Lord of Māyā (consisting of the three Guṇas), the wise have taken a plunge into the ocean of nectar in the shape of Your stories,—that wash away the impurities of all men (who sing them),—and (thereby) shed their (threefold) sufferings. What wonder, then, that they should get rid of their afflictions, who, having conquered by dint of their Self-Realization the tendencies (evil) of their mind (in the shape of attraction and repulsion etc.) as well as the effects of Time (such as old age), O Supreme, contemplate on Your essential character consisting of eternal consciousness and bliss. (16) People live (justify their existence only) if they are obedient to You (follow Your commandments) or else they (simply) breathe like bellows. You are that (creative principle) by whose grace (interpenetrated by which) Mahat-tattva (the principle of cosmic intelligence), Ahankāra (the cosmic ego) etc. (though insentient) have brought into being this egg-like universe (including this microcosm); (nay,) it is You who animate (all) the (five) sheaths (with which the soul

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is invested), assuming the shape of those sheaths and permeating them (as their material Cause), although (as a matter of fact) You are the ultimate Substance underlying all (phenomena), beyond the gross as well as the subtle, that which remains (after everything else has disappeared) as the Reality. (17)

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः परिसरपद्धतिं हृदयमारुणयो दहरम् ।
तत उदगादनन्त तव धाम शिरः परमं पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे ॥१८॥
स्वकृतविचित्रयोनिषु विशन्निव हेतुतया तरतमतश्चकास्यनलवत् स्वकृतानुकृतिः ।
अथ वितथास्वमूष्ववितथं तव धाम समं विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम् ॥१९॥

Out of the (many) paths (leading to God-Realization) chalked out by the seers (of old), men of gross vision (*lit.*, having their eyes blinded with gravel) contemplate on (Brahma as presiding over the spiritual centre called Maṇipūraka located in) the abdomen; while the sons of the sage Aruṇa (who are possessed of a subtler vision) contemplate on (Brahma as manifested in the centre known as the Anāhata Chakra located in) the cavity of the heart, the organ from which the veins and arteries branch out (in various directions). Thence proceeds upwards, O infinite Lord, the artery known as Suṣumṇā (the supreme effulgent channel leading to You) to (the crown of) the head (the seat of the spiritual centre known as the Sahasrāra). Reaching this path men do not fall again into the jaws of death here. (18) Entering as it were the diverse types of living organisms evolved by Yourself, though (as a matter of fact) You already existed in them as their (material) Cause, and assuming those forms, You shine (through them) as high or low like fire (which, though undifferentiated in itself, assumes diverse shapes according to the shape of the fire-wood). Therefore, men of unclouded judgment, who do not expect any (worldly or other-worldly) reward for their actions, recognize Your true nature as the one immutable, undifferentiated and uniform Substance in those unreal forms. (19)

स्वकृतपुरेष्वमीष्ववहिरन्तरसंवरणं तव पुरुषं वदन्त्यखिलशक्तिधृतोंऽशकृतम् ।
इति नृगतिं विविच्य कवयो निगमावपनं भवत उपासतेऽङ्घ्रिमभवं भुवि विश्वसिताः ॥२०॥
दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः ।
न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसङ्गविसृष्टगृहाः ॥२१॥
त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियवच्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।
न बत रमन्त्यहो असदुपासनयाऽऽत्महनो यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः ॥२२॥
निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।
स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः ॥२३॥

The Vedas speak of the Puruṣa (the individual soul) dwelling in these bodies shaped (as a result of its own deeds) by itself,—though, as a matter of fact, it is not limited by anything which is of the nature of a cause or an effect—as a part made as it were out of You, the Wielder of all potencies. Having thus determined the nature of the Puruṣa, the wise on this earth, full of faith, adore Your feet, at which (all) acts enjoined by the Vedas are offered and which (as a result of such offering) put an end to rebirth (for all time). (20) Some, who have got over their fatigue (caused by revolving on the whirligig of births and deaths) by diving into the ocean of nectar-like stories relating to You,—who have assumed personal forms for the purpose of reveal-

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ing the truth about Your own Self, which is (so) difficult to realize,—and who have renounced their home as a result of their fellowship with devotees revelling like swans in the lotus of Your feet, do not aspire even for emancipation, O Lord ! (21) This human body (which is like a nest* for the soul, that has been compared to a bride flitting from one body to another in the course of its mundane existence), when it follows the track leading to You, behaves as our own self, benefactor and loved one. People (however) do not find as much delight in You,—who are (ever) favourably inclined towards them and are their (true) well-wisher and loved one, nay, their very Self,—and kill their soul by pampering this body and those connected with it (which are all unreal and) by cleaving to which they are thrown into wretched wombs (like those of dogs and swine) and revolve in this mundane existence, which is full of great fear. Oh, what a pity ! (22) By thinking of You Your enemies too have realized the same truth which ascetics that have controlled their breath, mind and senses and rigidly practised Yoga contemplate in their heart. The women (cowherdesses of Brindaban) who set their mind on Your (delicate, long and) stout arms resembling the body of Śeṣa (taking You to be a finite being), and even we, who look upon You as equally present everywhere and hold fast to Your lotus feet, are equal in Your eyes. (23)

क इह नु वेद बतावरजन्मलयोऽग्रसरं यत उदगादृषिर्यमनु देवगणा उभये ।
तर्हि न सन्न चासदुभयं न च कालजवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा ॥२४॥
जनिमसतः सतो मृतिमुतात्मनि ये च भिदां विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।
त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र स भवेदवबोधरसे ॥२५॥

Alas ! what individual of posterior birth and death can possibly know You, who are anterior to all and from whom came forth Brahmā (the first sage), after whom appeared the two classes of gods (*viz*, those presiding over the Indriyas, mind etc. and those presiding over the heavenly regions). When, withdrawing everything (into Yourself at the end of creation), You repose (as now), there exist at that time neither the gross phenomena (ether etc.) nor the subtle (such as the Mahat-tattva and Ahankāra) nor the product of both (*viz*, the psycho-physical organism) nor the flux of time nor anything else nor the scriptural texts (by means of which You could be known). (24) They who posit (as the Vaiśeṣikas do) the coming into existence of that which did not exist before (*viz*, of this world as an evolute of Matter), or who affirm (as the Naiyāyikas do) the cessation (known by the name of Liberation) of that which exists (*viz*, suffering of twenty-one kinds), as well as they who admit (as the Naiyāyikas or Sāṅkhyas do) of diversity in the soul or who declare (as the Mīmāṃsakas do) the fruit of actions (in the shape of enjoyment here as well as hereafter) to be real inculcate all this on the ground of misconception (alone). Since the conception of diversity with regard to the soul based on texts such as "The soul is composed of the three Guṇas (modes of Prakṛti)" is caused by ignorance about You, the latter cannot exist in You, who are above such ignorance, Knowledge being Your (very) essence. (25)

सदिव मनस्त्रिवृत् त्वयि विभात्यसदामनुजात् सदभिमृशन्त्यशेषमिदमात्मतयाऽऽत्मविदः ।
नहि विकृतिं त्यजन्ति कनकस्य तदात्मतया स्वकृतमनुप्रविष्टमिदमात्मतयावसितम् ॥२६॥

* Etymologically the body has been spoken of as a 'Kulāya' because it gets dissolved into the earth after death (कौ लीयते).

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तव परि ये चरन्त्यखिलसत्त्वनिकेततया त उत पदाऽऽक्रमन्त्यविगणय्य शिरो निर्ऋतेः ।
परिवयसे पशूनिव गिरा विबुधानपि तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः ॥२७॥
त्वमकरणः स्वराडखिलकारकशक्तिधरस्तव बलिमुद्वहन्ति समदन्त्यजयानिमिषाः ।
वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥२८॥
स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो विहर उदीक्षया यदि परस्य विमुक्त ततः ।
नहि परमस्य कश्चिदपरो न परश्च भवेद् वियत इवापदस्य तव शून्यतुलां दधतः ॥२९॥

All this (objective) universe, consisting of the three Guṇas (modes of Prakṛti),—which is a projection of the mind (alone),—including the Jīva (which is referred to as the self), though unreal, appears as real (because of its) being superimposed on You. The knowers of the Self (however) recognize this entire universe (both subjective and objective) to be real because of its (being a projection of) their (very) self. Just as those in quest of gold do not reject its modification (in the shape of gold ornaments) because of its being gold itself, so is this universe (both in its subjective and objective aspects) concluded (by such knowers of the Ātmā) to be their very self inasmuch as it is evolved and interpenetrated (too) by the Ātmā. (26) They alone who worship You as the Indweller of all created beings take no account, and set their foot on the head of, Death. You keep bound (on the other hand) with the word of God (in the form of the Vedas) as (so many) beasts (with a rope) even the so-called wise (to their respective duties). Indeed they who have cultivated love for You (are able to) purify themselves as well as others; (but) not so they who have turned their face away from You. (27) Though devoid of organs (of sense etc. in Your formless aspect). You wield the powers of all the organs, self-dependent as You are (and hence requiring no such instruments). As the rulers of sub-continents bear tribute to the suzerain Lord of the entire globe and (at the same time) unreservedly enjoy the tribute collected from their own people, so do Brahmā and others (the creators of the universe) as well as the (other) divinities (guardians of the various spheres, and those presiding over the ten Indriyas and mind etc.), united as they are with Māyā (which has no beginning), bear tribute to You and gladly partake of the oblations offered by human beings (through the sacrificial fire). Afraid of You, they do that work to which they have been appointed (by You). (This is the form of tribute they bear to You). (28) When, O Lord who are eternally free, the desire to sport with Māyā (which has no beginning) appears in You, who are beyond that Māyā, (the countless) species of mobile and immobile creatures, endowed with a subtle body made up of the latencies of their Karmas and brought into existence by Your very look, come into being. To You, who are untainted like the sky and bear resemblance to the void (in point of subtleness) and are supreme (in every respect), none is kindred or alien (so that the disparity among created beings is traceable to the divergence of their Karma and not to any partiality in You). (29)

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ।
अजनि च यन्मयं तदविमुच्य नियन्तृ भवेत् सममनुजानतां यदमत मतदुष्टतया ॥३०॥
न घटत उद्भवः प्रकृतिपूरुषयोरजयोरुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥३१॥

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If the Jīvas (embodied beings) are (held to be) infinite (in number), everlasting and all-pervading, their subordination (to another's will) cannot be maintained (because of their equality with one another as well as with Yourself) any more than Your control over them, which could be possible (only) in the opposite case (*i. e.*, if they were held to be limited in number, short-lived and finite), O eternal Lord ! (For) that (Brahma alone) could be the ruler (of the Jīva), as whose evolute it has come into being and which is inseparable from it as its material cause and is equally present in all, nay, which is (practically) unknown to those who claim to know it, since whatever comes to be known is known imperfectly only. (30) The birth (coming into being at a particular point of time) of Prakṛti (primordial Matter) or of Puruṣa (Spirit) does not stand to reason inasmuch as both of them are (declared in the scriptures as) birthless or without beginning. Living beings (on the other hand) come into existence (only) when the two (*viz*, Prakṛti and Puruṣa, matter and spirit) come to be united (mistaken for one another), (just) as bubbles appear on (the surface of) water through the interaction of air and water. (Since the birth of the Jīvas in this way is only apparent and not real,) that is why they get merged in You (the final Cause) with (all) their several names and attributes (in the state of Liberation) even as rivers disappear into the sea or (during dreamless sleep) just as all (kinds of) nectars of flowers get dissolved into (what is ultimately known by the name of) honey. (31)

नृषु तव मायया भ्रममयीष्ववगत्य भृशं त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।
कथमनुवर्ततां भवभयं तव यद् भ्रुकुटिः सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम् ॥३२॥
विजितहृषीकवायुभिरदान्तमनस्तुरगं य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।
व्यसनशतान्विताः समवहाय गुरोश्चरणं वणिज इवाज सन्त्यकृतकर्णधरा जलधौ ॥३३॥

Perceiving the misapprehension (in the shape of self-identification with the body etc.), implanted by Māyā (Your deluding potency), in these human beings, men of sound judgment develop intense devotion—that grows every moment to You, who are capable of putting a stop to their transmigration. How can the fear of birth (even) haunt those that worship You, since Your frown in the shape of (the wheel of) Time (as represented by a twelvemonth) with its threefold rim (as consisting of the three parts of the year, *viz*, winter, summer and the rainy season) inspires terror (again and again) into (the mind of) those (alone) who do not resort to You as their asylum. (32) They who endeavour to break the most restless steed of their mind—unsubdued (even) by those who have controlled their senses and breath (too)—neglecting the feet of their preceptor, and taking (great) pains over other devices (for mind-control), remain beset with a hundred and one calamities in this world like merchants that have not secured a pilot (for their vessel) in the sea, O birthless Lord ! (33)

स्वजनसुतात्मदारधनधामधरासुरथैस्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे ।
इति सदजानतां मिथुनतो रतये चरतां सुखयति को न्विह स्वविहते स्वनिरस्तभगे ॥३४॥
भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः ।
दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे न पुनरुपासते पुरुषसारहरावसथान् ॥३५॥

What is to be gained by men through kinsfolk, progeny, (their own) body, wife, wealth, houses, land, (nay,) their (very) life and chariots etc. while You, the (real) Self of the man seeking shelter in You, the embodiment of all

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blessings, are there (by his side) ? Indeed what object in this inherently perishable world, intrinsically shorn of all substance, can (really) gratify those who are unaware of this (aforementioned) truth (*viz*, Your being the sole embodiment of real happiness) and are striving for the (false) pleasure of married life ? (34) Sages who are destitute of (all) pride and treasure Your lotus feet in their heart and the water washing whose feet is (accordingly) capable of destroying the (entire) sin (of those who sip it or sprinkle it on their head and eyes etc.) yet resort to the numerous holy lakes and rivers and places of pilgrimage on (the surface of) the earth (since it is there that they secure the company of exalted souls). For, they who set their mind (but) once on You, their (very) Self, the embodiment of everlasting bliss, no longer remain attached to their household, which drains the very best in men (in the shape of their judgment, fortitude, forbearance, peace of mind and so on). (35)

सत इदमुत्थितं सदिति चेन्ननु तर्कहतं व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।
व्यवहृतये विकल्प इषितोऽन्वपरम्परया भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥३६॥
न यदिदमग्र आस न भविष्यदतो निधनादनु मितमन्तरा त्वयि विभाति मृषैकरसे ।
अत उपमीयते द्रविणजातिविकल्पपथैर्वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥३७॥

If it is argued that this (objective) universe is real in that it has evolved from the Real (God), this proposition is surely disproved by critical examination. The fact of an effect following the nature of its cause varies in certain cases (as for example a son is found to be different from his father); while in some (other) cases the evolute of a real substance is known to be false (just as the perception of a serpent following from a real substance, *viz*, a rope is false). (It may be objected here that it is not the rope alone but the rope coupled with ignorance which is responsible for its being mistaken for a snake. Our reply to this objection is that) the world (too) is a product of both (*viz*, Brahma and Avidyā); hence it is not real. (If the world is held to be real because it serves our purpose and discharges some function too, our reply is that) for explaining worldly transactions the illusory nature of the universe is (on the other hand) more welcome (to us); for worldly transactions will be carried on by blindly following past traditions. Your word (in the shape of Vedic texts declaring the reward of ritual acts as real) deludes by its manifold powers of expressing, indicating or suggesting a meaning (only) those dull-witted persons who have been blinded by their excessive faith in (Vedic) rituals. (36) Since this (phenomenal world) neither existed in the beginning (*i. e.*, before creation) nor will it survive after dissolution, hence it is concluded that during the intervening period (too) it falsely appears in You, the absolute Existence. Therefore it is likened (by us, the Vedas) to the ways of the diverse manifestations (e. g., an earthen jar, ear-ring etc.) of material substances (like earth, gold and steel). Therefore, ignorant are they who recognize this unreal world, a (mere) play of fancy, to be real. (37)

स यदजया त्वजामनुशयीत गुणांश्च जुषन् भजति सरूपतां तदनु मृत्युमपेतभगः ।
त्वमुत जहासि तामहिरिव त्वचमात्तभगो महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥३८॥

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यदि न समुद्धरन्ति यतयो हृदि कामजटा दुरधिगमोऽसतां हृदि गतोऽस्मृतकण्ठमणिः ।
असुतृपयोगिनामुभयतोऽप्यसुखं भगवन्ननपगतान्तकादनधिरूढपदाद् भवतः ॥३९॥

(Ever) since under the influence of Māyā (Your deluding potency) the Jīva (soul) embraces ignorance (which has no beginning) it identifies itself with a body, senses and so on (products of the three Guṇas) and then, acquiring the characteristics of these (*viz*, the body etc.) undergoes transmigration, its (conscious and blissful) divine nature being obscured. You, on the other hand, (ever) keep that ignorance away (even) as a serpent casts off the slough, retaining Your divinity and possessed of infinite power, and shine in Your eightfold* glory. (38) If strivers (outwardly engaged in subduing their senses, mind etc.) do not tear the roots of passion planted in their heart, You remain difficult of access to such vile persons, though (ever) present in their heart (even) like a gem about the neck of a man, though forgotten by him. And for Yogīs (passing by this name but) given to the gratification of their senses, O Lord, there is misery from both sides, *viz*, from Death (on the one hand) that has not turned his back (on him, here) and (after death, on the other) from You, whose truth remains unrealized (by him). (39)

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयोर्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।
अनुयुगमन्वहं सगुण गीतपरम्परया श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥४०॥
द्युपतय एव ते न ययुरन्तमनन्ततया त्वमपि यदन्तराण्डनिचया ननु सावरणाः ।
ख इव रजांसि वान्ति वयसा सह यच्छ्रुतयस्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः ॥४१॥

He who has come to know You (in reality) no longer feels the impact of joys and sorrows that follow from good and evil acts (committed in past lives and) coming in relief by Your will (prone as You are to requite them according to their merit or demerit); nor does he recognize in that state the commandments (of the Vedas, which are no longer binding on him inasmuch as he has risen above them by virtue of his being no longer identified with his psycho-physical organism), intended as they are (only) for those identified with their body. (This is but natural;) for, ushered (into the heart) through the ears (even) by men (who have not realized Your truth) day after day with the help of teachings handed down from age to age to all, O Lord with (sixfold) divine properties, You are (eventually) attained by them in the form of final beatitude. (40) Even Brahmā and others (the rulers of the heavenly regions) could not reach Your limit (farthest end), nor even You, because of Your being limitless,—You, in whom, indeed, driven by time, float together, like particles of dust in the air, multitudes of cosmic eggs along with their (seven) sheaths (*viz*, earth and so on, each of which is ten times as large as the one enclosed by it)! That is why we, Śrutis, finding our end (goal) in You, become fruitful in You, (describing You indirectly as we do) by negating everything other than You (including ourselves). (41)

* The eightfold lory denotes here the eight Siddhis or supernatural powers enumerated in the works on Yoga, *viz*, Aṇimā, Laghimā, Mahimā, Prāpti, Prākāmya, Īśitva, Vaśitva and Kāmāvasāyitva.

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श्रीभगवानुवाच

इत्येतद् ब्रह्मणः पुत्रा आश्रुत्यात्मानुशासनम् । सनन्दनमथानर्चुः सिद्धा ज्ञात्वाऽऽत्मनो गतिम् ॥४२॥
इत्यशेषसमाम्नायपुराणोपनिषद्रसः । समुद्धृतः पूर्वजातैर्व्योमयानैर्महात्मभिः ॥४३॥
त्वं चैतद् ब्रह्मदायाद श्रद्धयाऽऽत्मानुशासनम् । धारयंश्चर गां कामं कामानां भर्जनं नृणाम् ॥४४॥

The Lord (the divine Sage Nārāyaṇa) continued: Having heard in this way the aforesaid exposition regarding the Self (in the shape of the eulogy uttered by the Vedas in their living form) and realized the (true) nature of the Self, and (thereby) achieved their end (as it were), Sanaka and others (the celebrated mind-born sons of Brahmā, who were already accomplished of their purpose) now paid their homage to Sanandana (their preceptor for the time being). (42) In this way was churned out by the exalted souls (Sanaka and others)—who are the earliest born (among the entire creation) and course through the air (unconcerned as they are with everything)—the essence of all the Vedas (their earlier portion, consisting of the Saṃhitās and their exegesis, the Brāhmaṇas), the Purāṇas and the Upaniṣads (the later portion and the crown of the Vedas). (43) Cherishing with faith, O Nārada (son of Brahmā), this exposition relating to the Self,—(which is) capable of burning out (all) the desires of men,—perambulate you at will the globe (as well as the other spheres typified by it). (44)

श्रीशुक उवाच

एवं स ऋषिणाऽऽदिष्टं गृहीत्वा श्रद्धयाऽऽत्मवान् । पूर्णः श्रुतधरो राजन्नाह वीरव्रतो मुनिः ॥४५॥

Śrī Śuka went on: Receiving thus with reverence what was imparted by the divine Seer (Nārāyaṇa), the sage (Nārada),—who had (full) control over his self, who was (fully) accomplished of his purpose, (nay,) who (ever) bears in mind the teachings of the scriptures and observes the heroic vow of perpetual celibacy, submitted (to Him), O king! (as follows):—(45)

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्त्तये । यो धत्ते सर्वभूतानामभवायोशतीः कलाः ॥४६॥

Nārada prayed: Hail to the celebrated Lord Śrī Kṛṣṇa of stainless glory (in You), who assumes charming forms for putting an end to the (repeated) birth of all created beings. (46)

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इत्याद्यमृषिमानम्य तच्छिष्यांश्च महात्मनः । ततोऽगादाश्रमं साक्षात् पितुर्द्वैपायनस्य मे ॥४७॥
सभाजितो भगवता कृतासनपरिग्रहः । तस्मै तद् वर्णयामास नारायणमुखाच्छ्रुतम् ॥४८॥
इत्येतद् वर्णितं राजन् यन्नः प्रश्नः कृतस्त्वया । यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् ॥४९॥
योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः ।
यं सम्पद्य जहात्यजामनुशयी सुप्तः कुलायं यथा तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम् ॥५०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे नारदनारायणसंवादे वेदस्तुतिर्नाम सप्ताशीतितमोऽध्यायः ॥ ८७ ॥

Bowing low in this way to the Sage Nārāyaṇa (the most ancient seer) as well as to His high-souled disciples, Nārada proceeded from that place to the hermitage of my father, the sage Dwaipāyana, (who was) directly present there (at that time). (47) Welcomed by the divine sage (Vyāsa) and having taken his seat, Nārada reproduced to him the aforesaid hymn (chanted by the Vedas in living form) as heard from the lips of the sage Nārāyaṇa. (48) In this way has this hymn (sung by the Vedas) been reproduced by me, O Parīkṣit, describing how the mind (as well as the Veda) could penetrate Brahma even though the latter was indefinable and untouched by the three Guṇas (modes of Prakṛti), which (precisely) was the question that had been put to us by you. (49) One should constantly meditate on Śrī Hari, the Dispeller of (all) fears, who in His absolute state keeps Māyā (the prime cause) at a distance; who plans this universe and continues at the beginning, middle and end of it; who is the Ruler of both the Unmanifest (Prakṛti) and the Jīva (embodied soul); who, having created this universe and entered it forthwith along with the Jīva, evolves bodies (for the Jīvas) and controls (maintains) them; and having attained to whom the Jīva sheds ignorance (that has no beginning) in the same way as a man fast asleep loses consciousness of his body. (50)

Thus ends the eighty-seventh discourse, entitled "A Song of Praise uttered by the Vedas (in their living form)", forming the theme of a dialogue between Nārada and the divine Sage Nārāyaṇa, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथाष्टाशीतितमोऽध्यायः

Discourse LXXXVIII

Lord Rudra rescued (from trouble)

राजोवाच

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम् । प्रायस्ते धनिनो भोजा न तु लक्ष्म्याः पतिं हरिम् ॥ १ ॥
एतद् वेदितुमिच्छामः संदेहोऽत्र महान् हि नः । विरुद्धशीलयोः प्रभ्वोर्विरुद्धा भजतां गतिः ॥ २ ॥

The king (Parikṣit) submitted: Those among the gods, demons and men that worship Lord Śiva, who has spurned all enjoyments, are generally found to be wealthy and enjoying the pleasures of sense; but not so those who are devoted to Lord Viṣṇu (the Spouse of the goddess of wealth and consequently endowed with all enjoyments). (1) We are (according) eager to know how it is that the lot of those worshipping the two (Lord Śiva and Lord Viṣṇu) of contrary disposition is (quite) the opposite (of what might be expected). Great indeed is our doubt on this point. (2)

श्रीशुक उवाच

शिवः शक्तियुतः शश्वत् त्रिलिङ्गो गुणसंवृतः । वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥ ३ ॥
ततो विकारा अभवन् षोडशामीषु कंचन । उपधावन् विभूतीनां सर्वासामश्नुते गतिम् ॥ ४ ॥
हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्वदृगुपद्रष्टा तं भजन् निर्गुणो भवेत् ॥ ५ ॥
निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः । शृण्वन् भगवतो धर्मानपृच्छदिदमच्युतम् ॥ ६ ॥
स आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः । नृणां निःश्रेयसार्थाय योऽवतीर्णो यदोः कुले ॥ ७ ॥

Śrī Śuka replied: (Parikṣit !) Lord Śiva ever remains united with His Śakti (Energy). He is invested with the three Guṇas and is the deity presiding over Ahankāra (the Cosmic Ego), which is threefold (in character), *viz*, Sattvic, Rajasic and Tamasic. (3) Out of these three varieties of Ahankāra are evolved the sixteen final evolutes (*viz*, the mind from the Sattvic type, the ten Indriyas from the Rajasic and the five gross elements from the Tamasic). He who worships the deity presiding over any one of these obtains access to all forms of (earthly) prosperity. (4) Lord Viṣṇu, on the other hand, is the Supreme Person Himself, (far) beyond Prakṛti and devoid of the (three) Guṇas (modes of Prakṛti); He is omniscient and the witness (of all hearts). Anyone worshipping Him is rid of the (three) Guṇas. (5) (Parikṣit !) at the conclusion of the Aśwamedha sacrifices your grandfather, King Yudhiṣṭhira, while listening from (the lips of) the Lord to an exposition of (the various types of) sacred duties put this (very) question to Śrī Kṛṣṇa. (6) (Parikṣit !) Śrī Kṛṣṇa,

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the almighty Lord, who appeared in the race of Yadu for ensuring the highest good of men, felt (much) pleased (to hear the question) and spoke to the king, who was eager to listen (in the following strain). (7)

श्रीभगवानुवाच

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः । ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥ ८ ॥
स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया । मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम् ॥ ९ ॥
तद् ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम् । अतो मां सुदुराराध्यं हित्वान्यान् भजते जनः ॥१०॥
ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः । मत्ताः प्रमत्ता वरदान् विस्मरन्त्यवजानते ॥११॥

The glorious Lord said: Him on whom I shower My grace I gradually deprive of wealth. His own people thereupon forsake him when he is (thus) reduced to penury and stricken with sorrow. (8) When, striving (once more) with intent to acquire wealth, he finds all his attempts abortive (through my grace) and, getting disappointed, makes friends with My devotees, that is the time I show My (special) grace to him, whereby he attains (oneness with) that supreme infinite Brahma which is (very) subtle (and therefore difficult to comprehend) and consists of pure consciousness and Truth. That is why people turn their back on Me as one very difficult to please and (proceed to) worship other deities. (9-10) Elated through the royal fortune obtained (through such worship) from gods who are quickly propitiated, they get intoxicated (with pride) and go astray. Forgetting the very gods that conferred boons on them, they neglect them. (11)

श्रीशुक उवाच

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः । सद्यःशापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्युतः ॥१२॥
अत्र चोदाहरन्तीममितिहासं पुरातनम् । वृकासुराय गिरिशो वरं दत्त्वाऽऽप संकटम् ॥१३॥
वृको नामासुरः पुत्रः शकुनेः पथि नारदम् । दृष्ट्वाऽऽशुतोषं पप्रच्छ देवेषु त्रिषु दुर्मतिः ॥१४॥
स आह देवं गिरिशमुपाधावाशु सिद्ध्यसि । योऽल्पाभ्यां गुणदोषाभ्यामाशु तुष्यति कुप्यति ॥१५॥
दशास्यबाणयोस्तुष्टः स्तुवतोर्वन्दिनोरिव । ऐश्वर्यमतुलं दत्त्वा तत आप सुसंकटम् ॥१६॥

Śrī Śuka continued : Dear Parīkṣit ! Brahmā, Viṣṇu, Śiva and the other gods have the power to curse as well as to bless. (Of these again,) Lord Śiva as well as Brahmā (get propitiated and angry soon and) are (therefore) very prompt in blessing as well as in cursing, (but) not so Viṣṇu. (12) In order to illustrate this truth, the wise relate an ancient anecdote showing how by conferring a boon on the demon Vṛka Lord Śiva (who has His abode on Mount Kailāsa) got into trouble. (13) (Parīkṣit !) meeting (the celestial sage) Nārada on the way, this evil-minded demon, Vṛka by name, son of Śakuni, inquired (of him) which of the three gods (Brahmā, Viṣṇu and

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Śiva) was quick to propitiate. (14) The sage replied, "Betake yourself to Lord Śiva. You will (thereby) gain your object very soon; He it is who is soon pleased with a small measure of merit and gets angry equally quickly through a slight offence. (15) Pleased with Rāvaṇa (the ten-headed monster) and Bāṇa (the demon), who (simply) glorified Him like bards, He conferred (on them) immense wealth and power, and courted serious trouble thereby (in that Rāvaṇa uprooted His very home, Mount Kailāsa, while Bāṇa secured from Him a boon that He should ever guard his city)." (16)

इत्यादिष्टस्तमसुर उपाधावत् स्वगात्रतः । केदार आत्मक्रव्येण जुह्वानोऽग्निमुखं हरम् ॥१७॥
देवोपलब्धिमप्राप्य निर्वेदात् सप्तमेऽहनि । शिरोऽवृश्चत् स्वधितिना तत्तीर्थक्लिन्नमूर्धजम् ॥१८॥
तदा महाकारुणिकः स धूर्जटिर्यथा वयं चाग्निरिवोत्थितोऽनलात् ।
निगृह्य दोर्भ्यां भुजयोर्न्यवारयत् तत्स्पर्शनाद् भूय उपस्कृताकृतिः ॥१९॥
तमाह चाङ्गालमलं वृणीष्व मे यथाभिकामं वितरामि ते वरम् ।
प्रीयेय तोयेन नृणां प्रपद्यतामहो त्वयाऽऽत्मा भृशमर्द्यते वृथा ॥२०॥
देवं स वव्रे पापीयान् वरं भूतभयावहम् । यस्य यस्य करं शीर्ष्णि धास्ये स म्रियतामिति ॥२१॥
तच्छ्रुत्वा भगवान् रुद्रो दुर्मना इव भारत । ओमिति प्रहसंस्तस्मै ददेऽहेरमृतं यथा ॥२२॥

Instructed thus (by Nārada), the demon worshipped Lord Śiva (the Destroyer of the universe), propitiating Him by means of (oblations of) his own flesh out of his body through the mouth of fire at the sacred spot of) Kedāra (a summit of the Himālayas). (17) Unable to gain the sight of the Lord (even after worshipping Him in this way for six days) he proceeded out of despair, on the seventh day, to lop off with his sword his (very) head, the hair on which were wetted through a dip in the holy waters of that place, (and offer it as an oblation to Lord Śiva). (18) (O king !) the highly merciful Lord Śiva (who wears matted locks on His head) rose out of the flames, (brilliant) like the god of fire, and, holding Vṛka by the arms with His own, deterred the latter (from that terrible act) even as we would deter a friend from committing suicide. Through His blessed touch the demon was whole again. (19) The Lord said to him, "O dear one, enough of this, no more of this. Ask of Me any boon of your choice, (and) I shall grant it to you. I should be pleased with (a little) water offered by men who resort to Me. Oh, in vain is this body tormented by you (so) cruelly." (20) The highly wicked demon (thereupon) sought from the Lord a boon which was terrifying to all beings. (He said,) "On whosesoever head I should place my hand, let him die." (21) Hearing that request, O scion of Bharata, Lord Rudra looked grave as it were (for a moment), and (then) laughingly said, "Amen !" He thus conferred on him a boon, which was as good as giving milk to a serpent. (22)

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इत्युक्तः सोऽसुरो नूनं गौरीहरणलालसः । स तद्वरपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुरः ।
स्वहस्तं धातुमारेभे सोऽबिभ्यत् स्वकृताच्छिवः ॥२३॥
तेनोपसृष्टः संत्रस्तः पराधावन् सवेपथुः । यावदन्तं दिवो भूमेः काष्ठानामुदगादुदक् ॥२४॥
अजानन्तः प्रतिविधिं तूष्णीमासन् सुरेश्वराः । ततो वैकुण्ठमगमद् भास्वरं तमसः परम् ॥२५॥
यत्र नारायणः साक्षान्न्यासिनां परमा गतिः । शान्तानां न्यस्तदण्डानां यतो नावर्तते गतः ॥२६॥
तं तथाव्यसनं दृष्ट्वा भगवान् वृजिनार्दनः । दूरात् प्रत्युदियाद् भूत्वा वटुको योगमायया ॥२७॥
मेखलाजिनदण्डाक्षैस्तेजसाग्निरिव ज्वलन् । अभिवादयामास च तं कुशपाणिर्विनीतवत् ॥२८॥

Thus assured (by the Lord), the said demon was as a matter of fact possessed with the desire of laying has hands on (Goddess) Pārvatī; and in order to test (the efficacy of) the boon, the demon, it is said, proceeded to place his hand on the head of Lord Śankara (Himself). The all-blissful Lord (now) got dismayed at His own act (of granting that boon). (23) Trembling in great fear, He fled before the Asura, who now pursued Him. He covered the whole length of the earth and heavens and reached the very end of the cardinal points; but (finding the Asura still pursuing Him) ran (further) in a northerly direction. (24) Finding no remedy for the trouble, all the great gods kept quiet. Finally Bhagavān Śankara went to the shining region of Vaikuṇṭha, lying beyond the sphere of Prakṛti. (25) It is the realm of Bhagavān Nārāyaṇa, the supreme resort of recluses who, having taken a vow of complete non-violence have attained perfect tranquillity of mind. On reaching this region one does not return to mundane life. (26) Seeing Śiva in that miserable plight, from a distance, Bhagavān Nārāyaṇa, who removes all affliction, assumed the form of a young Brahmachārī (religious student) by dint of His Yogamāya (wonderful creative power) and appeared before Vṛkāsura. (27) Adorned with a girdle made of Muñja grass, (black) deer-skin, a staff and a rosary of Rudrākṣa beads, He shone by His lustre like the fire. Holding a (bunch of) Kuśa grass in His hand, He hailed the Asura like a humble student. (28)

श्रीभगवानुवाच

शाकुनेय भवान् व्यक्तं श्रान्तः किं दूरमागतः । क्षणं विश्रम्यतां पुंस आत्मायं सर्वकामधुक् ॥२९॥
यदि नः श्रवणायालं युष्मद्व्यवसितं विभो । भण्यतां प्रायशः पुम्भिर्धृतैः स्वार्थान् समीहते ॥३०॥

The Lord (disguised as a Brahmachārī) said: O Vṛkāsura, evidently you are (much) fatigued. Have you covered a long distance? Rest yourself awhile. This body is the source of all blessings. (Why do you put it to unnecessary exertion ?) (29) Mighty as you are, please tell me, if the matter is fit for our ears, what you have set your mind upon. For people generally seek to accomplish their object through persons choosen for their help. (30)

श्रीशुक उवाच

एवं भगवता पृष्टो वचसामृतवर्षिणा । गतक्लमोऽब्रवीत् तस्मै यथापूर्वमनुष्ठितम् ॥३१॥

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Śrī Śuka went on: (Parīkṣit !) thus questioned by the Lord in words raining nectar (as it were) the Asura felt refreshed and related to Him in order of sequence all that he had done. (31)

श्रीभगवानुवाच

एवं चेत् तर्हि तद्वाक्यं न वयं श्रद्दधीमहि । यो दक्षशापात् पैशाच्यं प्राप्तः प्रेतपिशाचराट् ॥३२॥
यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरौ । तर्ह्यङ्गाशु स्वशिरसि हस्तं न्यस्य प्रतीयताम् ॥३३॥
यद्यसत्यं वचः शम्भोः कथंचिद् दानवर्षभ । तदैनं जह्यसद्वाचं न यद्वक्तानृतं पुनः ॥३४॥
इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः । भिन्नधीर्विस्मृतः शीर्ष्णि स्वहस्तं कुमतिर्न्यधात् ॥३५॥
अथापतद् भिन्नशिरा वज्राहत इव क्षणात् । जयशब्दो नमःशब्दः साधुशब्दोऽभवद् दिवि ॥३६॥
मुमुचुः पुष्पवर्षाणि हते पापे वृकासुरे । देवर्षिपितृगन्धर्वा मोचितः संकटाच्छिवः ॥३७॥
मुक्तं गिरिशमभ्याह भगवान् पुरुषोत्तमः । अहो देव महादेव पापोऽयं स्वेन पाप्मना ॥३८॥
हतः को नु महत्स्वीश जन्तुर्वै कृतकिल्बिषः । क्षेमी स्यात् किमु विश्वेशे कृतागस्को जगद्गुरौ ॥३९॥

The Lord said: "If it is so, then we do not believe his words. Do you not know that under the curse of Dakṣa He has adopted the ways of Piśāchas (evil spirits)? He is now the ruler of Pretas (genii) and Piśāchas. (32) O lord of demons, if you still repose faith in Śankara as the Teacher of the world, the truth may be verified (by you) this very instant, O dear friend, by placing your hand on your own head. (33) O chief of Asuras, if the words of Śankara are found to deviate from truth in any wise, you had better do away with that liar so that he may not (live to) utter a falsehood again." (34) The words spoken by the Lord were so very sweet and cast such a magic spell on him that he lost his reasoning power, and the wicked Asura in utter forgetfulness placed his hand on his own head. (35) Instantaneously he fell down with his head split as if by a stroke of lightning; and shouts of triumph, salutations and applause were raised (by the gods) in heaven. (36) On the sinful Vṛkāsura rained having been killed, gods, manes and Gandharvas showers of flowers, and Bhagavān Śankara was redeemed from a precarious situation. (37) The almighty Lord Viṣṇu (thereupon) said to Śankara, who was (now) free, "O Lord ! O supreme Deity, this wicked Asura has been killed by his own sins. O Lord, having actually sinned against the great who can possibly be happy ? Much less could he be happy who did wrong to You the Lord and preceptor of the universe." (38-39)

य एवमव्याकृतशक्त्युदन्वतः परस्य साक्षात् परमात्मनो हरेः ।
गिरित्रमोक्षं कथयेच्छृणोति वा विमुच्यते संसृतिभिस्तथारिभिः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे रुद्रमोक्षणं नामाष्टाशीतितमोऽध्यायः ॥८८॥

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Śrī Hari is an ocean of powers, which are both incomprehensible and beyond the range of speech. He is no other than the Supreme Spirit beyond Prakṛti. He who relates or listens to this story of His rescuing Lord Śankara (from trouble) gets completely freed from (the cycle of) births and deaths and is rid of the fear of enemies. (40)

Thus ends the eighty-eighth discourse, entitled "Lord Rudra rescued (from trouble)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोननवतितमोऽध्यायः

Discourse LXXXIX

(The three chief gods put to test by the sage Bhṛgu;) the Lord brings back the (dead) sons of a Brahman.

श्रीशुक उवाच

सरस्वत्यास्तटे राजन्नृषयः सत्रमासत । वितर्कः समभूत् तेषां त्रिष्वधीशेषु को महान् ॥ १ ॥
तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप । तज्ज्ञप्त्यै प्रेषयामासुः सोऽभ्यगाद् ब्रह्मणः सभाम् ॥ २ ॥
न तस्मै प्रह्वणं स्तोत्रं चक्रे सत्त्वपरीक्षया । तस्मै चुक्रोध भगवान् प्रज्वलन् स्वेन तेजसा ॥ ३ ॥
स आत्मन्युत्थितं मन्युमात्मजायात्मना प्रभुः । अशीशमद् यथा वह्निं स्वयोन्या वारिणाऽऽत्मभूः ॥ ४ ॥

Śrī Śuka began again : O king, (on one occasion) great sages assembled on the bank of the Saraswatī (for exchange of views on the object of life and the means of attaining the same). (In the course of their discussion) a question came up before the assemblage as to which of the three lords of creation (*viz*, Brahmā, Viṣṇu and Śiva) was the greatest. (1) O king, the Ṛṣis actually deputed Bhṛgu, one of Brahmā's sons, to ascertain the out of curiosity fact with intent to know this truth, Maharṣi Bhṛgu (first) visited the court of Brahmā, and with a view to testing Brahmā's forbearance and other qualities, did neither bow to him nor offer any praises. Brahmā got angry with him and looked as if burning with his majestic glow. (2-3) But considering that the insult was offered by his own son, Brahmā (the self-born) subdued the anger of his heart within his mind by force of reason, just as one extinguished fire by water, which is an evolute of fire itself. (4)

ततः कैलासमगमत् स तं देवो महेश्वरः । परिरब्धुं समारेभे उत्थाय भ्रातरं मुदा ॥ ५ ॥
नैच्छत्त्वमस्युत्पथग इति देवश्चुकोप ह । शूलमुद्यम्य तं हन्तुमारेभे तिग्मलोचनः ॥ ६ ॥
पतित्वा पादयोर्देवी सान्त्वयामास तं गिरा । अथो जगाम वैकुण्ठं यत्र देवो जनार्दनः ॥ ७ ॥
शयानं श्रिय उत्सङ्गे पदा वक्षस्यताडयत् । तत उत्थाय भगवान् सह लक्ष्म्या सतां गतिः ॥ ८ ॥

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स्वतल्पादवरुह्याथ ननाम शिरसा मुनिम् । आह ते स्वागतं ब्रह्मन् निषीदात्रासने क्षणम् ।
अजानतामागतान् वः क्षन्तुमर्हथ नः प्रभो ॥ ९ ॥
अतीव कोमलौ तात चरणौ ते महामुने । इत्युक्त्वा विप्रचरणौ मर्दयन् स्वेन पाणिना ॥१०॥
पुनीहि सहलोकं मां लोकपालांश्च मद्गतान् । पादोदकेन भवतस्तीर्थानां तीर्थकारिणा ॥११॥
अद्याहं भगवल्लक्ष्म्या आसमेकान्तभाजनम् । वत्स्यत्युरसि मे भूतिर्भवत्पादहतांहसः ॥१२॥

From Brahmā's court the sage Bhṛgu went to Kailāsa (the home of Śiva). Seeing that it was his own brother (Bhṛgu, who had come on a visit to Him), the Lord Śankara (the supremc Deity) rose in (great) joy (from His seat) and proceeded to embrace the sage. (5) But Bhṛgu avoided his touch saying, "I shall not touch you, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard this. His eyes shot fire. Taking up His trident, He proceeded to strike the sage (with it.) (6) But Goddess Pārvatī, falling at Śiva's feet, pacified Him by soothing words. Thereafter Bhṛgu went to Vaikuṇṭha, the realm of Bhagavān Viṣṇu. (7) He found the Lord reposing (with His head) on the lap of Lakṣmī (the goddess of prosperity). (Breaking into His room unceremoniously) the sage suddenly kicked Him on the chest. The almighty Lord, the (sole) refuge of the virtuous, thereupon (quickly) rose with Lakṣmī, alighted from His bed and, bowing His head (in reverence) to the sage, said, "O sage, you are welcome. Make yourself comfortable on this seat and rest awhile. Unaware of your arrival, we could not offer you welcome in time. Pray, forgive us this omission. (8-9) O great one ! great sage, your feet are so soft, O dear one !" Saying this, the Lord began to knead the feet of the sage with His own hands, and again said:—(10) "O sage, the water touched by your feet lends sanctity even to the sacred waters. (Pray) sanctify Me, My realm (Vaikuṇṭha) and the protectors of the world residing in Me, with the same. (11) O worshipful sage, all My sins have been washed off by the very touch of your feet. From this day I have become the sole abode of Śrī Lakṣmī, the goddess of wealth. She will hereafter (constantly) dwell on My bosom (bearing the mark of your foot)." (12)

एवं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा । निर्वृतस्तर्पितस्तूष्णीं भक्त्युत्कण्ठोऽश्रुलोचनः ॥१३॥
पुनश्च सत्रमाव्रज्य मुनीनां ब्रह्मवादिनाम् । स्वानुभूतमशेषेण राजन् भृगुरवर्णयत् ॥१४॥
तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः । भूयांसं श्रद्दधुर्विष्णुं यतः शान्तिर्यतोऽभयम् ॥१५॥
धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम् । ऐश्वर्यं चाष्टधा यस्माद् यशश्चात्ममलापहम् ॥१६॥
मुनीनां न्यस्तदण्डानां शान्तानां समचेतसाम् । अकिंचनानां साधूनां यमाहुः परमां गतिम् ॥१७॥
सत्त्वं यस्य प्रिया मूर्तिर्ब्राह्मणास्त्विष्टदेवताः । भजन्त्यनाशिषः शान्ता यं वा निपुणबुद्धयः ॥१८॥
त्रिविधाकृतयस्तस्य राक्षसा असुराः सुराः । गुणिन्या मायया सृष्टाः सत्त्वं तत्तीर्थसाधनम् ॥१९॥

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Śrī Śuka continued : Hearing these words of the Lord uttered in a deep low tone, the sage Bhṛgu felt (highly) satisfied and happy. His voice got choked through (the rising tide of) Devotion and tears rushed to his eyes. He could not utter a word. (13) O king, returning to the assembly of sages, who were (all) expository of the Vedas, he narrated all that he had experienced (in the valms of Brahmā, Śankara and Bhagavān Viṣṇu). (14) Hearing his experiences, the sages in the assembly were filled with wonder and freed from all doubts. They were now convinced that Viṣṇu was the Supreme Deity, the fountain-head of tranquillity and security. (15) From Viṣṇu proceed virtue itself, wisdom, dispassion, united with it, the eight forms of supernatural powers and fame, which wipes out the impurities of the mind. (16) He is described as the supreme resort of saints and sages who are embodiments of peace, equanimity and detachment, and who have taken a vow of complete non-violence. (17) The quality of Sattva constitutes His beloved person, and the Brahman is His favourite deity. Men possessed of disinterestedness, serenity (of mind) and subtle understanding take to His adoration. (18) It is his Māyā, constituted of the three Guṇas, which has evolved His three forms, *viz*, the Rākṣasas, the Asuras and the gods. Of these, only gods embodying the quality of Sattva are the means of His realization (He Himself being the end of all pursuit). (19)

श्रीशुक उवाच

एवं सारस्वता विप्रा नृणां संशयनुत्तये । पुरुषस्य पदाम्भोजसेवया तद्गतिं गताः ॥२०॥

Śrī Śuka went on: (Parīkṣit !) the sages assembled on the bank of the Saraswatī arrived this conclusion (not for their own sake, but) for dispelling the doubts of men. Adoring the lotus feet of the Supreme Person, they attained to His supreme state. (20)

सूत उवाच

इत्येतन्मुनितनयास्यपद्मगन्धपीयूषं भवभयभित् परस्य पुंसः ।
सुश्लोकं श्रवणपुटैः पिबत्यभीक्ष्णं पान्थोऽध्वभ्रमणपरिश्रमं जहाति ॥२१॥

Sūta said: (Śaunaka and other sages !) this story, which brings out the glory of the Supreme Person, dispel the fear of transmigration (in the form of births and deaths). Like (a stream of) sweet-smelling nectar it has emanated from the lotus-like lips of Śrī Śuka, (the son of the sage Vyāsa.) The traveller who, coursing through the circuitous paths of this world, constantly drinks of it through the cups of his ears gets rid of the fatigue of wandering through the world. (21)

श्रीशुक उवाच

एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारकः । जातमात्रो भुवं स्पृष्ट्वा ममार किल भारत ॥२२॥
विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः । इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥२३॥
ब्रह्मद्विषः शठधियो लुब्धस्य विषयात्मनः । क्षत्रबन्धोः कर्मदोषात् पञ्चत्वं मे गतोऽर्भकः ॥२४॥
हिंसाविहारं नृपतिं दुःशीलमजितेन्द्रियम् । प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यदुःखिताः ॥२५॥
एवं द्वितीयं विप्रर्षिस्तृतीयं त्वेवमेव च । विसृज्य स नृपद्वारि तां गाथां समगायत ॥२६॥
तामर्जुन उपश्रुत्य कहिंचित् केशवान्तिके । परेते नवमे बाले ब्राह्मणं समभाषत ॥२७॥

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किंस्विद् ब्रह्मंस्त्वन्निवासे इह नास्ति धनुर्धरः । राजन्यबन्धुरेते वै ब्राह्मणाः सत्र आसते ॥२८॥
धनदारात्मजापृक्ता यत्र शोचन्ति ब्राह्मणाः । ते वै राजन्यवेषेण नटा जीवन्त्यसुम्भराः ॥२९॥
अहं प्रजा वां भगवन् रक्षिष्ये दीनयोरिह । अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥३०॥

Śrī Śuka resumed: Parīkṣit, once upon a time at Dwārakā the wife of a Brahman gave birth to a child; but the moment it was born and touched the ground, they say, it died. (22) Taking the deceased child to the portal of the royal palace, the Brahman laid it on the ground and with a heart full of grief began to weep (for it) piteously. He spoke thus:—"My child has died because of some vicious act of the ruler of this kingdom, (a base kṣatriya) who is a Brahman-hater, has a wicked disposition, is full of avarice and has set his mind on the pleasures of his sense. (23-24) The people depending on a ruler who takes delight in bloody acts, has a vicious character and is a slave of his senses, lead a miserable life and are always in distress for want of money." (25) The second and third child of the Brahman sage also died under similar circumstances and the Brahman brought their dead bodies in the same manner to the palace gate and repeating the same observation in a loud tone left the deceased children there. (26) (Thus as many as eight children of the Brahman died one after another.) When he repeated the complaint at the loss of his ninth child, Arjuna was also sitting by the side of Lord Śrī Kṛṣṇa. Hearing the remarks of the Brahman, he vauntingly said, "O venerable Brahman, is there no Kṣatriya who can wield a bow in this city of Dwārakā (where you reside)? It seems these Yādavas (who are unable to protect their subjects) are no better than Brahmans assembled for a sacrifice. (27-28) The rulers in whose kingdom a Brahman grieves over the loss of his wealth, wife or children are (no Kṣatriyas, but) mere actors playing the role of a Kṣatriya only to fill their belly. (They live in vain.) (29) O Brahman, I undertake to protect the child that may be born to you (hereafter), afflicted as you and your wife are (by the loss of your children) here. If I fail to carry out my promise, I shall jump into fire (and put an end to my life) and (thereby) atone for my sin." (30)

ब्राह्मण उवाच

संकर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः । अनिरुद्धोऽप्रतिरथो न त्रातुं शक्नुवन्ति यत् ॥३१॥
तत् कथं नु भवान् कर्म दुष्करं जगदीश्वरैः । चिकीर्षसि त्वं बालिश्यात् तन्न श्रद्दध्महे वयम् ॥३२॥

The Brahman said: (Arjuna!) when Śrī Balarāma, Bhagavān Śrī Kṛṣṇa, Pradyumna, the foremost of archers, and the matchless warrior Aniruddha have failed to protect my children, how dare you undertake to do so? Even those lords of the world find it an impossible task. It is simply childish on your part to brag like this. We cannot put any faith in your words. (31-32)

अर्जुन उवाच

नाहं संकर्षणो ब्रह्मन् न कृष्णः कार्ष्णिरेव च । अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः ॥३३॥
मावमंस्था मम ब्रह्मन् वीर्यं त्र्यम्बकतोषणम् । मृत्युं विजित्य प्रधने आनेष्ये ते प्रजां प्रभो ॥३४॥

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Arjuna replied : I am neither Balarāma, nor Śrī Kṛṣṇa, nor again Pradyumna. Surely I am Arjuna, the wielder of the famous Gāṇḍīva bow, O worshipful one ! (33) Please do not make light of my prowess, with which I pleased the three-eyed Śankara (Himself). I shall conquer even the god of death in battle and bring back your child, my master. (34)

एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप । जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥३५॥
प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः । पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुरः ॥३६॥
स उपस्पृश्य शुच्यम्भो नमस्कृत्य महेश्वरम् । दिव्यान्यस्त्राणि संस्मृत्य सज्यं गाण्डीवमाददे ॥३७॥
न्यरुणत् सूतिकागारं शरैर्नानास्त्रयोजितैः । तिर्यगूर्ध्वमधः पार्थश्चकार शरपञ्जरम् ॥३८॥
ततः कुमारः संजातो विप्रपत्न्या रुदन् मुहुः । सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥३९॥
तदाऽऽह विप्रो विजयं विनिन्दन् कृष्णसंनिधौ । मौढ्यं पश्यत मे योऽहं श्रद्दधे क्लीबकत्थनम् ॥४०॥
न प्रद्युम्नो नानिरुद्धो न रामो न च केशवः । यस्य शेकुः परित्रातुं कोऽन्यस्तदवितेश्वरः ॥४१॥
धिगर्जुनं मृषावादं धिगात्मश्लाघिनो धनुः । दैवोपसृष्टं यो मौढ्यादानिनीषति दुर्मतिः ॥४२॥

Parīkṣit, thus (comforted and) assured by Arjuna, the Brahman returned to his place full of delight and eager to witness Arjuna's prowess. (35) As the period of confinement of his wife drew near, the exalted Brahman approached Arjuna in great anxiety and entreated him saying, "Pray, protect my child from death." (36) (Hearing this), Arjuna sipped a little pure water and bowed to Bhagavān Śankara. Thereafter he invoked all his weapons of supernatural efficacy and took up his Gāṇḍīva bow having strung it properly. (37) He fenced on all sides, as well as above and below, the house of confinement with arrows charmed with the power of Mantras, thus encasing it in a cage of arrows as it were. (38) The wife of the Brahman in due course gave birth to a child, which gave repeated cries; but presently it bodily disappeared through the sky. (39) Now the Brahman began to censure Arjuna in the presence of Śrī Kṛṣṇa. He said, "Look at my folly. I put my faith in the futile boast of a eunuch. (40) Who else is powerful enough to save one whom neither Pradyumna nor Aniruddha, nor even Balarāma and Śrī Kṛṣṇa could protect ? (41) Fie upon Arjuna, who made empty boasts. Fie upon the bow of Arjuna, who indulges in self-praise. Look at his dull-wittedness ! The fool intends to bring back what has been snatched away from me by Providence. (42)

एवं शपति विप्रर्षौ विद्यामास्थाय फाल्गुनः । ययौ संयमनीमाशु यत्रास्ते भगवान् यमः ॥४३॥
विप्रापत्यमचक्षाणस्तत ऐन्द्रीमगात् पुरीम् । आग्नेयीं नैर्ऋतीं सौम्यां वायव्यां वारुणीमथ ।
रसातलं नाकपृष्ठं विष्ण्यान्यन्यान्युदायुधः ॥४४॥
ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः । अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता ॥४५॥
दर्शये द्विजसूनूंस्ते मावज्ञात्मानमात्मना । ये ते नः कीर्तिं विमलां मनुष्याः स्थापयिष्यन्ति ॥४६॥

When the Brahman sage began to reproach him thus, Arjuna, with the help of charms, at once went to the capital of Yama, where rules the god of retribution. (43) Not finding the child of the Brahman there, he thence proceeded, bow in hand, to the cities of Indra (the lord of immortals), Agni (the god of fire), Nirṛti (the god of death), Soma (the moon-god), Varuṇa (the god of water), Vāyu (the wind-god), to the

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nether world known as Rasātala, to regions higher than Indra's paradise and other regions, but did not find the Brahman child anywhere. Having thus failed to redeem his promise, he now decided to jump into blazing fire. But Bhagavān Śrī Kṛṣṇa deterred him, saying, "Brother Arjuna, do not make light of yourself in this way. I shall show you (all) the children of the Brahman. The very men who reproach you now will then resuscitate our spotless glory." (44—46)

इति सम्भाष्य भगवानर्जुनेन सहेश्वरः । दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत् ॥४७॥
सप्त द्वीपान् सप्त सिन्धून् सप्तसप्तगिरीनथ । लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥४८॥
तत्राश्वाः शैब्यसुग्रीवमेघपुष्पबलाहकाः । तमसि भ्रष्टगतयो बभूवुर्भरतर्षभ ॥४९॥
तान् दृष्ट्वा भगवान् कृष्णो महायोगेश्वरेश्वरः । सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुरः ॥५०॥
तमः सुघोरं गहनं कृतं महद् विदारयद् भूरितरेण रोचिषा ।
मनोजवं निर्विविशे सुदर्शनं गुणच्युतो रामशरो यथा चमूः ॥५१॥
द्वारेण चक्रानुपथेन तत्तमः परं परं ज्योतिरनन्तपारम् ।
समश्नुवानं प्रसमीक्ष्य फाल्गुनः प्रताडिताक्षोऽपिदधेऽक्षिणी उभे ॥५२॥
ततः प्रविष्टः सलिलं नभस्वता बलीयसैजद्बृहदूर्मिभूषणम् ।
तत्राद्भुतं वै भवनं द्युमत्तमं भ्राजन्मणिस्तम्भसहस्रशोभितम् ॥५३॥
तस्मिन् महाभीममनन्तमद्भुतं सहस्रमूर्धन्यफणामणिद्युभिः ।
विभ्राजमानं द्विगुणोल्बणेक्षणं सिताचलाभं शितिकण्ठजिह्वम् ॥५४॥
ददर्श तद्भोगसुखासनं विभुं महानुभावं पुरुषोत्तमोत्तमम् ।
सान्द्राम्बुदाभं सुपिशङ्गवाससं प्रसन्नवक्त्रं रुचिरायतेक्षणम् ॥५५॥
महामणिव्रातकिरीटकुण्डलप्रभापरिक्षिप्तसहस्रकुन्तलम् ।
प्रलम्बचार्वष्टभुजं सकौस्तुभं श्रीवत्सलक्ष्मं वनमालया वृतम् ॥५६॥
सुनन्दनन्दप्रमुखैः स्वपार्षदैश्चक्रादिभिर्मूर्तिधरैर्निजायुधैः ।
पुष्ट्या श्रिया कीर्त्यजयाखिलर्द्धिभिर्निषेव्यमाणं परमेष्ठिनां पतिम् ॥५७॥
ववन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्वसः ।
तावाह भूमा परमेष्ठिनां प्रभुर्बद्धाञ्जली सस्मितमूर्जया गिरा ॥५८॥
द्विजात्मजा मे युवयोर्दिदृक्षुणा मयोपनीता भुवि धर्मगुप्तये ।
कलावतीर्णाववनेर्भरासुरान् हत्वेह भूयस्त्वरयेतमन्ति मे ॥५९॥
पूर्णकामावपि युवां नरनारायणावृषी । धर्ममाचरतां स्थित्यै ऋषभौ लोकसंग्रहम् ॥६०॥

Thus consoling Arjuna, the almighty Lord, Bhagavān Śrī Kṛṣṇa, took Arjuna with Him and, mounting His divine chariot, proceeded towards the west. (47) Crossing the seven Dwīpas, each containing seven mountain ranges, the seven oceans (dividing those Dwīpas from one another) and the Lokāloka mountain (situated beyond them all), He entered the region of thick darkness. (48) Parīkṣit! His (celestial) horses—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka—lost their way in that darkness (and could not proceed further). (49) Seeing them in that plight, Bhagavān Śrī Kṛṣṇa, the Lord of all great masters of Yoga, sent ahead of Him (as a guide) His discus (Sudarśana), which shone like a thousand suns (put together). (50) Quick as thought, Sudarśana made its way through that extensive thick and most terrible darkness created by the Lord Himself, piercing it by its enormous light. It appeared (at that time) like a shaft discharged from the bow string of Śrī Rāma

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penetrating the armies of Rākṣasas. (51) Following the path made by Sudarśana, the chariot reached the end of the region of darkness. Beyond it shone the region of supreme, infinite and all-pervading Light. Dazed by that light, Arjuna had to shut both his eyes. (52) Crossing the region of light, the divine chariot entered the region of (supramundane) water, which looked most beautiful because of its huge waves created by a strong wind (which was blowing at that time). A wonderful and most luminous palace shining with thousands of columns of brilliant jewels appeared before them there. (53) Bhagavān Śeṣa, most terrible and wonderful to look at, was present there. Possessed of a thousand hoods, each radiant with many jewels on its top and two fearful eyes, He shone brightly like the white Kailāsa mountain, and was blue at the neck and endowed with blue tongues. (54) (Parīkṣit ! there) Arjuna saw the most exalted Supreme Person, the all-pervading Lord of infinite powers, reposing on Śeṣa, making the coils of the latter His comfortable bed. His Form resembled in colour a cloud surcharged with humidity. He was clad in bright yellow, and His cheerful countenance and big eyes looked (most) charming. (55) The lustre of the ear-rings and of the crown on His head, containing many precious jewels, lighted up His profuse curly locks. He possessed eight long and lovely arms; the Kaustubha gem shone at His neck; His chest bore the mark of Śrīvatsa, and the garland of sylvan flowers hung up to His knees. (56) (Parīkṣit !) Arjuna saw that the Lord's attendants like Nanda and Sunanda, His discus (Sudarśana) and other weapons endowed with personal forms, His four Potencies *viz*, Puṣṭi (Grace), Śrī (Splendour), Kīrti (Fame) and Māyā, and all the fortunes waited on Him, who is the Lord of Brahmā and the other Rulers of the world. (57) (Parīkṣit !) Bhagavān Śrī Kṛṣṇa bowed to the infinite Lord, who was but Himself in another form. Arjuna was (somewhat) filled with awe at His sight: (but following Śrī Kṛṣṇa) he too bowed to Him and both of them stood (there) with joined palms. (Now) with a smile on His lips, and in a deep and sonorous voice the Perfect Person, who is the Lord of Brahmā and other protectors of the world, said to them. (58) "(O Śrī Kṛṣṇa, O Arjuna), desirous of seeing You both, I had the sons of the Brahman brought here. You have both appeared on earth with Your part manifestations for the vindication of virtue. Killing the Asuras, who have become a burden to the earth, soon return to Me. (59) You are the sages Nara and Nārāyaṇa. Though sated in every way and foremost of all, follow the path of virtue for maintaining the world order by setting an example before men." (60)

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना । ओमित्यानम्य भूमानमादाय द्विजदारकान् ॥६१॥
न्यवर्ततां स्वकं धाम सम्प्रहृष्टौ यथागतम् । विप्राय ददतुः पुत्रान् यथारूपं यथावयः ॥६२॥
निशाम्य वैष्णवं धाम पार्थः परमविस्मितः । यत् किंचित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥६३॥
इतीदृशान्यनेकानि वीर्याणीह प्रदर्शयन् । बुभुजे विषयान् ग्राम्यानीजे चात्यूर्जितैर्मखैः ॥६४॥
प्रववर्षाखिलान् कामान् प्रजासु ब्राह्मणादिषु । यथाकालं यथैवेन्द्रो भगवाञ्छ्रैष्ठ्यमास्थितः ॥६५॥
हत्वा नृपानधर्मिष्ठान् घातयित्वार्जुनादिभिः । अक्षसा वर्तयामास धर्मं धर्मसुतादिभिः ॥६६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे द्विजकुमारानयनं नामैकोननवतितमोऽध्यायः ॥८९॥

The said Śrī Kṛṣṇa and Arjuna accepted the mandate of the Supreme Person, bowed to Him and, supremely delighted, returned to Dwārakā with the sons of the Brahman following the same route by which they had gone there. The sons of the Brahman had grown up according to their respective age, but in appearance they were the same as at the time of their birth. Bhagavān Śrī Kṛṣṇa and Arjuna

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returned them to the Brahman. (61-62) Seeing the glorious realms of Bhagavān Viṣṇu, Arjuna felt much astonisted. He realized that whatever prowess is possessed by men was due to the grace of Bhagavān Śrī Kṛṣṇa. (63) (Parīkṣit !) exhibiting these and many other similar feats, Bhagavān Śrī Kṛṣṇa appeared to men as if enjoying worldly pleasures (like ordinary men of the world) and performed sacrifices on the highest scale (like the greatest of kings). (64) Just as Indra sends down timely showers, so He showered all boons on the Brahmans and other subjects, adopting the conduct of an ideal king. (65) He Himself killed many an unrighteous king, and caused many others to be killed by Arjuna and others. In this way He easily re-established the rule of Dharma (throughout the world) with the help of Yudhiṣṭhira and other (righteous) kings. (66)

Thus ends the eighty-ninth discourse, entitled "The Lord brings back the (dead) sons of a Brahman", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ नवतितमोऽध्यायः

Discourse XC

The Story of (the amorous sports of) Śrī Kṛṣṇa narrated

श्रीशुक उवाच

सुखं स्वपुर्यां निवसन् द्वारकायां श्रियः पतिः । सर्वसम्पत्समृद्धायां जुष्टायां वृष्णिपुंगवैः ॥ १ ॥
स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः । कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्द्युभिः ॥ २ ॥
नित्यं संकुलमार्गायां मदच्युद्भिर्मतङ्गजैः । स्वलंकृतैर्भटैरश्वै रथैश्च कनकोज्ज्वलैः ॥ ३ ॥
उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु । निर्विशद्भृङ्गविहगैर्नादितायां समन्ततः ॥ ४ ॥
रेमे षोडशसाहस्रपत्नीनामेकवल्लभः । तावद्विचित्ररूपोऽसौ तद्गृहेषु महर्द्धिषु ॥ ५ ॥
प्रोत्फुल्लोत्पलकह्लारकुमुदाम्भोजरेणुभिः । वासितामलतोयेषु कूजद्द्विजकुलेषु च ॥ ६ ॥
विजहार विगाह्याम्भो हृदिनीषु महोदयः । कुचकुङ्कुमलिप्ताङ्गः परिरब्धश्च योषिताम् ॥ ७ ॥
उपगीयमानो गन्धर्वैर्मृदङ्गपणवानकान् । वादयद्भिर्मुदा वीणां सूतमागधवन्दिभिः ॥ ८ ॥

Śrī Śuka began again: (Parīkṣit ! the splendour of Dwārakā was matchless.) Its roads and streets were day and night thronged with young elephants in rut, richly adorned soldiers, horses and brilliant chariots plated with gold. On every side of the city there were gardens and parks containing rows of trees in blossom which were filled with the music of birds and humming bees. It was a city abounding in wealth of every description. The world's greatest heroes, the Yadus, considered it a privilege to live in it and enjoy its amenities. The women of that city possessed budding youth. When, while playing with balls etc. in their mansions, their gorgeous dress got unsettled exposing a part of their body, it flashed as a streak of lightning. The Lord of Lakṣmī (the goddess of prosperity) Himself lived in that city with great ease and comfort. It was His own (favourite) city. (1—4) Bhagavān Śrī Kṛṣṇa was the one beloved consort of (more than) sixteen thousand wives. Each of them possessed a mansion of surpassing wealth and splendour for her residence. Assuming as many charm-

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ing forms as He had wives, He sported with them (severally) in their mansions. (5) All these mansions possessed beautiful tanks of their own. Their limpid water was ever fragrant with the pollen of lotuses of every description, (Swans, cranes and other beautiful) birds (continually) warbled in them. (6) The Lord of prosperity (Bhagavān Śrī Kṛṣṇa) sported (with His consorts) entering the water of the rivers, and the saffron on the breasts of these ladies transferred itself to His bosom as they embraced Him (in the course of these sports.) (7) The Gandharvas (at that time) sang His praises, while the Sūtas, Māgadhas and bards joyously sounded their clay tomtoms, kettle-drums, tabors and lutes. (8)

सिच्यमानोऽच्युतस्ताभिर्हसन्तीभिः स्म रेचकैः । प्रतिषिञ्चन् विचिक्रीडे यक्षीभिर्यक्षराडिव ॥ ९ ॥

ताः क्लिन्नवस्त्रविवृतोरुकुचप्रदेशाः सिञ्चन्त्य उद्धृतबृहत्कबरप्रसूनाः ।
कान्तं स्म रेचकजिहीर्षयोपगुह्य जातस्मरोत्सवलसद्वदना विरेजुः ॥१०॥
कृष्णस्तु तत्स्तनविषज्जितकुङ्कुमस्रक् क्रीडाभिषङ्गधुतकुन्तलवृन्दबन्धः ।
सिञ्चन् मुहुर्युवतिभिः प्रतिषिच्यमानो रेमे करेणुभिरिवेभपतिः परीतः ॥११॥

नटानां नर्तकीनां च गीतवाद्योपजीविनाम् । क्रीडालंकारवासांसि कृष्णोऽदात्तस्य च स्त्रियः ॥१२॥
कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः । नर्मक्ष्वेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः ॥१३॥
ऊचुर्मुकुन्दैकधियोऽगिर उन्मत्तवज्जडम् । चिन्तयन्त्योऽरविन्दाक्षं तानि मे गदतः शृणु ॥१४॥

The consorts of the Lord would (now and then) smilingly throw jets of water on Him through syringes, and He (too) sprinkled water on them and drenched them in return. Sporting thus with His wives, He would appear like Kubera (the king of Yakṣas) sporting with Yakṣa women. (9) The breasts and thighs of these ladies would appear through their wet clothes, and flowers stuck to their swollen braids would drop. Throwing water on Him (through their syringes), they would approach Him with intent to wrest the syringe from His hands, and make it an excuse for embracing their beloved Lord. Through His thrilling touch their love would grow all the more, which would make their face bloom in great joy. The beauty of the queens naturally increased on such occasions. (10) The garland of sylvan flowers hanging on Bhagavān Śrī Kṛṣṇa's bosom would get tinged with the saffron on their breasts. Through intense absorption in enjoyment the braid of His curly locks would get loosened and begin to wave free in the air. He would throw, again and again, jets of water on His consorts, who in their turn would drench Him in the same fashion. In this way the Lord sported with His consorts (even) as the leader of a herd of wild elephants would with their females. (11) (On the conclusion of this sport) Bhagavān Śrī Kṛṣṇa and His consorts would give away their clothes and ornaments used at the time of sport to male and female dancers and to those who subsisted by vocal and instrumental music. (12) (Parīkṣit !) that is how the Lord used to carry on His sports. His (charming) gait, (sweet) words, (endearing) glances, (enchanting) smiles, (enlivening) jests and

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jokes and (loving) embraces captivated the heart of His consorts. (13) Bhagavān Śrī Kṛṣṇa was the be-all and end-all of their lives, the sole possessor of their heart. Absorbed in the thought of their lotus-eyed Lord, they would remain speechless for a while, and would suddenly break out with incoherent talks in the manner of a lunatic. (In the intensity of their love) they would (now and then begin to experience excruciating pain of separation from the Lord even in His presence and) give way delirious talks. I shall reproduce these talks; (please) listen to them. (14)

महिष्य ऊचुः

कुररि विलपसि त्वं वीतनिद्रा न शेषे स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः ।
वयमिव सखि कच्चिद् गाढनिर्भिन्नचेता नलिननयनहासोदारलीलेक्षितेन ॥१५॥

The queens said: O she-osprey, we are in the depth of the night now, and the whole world appears to be one big void. The Lord Himself has buried His ever wakeful consciousness (for the time being), and has gone to sleep. But your eyes know no sleep. Why do you wail and lament thus, keeping awake for the whole night ? O friend, it seems your heart has been pierced, equally with that of ours, by the (sweet) smiles and gracious and sportive glances of the lotus-eyed Lord. Surely that is the reason why you do not get sleep. (15)

नेत्रे निमीलयसि नक्तमदृष्टबन्धुस्त्वं रोरवीसि करुणं बत चक्रवाकि ।
दास्यं गता वयमिवाच्युतपादजुष्टां किं वा स्रजं स्पृहयसे कबरेण वोढुम् ॥१६॥

O red goose, why have you closed your eyes during the night ? Is it because your partner has gone out of sight that you wail so piteously ? If so, we are really sorry for you. Or is it that you are possessed like us with the desire of waiting upon the Lord, and long to adorn your braid with the garland offered at the feet of the Lord ? (16)

भो भोः सदा निष्टनसे उदन्वन्नलब्धनिद्रोऽधिगतप्रजागरः ।
किं वा मुकुन्दापहृतात्मलाञ्छनः प्राप्तां दशां त्वं च गतो दुरत्ययाम् ॥१७॥

O ocean, you constantly roar and thunder. Do you get no sleep at all ? It seems you have developed the disease of insomnia. Or is it that our dear Lord has robbed you of the natural qualities of tranquillity and gravity etc. ? That is why, like us, you have developed a disease which is so difficult to get rid of. (17)

त्व यक्ष्मणा बलवतासि गृहीत इन्दो क्षीणस्तमो न निजदीधितिभिः क्षिणोषि ।
कच्चिन्मुकुन्दगदितानि यथा वयं त्वं विस्मृत्य भोः स्थगितगीरुपलक्ष्यसे नः ॥१८॥

O moon, you have fallen a victim to the fell disease of consumption. Oh good gracious, you have got so attenuated that you cannot disperse the darkness by your rays. (No, no;) it seems the (sweet confidential) talks of our beloved Lord (Śrī Kṛṣṇa) have escaped out of your memory, as out of ours. That is why you have become mute. (18)

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किं त्वाचरितमस्माभिर्मलयानिल तेऽप्रियम् । गोविन्दापाङ्गनिर्भिन्ने हृदीरयसि नः स्मरम् ॥१९॥

O southern wind, what offence have we given you that you send impulses of love into our heart, which is already torn to pieces by the sidelong glances of the Lord ? (19)

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं श्रीवत्साङ्कं वयमिव भवान् ध्यायति प्रेमबद्धः ।
अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो बाष्पधाराः स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥२०॥

O cloud, your colour is as lovely and beautiful as that of our beloved Lord. Surely you are very dear to our Lord, the crown-jewel of the race of Yadu. That is why, bound to Him with ties of love, you are absorbed in His thought like us. With a heart full of anxiety you always pine for Him like us and recollecting Him again and again shed profuse tears. Oh, the very contact with Him is painful. (20)

प्रियरावपदानि भाषसे मृतसंजीविकयानया गिरा ।
करवाणि किमद्य ते प्रियं वद मे वल्गितकण्ठ कोकिल ॥२१॥

O cuckoo, your voice is so sweet and melodious. It seems our beloved Lord has made it so sweet (by drilling it). You warble in notes as sweet as those of the honey-tongued Śrī Kṛṣṇa, Your songs bring life even to the dead. Please tell us what service we may render to you today. (21)

न चलसि न वदस्युदारबुद्धे क्षितिधर चिन्तयसे महान्तमर्थम् ।
अपि बत वसुदेवनन्दनाङ्घ्रिं वयमिव कामयसे स्तनैर्विधर्तुम् ॥२२॥

Oh, dear mountain, you possess a noble mind. It is you who support the earth by maintaining her balance. How is it that you neither move nor speak anything ? You seem to be merged in some serious thought. Or is it that you long to place the lotus feet of our beloved Lord on your breast-like peaks (even) as we. (22)

शुष्यद्ध्रदाः कर्शिता बत सिन्धुपत्न्यः सम्प्रत्यपास्तकमलश्रिय इष्टभर्तुः ।
यद्वद् वयं मधुपतेः प्रणयावलोकमप्राप्य मुष्टहृदयाः पुरुकर्शिताः स्म ॥२३॥

O rivers, consorts of the ocean, (it is summer now). Your beds are dry. The beauty of the lotus (in full bloom) is no longer to be found in you. You have become very lean and thin. (The reason is not far to seek.) (Just) as we have been robbed of our heart and have become much too emaciated, being deprived of the love-laden glances of (our beloved Consort,) the Lord of the Yadus, so have you been reduced to this wretched condition because the clouds no longer supply you with water from your beloved ocean. (23)

हंस स्वागतमास्यतां पिब पयो ब्रूह्यङ्ग शौरेः कथां दूते त्वां नु विदाम कच्चिदजितः स्वस्त्यास्त उक्तं पुरा ।
किं वा नश्चलसौहृदः स्मरति तं कस्माद्वयामो वयं क्षौद्रालापय कामदं श्रियमृते सैवैकनिष्ठा स्त्रियाम् ॥२४॥

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O dear swan, you are welcome. Take your seat (here) and have a little milk. Please tell us something of our beloved Lord. We know you are His messenger. Is our dear Śrī Kṛṣṇa, who is under no body's control, hale and hearty ? O brother, He is very fickle in His friendship. Once He told us that we were the most beloved of Him. Does He remember that profession of His love ? However, let it go. (If He can afford to be indifferent to us, why should we languish for Him ?) (Vile) messenger of a treacherous lover ! we do not care to go to Him. (Or if He calls us just in order to make friends with us,) you might (as well) bring Him here, (so that we may have a direct talk with Him); but take care not to bring Lakṣmī with Him. (If He cannot come here leaving Lakṣmī alone, we ask you one thing.) Of all women, does Lakṣmī alone boast of Her exclusive love for the Lord ? (Is there none among us, who can claim to possess such love ?) (24)

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे । क्रियमाणेन माधव्यो लेभिरे परमां गतिम् ॥२५॥
श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः । उरुगायोरुगीतो वा पश्यन्तीनां कुतः पुनः ॥२६॥
वाः सम्पर्यचरन् प्रेम्णा पादसंवाहनादिभिः । जगद्गुरुं भर्तृबुद्ध्या तासां किं वर्ण्यते तपः ॥२७॥

(Parīkṣit !) such was the (depth of) love and devotion which the consorts of Śrī Kṛṣṇa cherished for their husband, the Supreme Lord of great masters of Yoga; and through that they attained the supreme state. (25) The sports of the Lord have been sung in various ways through exquisite songs and poetry. (They are so sweet, so captivating that) they irresistibly draw the mind (and heart) of women when they hear them. How much greater, then, should be the attraction of those who (are privileged to) see Him (with their own eyes ! (26) And how could one form an estimate of the austerities performed by those (privileged) women who, regarding the (Supreme) Teacher of the world (Bhagavān Śrī Kṛṣṇa) as their husband, kneaded His feet, washed His body, fed Him and served Him with other kinds of loving attentions. (27)

एवं वेदोदितं धर्ममनुतिष्ठन् सतां गतिः । गृहे धर्मार्थकामानां मुहुश्चादर्शयत् पदम् ॥२८॥
आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम् । आसन् षोडशसाहस्रं महिष्यश्च शताधिकम् ॥२९॥
तासां स्त्रीरत्नभूतानामष्टौ याः प्रागुदाहृताः । रुक्मिणीप्रमुखा राजंस्तत्पुत्राश्चानुपूर्वशः ॥३०॥
एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान् । यावत्य आत्मनो भार्या अमोघगतिरीश्वरः ॥३१॥
तेषामुद्दामवीर्याणामष्टादश महारथाः । आसन्नुदारयशसस्तेषां नामानि मे शृणु ॥३२॥
प्रद्युम्नश्चानिरुद्धश्च दीप्तिमान् भानुरेव च । साम्बो मधुर्बृहद्भानुश्चित्रभानुर्वृकोऽरुणः ॥३३॥
पुष्करो वेदबाहुश्च श्रुतदेवः सुनन्दनः । चित्रबाहुर्विरूपश्च कविर्न्यग्रोध एव च ॥३४॥
एतेषामपि राजेन्द्र तनुजानां मधुद्विषः । प्रद्युम्न आसीत् प्रथमः पितृवद् रुक्मिणीसुतः ॥३५॥
स रुक्मिणो दुहितरमुपयेमे महारथः । तस्मात् सुतोऽनिरुद्धोऽभून्नागायुतबलान्वितः ॥३६॥
स चापि रुक्मिणः पौत्रीं दौहित्रो जगृहे ततः । वज्रस्तस्याभवद् यस्तु मौसलादवशेषितः ॥३७॥

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प्रतिबाहुरभूत् तस्मात् सुबाहुस्तस्य चात्मजः । सुबाहोः शान्तसेनोऽभूच्छतसेनस्तु तत्सुतः ॥३८॥
न ह्येतस्मिन् कुले जाता अधना अबहुप्रजाः । अल्पायुषोऽल्पवीर्याश्च अब्रह्मण्याश्च जज्ञिरे ॥३९॥
यदुवंशप्रसूतानां पुंसां विख्यातकर्मणाम् । संख्या न शक्यते कर्तुमपि वर्षायुतैर्नृप ॥४०॥
तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च । आसन् यदुकुलाचार्याः कुमाराणामिति श्रुतम् ॥४१॥
संख्यानं यादवानां कः करिष्यति महात्मनाम् । यत्रायुतानामयुतलक्षेणास्ते स आहुकः ॥४२॥

(Parīkṣit !) Bhagavān Śrī Kṛṣṇa is the (sole) refuge of (all) virtuous souls. Practising virtue as enjoined by the Vedas, He clearly demonstrated (to the world) more than once how (the three objects of life, *viz*,) religious merit, prosperity and enjoyment of worldly pleasures could be attained by leading the life of a householder. (28) That is why He had adopted the supreme way of life of a householder. (O king, I have already told you that) the number of Śri Kṛṣṇa's consorts was sixteen thousand, one hundred and eight; the principal eight of those jewels among women, Rukmiṇī and others, as well as their offspring have already been named in order of sequence. (29-30) The wives of Bhagavān Śrī Kṛṣṇa (other than these eight too) bore Him ten sons each. This should cause no wonder; the Lord is Almighty and of unfailing resolution. (31) Of those sons of Śrī Kṛṣṇa, all of whom possessed unbounded valour, eighteen were warriors of foremost rank and possessed excellent renown. Hear their names from Me. (32) They were Pradyumna and Aniruddha, Dīptimān and Bhānu, Sāmba, Madhu, Bṛhadbhānu, Chitrabhānu, Vṛka, Aruṇa. Puṣkara and Vedabāhu, Śrutadeva, Sunandana, Chitrabāhu and Virūpa, Kavi and Nyagrodha. (33-34) Parīkṣit, of these (eighteen) sons of Śrī Kṛṣṇa, (again) Pradyumna, born of Rukmiṇī, was the first and foremost. He was equal to his father (in every respect). (35) Pradyumna, a great car-warrior, married Rukmī's daughter, and out of that wedlock was born Aniruddha possessed of the strength of ten thousand elephants. (36) Aniruddha married the daughter of his own maternal uncle, Rukmī's son. Vajra was born out of this wedlock. He was the only survivor after the destruction (of Yadu's race) through the instrumentality of a piston (brought into existence by the curse of Brahman sages.) (37) Vajra's son was named Pratibāhu, whose son was Subāhu. Subāhu's son was Śāntasena and his son was Śatasena. (38) No one born in this race was destitute or weak, and none of them died early. All of them were devoted to the Brahmans and possessed more sons than one. (39) O king, this race produced so many (famous and) distinguished men that it is not possible to enumerate them in tens of thousands of years. (40) I have heard that the number of teachers who taught the children of this race was three crore and eighty-eight lakh. (41) Who could tell the number of the high-souled Yadus in such circumstances ? King Ugrasena alone was (always) accompanied by warriors numbering ten billions (10,000,000,000,000). (42)

देवासुराहवहता दैतेया ये सुदारुणाः । ते चोत्पन्ना मनुष्येषु प्रजा दृप्ता बबाधिरे ॥४३॥
तन्निग्रहाय हरिणा प्रोक्ता देवा यदोः कुले । अवतीर्णाः कुलशतं तेषामेकाधिकं नृप ॥४४॥

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तेषां प्रमाणं भगवान् प्रभुत्वेनाभवद्धरिः । ये चानुवर्तिनस्तस्य वव्रधुः सर्वयादवाः ॥४५॥
शय्यासनाटनालापक्रीडास्नानादिकर्मसु । न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतसः ॥४६॥

(Parīkṣit, in days of yore) many a terrible Asura was slain in the encounter between the gods and the Asuras; they were reborn among men. These proud and arrogant Asuras (reborn as human beings) began to molest the people. (43) In order to chastise and subdue them the gods under the direction of the Supreme Lord were born in the race of Yadu, O King ! This race was divided into one hundred and one families. (44) Bhagavān Śrī Kṛṣṇa was the sole guide and Lord of all the Yadus. All those Yādavas, who faithfully followed Him (and worked for Him) prospered (in every way). (45) The mind of the Yādavas remained (constantly) fixed on Śrī Kṛṣṇa, so much so that they lost consciousness of their body while sleeping, resting, walking, chatting, sporting, bathing and performing other duties (of their daily routine). (They carried on these functions like so many automatons.) (46)

तीर्थं चक्रे नृपोनं यदजनि यदुषु स्वःसरित्पादशौचं
विद्विट्स्निग्धाः स्वरूपं ययुरजितपरा श्रीर्यदर्थेऽन्ययत्नः ।
यन्नामामङ्गलघ्नं श्रुतमथ गदितं यत्कृतो गोत्रधर्मः
कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य ॥४७॥
जयति जननिवासो देवकीजन्मवादो यदुवरपरिषत्स्वैर्दोर्भिरस्यन्नधर्मम् ।
स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन व्रजपुरवनितानां वर्धयन् कामदेवम् ॥४८॥

Parīkṣit ! the Gangā, which washes the feet of Bhagavān Śrī Kṛṣṇa, is (certainly) very sacred. But, when the same Lord (the holiest of the holy) descended in the race of Yadu, the glory of the Gangā naturally diminished as compared to the glory of His incomparable fame. (How great, indeed, is the glory of the Lord's Form that) those who loved Him and those who hated Him, both attained His state. Goddess Lakṣmī, who is sought after by other gods, keeps Herself (constantly) engaged in His service. His (auspicious) Name (once) heard or uttered destroys (all) evil. Of all forms of Dharma preached and practised by the descendants of (various) Ṛṣis, Bhagavān Śrī Kṛṣṇa is the founder (and fountain-head). He holds in His hand the discus (which is a symbol of the ever rotating wheel of Time, the all-destroyer). Under such circumstances, it is no wonder that He should relieve the burden of the earth (from time to time). (47) Bhagavān Śrī Kṛṣṇa is the (sole) asylum of (all) beings. (He is constantly present everywhere, and yet) they say He manifested Himself from the womb of Devakī. The Yādava heroes (always) waited on Him (with joined palms). By (the strength of) His arms He put down (all) unrighteousness. (By His very nature, O king,) the Lord wipes out the sufferings of all mobile and immobile creatures. By His charming countenance full of winning smiles He kindled love into the hearts of (the women) of Vraja as well as of the towns, He is the one conqueror of the whole world. (Victory to Him and Him alone !) (48)

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इत्थं परस्य निजवर्त्मरिरक्षयाऽऽत्तलीलातनोस्तदनुरूपविडम्बनानि ।
कर्माणि कर्मकषणानि यदूत्तमस्य श्रूयादमुष्य पदयोरनुवृत्तिमिच्छन् ॥४९॥
मर्त्यस्तयानुसवमेधितया मुकुन्दश्रीमत्कथाश्रवणकीर्तनचिन्तयैति ।
तद्धाम दुस्तरकृतान्तजवापवर्गं ग्रामाद् वनं क्षितिभुजोऽपि ययुर्यदर्थाः ॥५०॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां दशमस्कन्ध उत्तरार्द्धे श्रीकृष्णचरितानुवर्णनं नाम नवतितमोऽध्यायः ॥ ९० ॥

इति दशमस्कन्धोत्तरार्द्धः सम्पूर्णः ।

श्रीकृष्णार्पणमस्तु

(Parīkṣit !) the Supreme Person (who is beyond the realm of Prakṛti) sportively assumed a (transcendental) Form with intent to vindicate the path of virtue chalked out by Himself, and enacted (many wonderful) sports appropriate to that Form. Every one of His acts is capable of cutting asunder the bonds of Karma (of those who contemplate on it). He who seeks to gain the privilege of serving the (lotus) feet of Bhagavān Śrī Kṛṣṇa, the crown-jewel of Yadus, should (make it a point to) listen to the stories of His sports. (49) By listening to, chanting and contemplating on the charming stories of Bhagavān Śrī Kṛṣṇa every moment, man develops the devotion which leads him to the (supreme) sphere of the Lord. (True,) it is (most) difficult to reach beyond the jurisdiction of Time; but in the Lord's realm Time has no sway. Even rulers of the earth have left their kingdom and retired to the forest for (the performance of austerities with the object of) gaining that eternal realm. (Therefore, one should constantly engage oneself in hearing the stories of the Lord.) (50)

Thus ends the ninetieth discourse, entitled "The Story of (the amorous sports of) Śrī Kṛṣṇa narrated", in the latter half of Book ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

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श्रीराधाकृष्णाभ्यां नमः

श्रीमद्भागवतमहापुराणम्

एकादशः स्कन्धः

अथ प्रथमोऽध्यायः

Srimad Bhagavata-Mahapurana

Book Eleven

Discourse I

The curse of the Ṛṣis invoking the destruction of Yadu's race

श्रीबादरायणिरुवाच

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः । भुवोऽवतारयद् भारं जविष्ठञ्जनयन् कलिम् ॥ १ ॥
ये कोपिताः सुबहु पाण्डुसुताः सपत्नैर्दुर्यूतहेलनकचग्रहणादिभिस्तान् ।
कृत्वा निमित्तमितरेतरतः समेतान् हत्वा नृपान् निरहरत् क्षितिभारमीशः ॥ २ ॥
भूभारराजपृतना यदुभिर्निरस्य गुप्तैः स्वबाहुभिरचिन्तयदप्रमेयः ।
मन्येऽवनेर्ननु गतोऽप्यगतं हि भारं यद् यादवं कुलमहो अविषह्यमास्ते ॥ ३ ॥
नैवान्यतः परिभवोऽस्य भवेत् कथंचिन्मत्संश्रयस्य विभवोन्नहनस्य नित्यम् ।
अन्तःकलिं यदुकुलस्य विधाय वेणुस्तम्बस्य वह्निमिव शान्तिमुपैमि धाम ॥ ४ ॥
एवं व्यवसितो राजन् सत्यसंकल्प ईश्वरः । शापव्याजेन विप्राणां संजह्रे स्वकुलं विभुः ॥ ५ ॥
स्वमूर्त्या लोकलावण्यनिर्मुक्त्या लोचनं नृणाम् । गीर्भिस्ताः स्मरतां चित्तं पदैस्तानीक्षतां क्रियाः ॥ ६ ॥
आच्छिद्य कीर्तिं सुश्लोकां वितत्य ह्यञ्जसा नु कौ । तमोऽनया तरिष्यन्तीत्यगात् स्वं पदमीश्वरः ॥ ७ ॥

Śrī Śuka (son of Vedavyāsa) began again: Attended by Balarāma and the Yādavas, Śrī Kṛṣṇa destroyed the demons and, creating violent discord (between the Pāṇḍavas and the Kauravas) relieved the earth of her burden. (1) Making His instrument the Pāṇḍavas, whose ire had been repeatedly provoked by their enemies (the Kauravas), through deceitful gambling, humiliating insult, dragging (Draupadī) by the hair and in other ways, the Lord caused destruction of the kings gathered on both sides and (thus) relieved the earth of her burden. (2) Having thus annihilated the kings and their armies, who were a burden to the earth, through the Yādavas, protected by His own arms, the Lord of inscrutable ways thought:—"Though the burden of the earth has been removed, yet I do not take it as (completely) removed so long as the unconquerable race of Yadu exists. (3) Having always been protected by Me, and grown uncontrollable through prosperity, this race of Yadu can by no means be

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vanquished by others (even by gods). (Therefore,) just as a bamboo grove is consumed by fire (produced by the friction of the bamboos themselves), I shall destroy the Yādavas by creating internal strife among them, and (then) in peace shall return to My realm (Vaikuṇṭha)." (4) O king (Parīkṣit) ! having thus resolved, the Lord of truthful resolution brought about the annihilation of His own race through the curse of the Brahmans as a pretext (or obvious cause). (5) Having attracted the eyes of people by His (transcendent) personality, which disparaged beauty in others, and by His words the hearts of those who remembered them; and suspending by (the sight of) His footprints the (movements and) actions of those who saw them; and having His fame spread in the world and sung in charming verses and thinking that through such renown (when heard or sung) people would easily emerge from darkness the Lord retired to His realm. (6-7)

राजोवाच

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम् । विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥ ८ ॥
यन्निमित्तः स वै शापो यादृशो द्विजसत्तम । कथमेकात्मनां भेद एतत् सर्वं वदस्व मे ॥ ९ ॥

The king (Parīkṣit) submitted: How did the curse of Brahmans fall upon the Vṛṣṇis, who were devoted to the Brahmans, were liberal and always served their elders, and who had given their mind (in devotion) to Śrī Kṛṣṇa ? (8) O the best of Brahmans ! what was the occasion of the curse, and what was its nature ? How did discord find place among those who were of one mind ? Do tell me all this. (9)

श्रीशुक उवाच

बिभ्रद् वपुः सकलसुन्दरसंनिवेशं कर्माचरन् भुवि सुमङ्गलमाप्तकामः ।
आस्थाय धाम रममाण उदारकीर्तिः संहर्तुमैच्छत कुलं स्थितकृत्यशेषः ॥ १० ॥
कर्माणि पुण्यनिवहानि सुमङ्गलानि गायज्जगत्कलिमलापहराणि कृत्वा ।
कालात्मना निवसता यदुदेवगेहे पिण्डारकं समगमन् मुनयो निसृष्टाः ॥ ११ ॥
विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरङ्गिराः । कश्यपो वामदेवोऽत्रिर्वसिष्ठो नारदादयः ॥ १२ ॥
क्रीडन्तस्तानुपव्रज्य कुमारा यदुनन्दनाः । उपसंगृह्य पप्रच्छुरविनीता विनीतवत् ॥ १३ ॥
ते वेषयित्वा स्त्रीवेषैः साम्बं जाम्बवतीसुतम् । एषा पृच्छति वो विप्रा अन्तर्वत्न्यसितेक्षणा ॥ १४ ॥
प्रष्टुं विलज्जती साक्षात् प्रव्रूतामोघदर्शनाः । प्रसोष्यन्ती पुत्रकामा किंस्वित् संजनयिष्यति ॥ १५ ॥
एवं प्रलब्धा मुनयस्तानूचुः कुपिता नृप । जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥ १६ ॥
तच्छ्रुत्वा तेऽतिसंत्रस्ता विमुच्य सहसोदरम् । साम्बस्य ददृशुस्तस्मिन् मुसलं खल्वयस्मयम् ॥ १७ ॥
किं कृतं मन्दभाग्यैर्नः किं वदिष्यन्ति नो जनाः । इति विह्वलिता गेहानादाय मुसलं ययुः ॥ १८ ॥
तच्चोपनीय सदसि परिम्लानमुखश्रियः । राज्ञ आवेदयांचक्रुः सर्वयादवसंनिधौ ॥ १९ ॥
श्रुत्वामोघं विप्रशापं दृष्ट्वा च मुसलं नृप । विस्मिता भयसंत्रस्ता बभूवुर्द्वारकौकसः ॥ २० ॥
तच्चूर्णयित्वा मुसलं यदुराजः स आहुकः । समुद्रसलिले प्रास्यल्लोहं चास्यावशेषितम् ॥ २१ ॥
कश्चिन्मत्स्योऽग्रसील्लोहं चूर्णानि तरलैस्ततः । उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः ॥ २२ ॥
मत्स्यो गृहीतो मत्स्यघ्नैर्जालेनान्यैः सहार्णवे । तस्योदरगतं लोहं स शल्ये लुब्धकोऽकरोत् ॥ २३ ॥
भगवाञ्ज्ञातसर्वार्थ ईश्वरोऽपि तदन्यथा । कर्तुं नैच्छद् विप्रशापं कालरूप्यन्वमोदत ॥ २४ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे प्रथमोऽध्यायः ॥ १ ॥

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Śrī Śuka replied: Exhibiting a form embodying all graces in the world, performing most auspicious actions with (all) His desires (ever) gratified, enjoying Himself in His city (Dwārakā), the Lord of widely established fame desired to destroy His race as that was the only work left unaccomplished (by Him). (10) The Lord had performed highly auspicious deeds, which (when sung) bring holiness and destroy the sins of the Kali age in those that sing them. Now He was residing in the house of Vasudeva as the Destroyer. He bade farewell to the sages—Viśwāmitra, Asita, Kaṇva, Durvāsā, Bhṛgu, Angirā, Kaśyapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and others, and they went away to (the holy place of) Piṇḍāraka (near Dwārakā). (11-12) The Yādava youths, while sporting (there), approached them and with mock humility clasped their feet and impudently asked them a question. (13) Having attired Jāmbavatī's son, Sāmba, as a woman, they said (to the Ṛṣis); "O Brahmans of unfailing vision, this pregnant woman of dark eyes, soon to give birth to a child, and desiring to bring forth a son, wishes to know if she will give birth to a son or a daughter. She (however) feels shy to ask you directly." (14-15) O king, the sages, who were thus imposed upon, got angry and said to them: "O fools, she will give birth to a pestle which will destroy your race!" (16) Greatly terrified to hear that (curse), they at once bared the belly of Sāmba and actually found a pestle of iron there. (17) "What have we, unfortunate fellows, done? What will people say (of us)?" Thus perplexed, they returned home with the pestle. (18) With sad and pale faces they brought the pestle in the court, and in the presence of all the Yādavas narrated the (whole) incident to their king (Ugrasena). (19) O king, hearing about the unfailing curse of the sages and seeing the pestle (all) the inhabitants of Dwārakā were struck with wonder and got alarmed through fear. (20) Āhuka (Ugrasena), the said king of the Yādavas, got the pestle reduced to powder and thrown into the water of the sea. The remaining iron piece of the pestle (which could not be powdered) was also thrown (into the sea). (21) Some fish swallowed that iron piece, while the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a kind of grass called Erakā. (22) The fish was caught in the net along with other fishes in the sea by some fisherman. The iron piece found in its stomach was fixed to the point of his arrow by a hunter. (23) The Lord knew the whole truth and (being almighty) had the power to nullify the curse of the sages; but He did not like to render it ineffectual. (On the other hand) He approved of it, being Himself the Destroyer. (24)

Thus ends the first discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Nārada visits Vasudeva and reproduces the dialogue between King Janaka and the nine Yogīśwaras

श्रीशुक उवाच

गोविन्दभुजगुप्तायां द्वारवत्यां कुरूद्वह । अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः ॥ १ ॥

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को नु राजन्निन्द्रियवान् मुकुन्दचरणाम्बुजम् । न भजेत् सर्वतोमृत्युरुपास्यममरोत्तमैः ॥ २ ॥
तमेकदा तु देवर्षिं वसुदेवो गृहागतम् । अर्चितं सुखमासीनमभिवाद्येदमब्रवीत् ॥ ३ ॥

Śrī Śuka began again: O Parīkṣit (the best of the Kurus)! eager to wait upon Śrī Kṛṣṇa, Nārada very frequently stayed in Dwārakā, which was protected by the arms of Govinda. (1) O king! what mortal man, possessing sound senses, would possibly neglect to worship the lotus feet of Lord Mukunda, which are fit to be adored by the best of gods (Brahmā and others)? (2) On one occasion, when Nārada (the divine sage) came to His house and had been worshipped and comfortably seated, Vasudeva greeted him and spoke thus:—(3)

वसुदेव उवाच

भगवन् भवतो यात्रा स्वस्तये सर्वदेहिनाम् । कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मनाम् ॥ ४ ॥
भूतानां देवचरितं दुःखाय च सुखाय च । सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ॥ ५ ॥
भजन्ति ये यथा देवान् देवा अपि तथैव तान् । छायेव कर्मसचिवाः साधवो दीनवत्सलाः ॥ ६ ॥
ब्रह्मंस्तथापि पृच्छामो धर्मान् भागवतांस्तव । याञ्छ्रुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतोभयात् ॥ ७ ॥
अहं किल पुरानन्तं प्रजार्थो भुवि मुक्तिदम् । अपूजयं न मोक्षाय मोहितो देवमायया ॥ ८ ॥
यथा विचित्रव्यसनाद् भवद्भिर्विश्वतोभयात् । मुच्येम ह्यञ्जसैवाद्धा तथा नः शाधि सुव्रत ॥ ९ ॥

Vasudeva submitted: O venerable sage, (just) as the movement of parents is conducive to the welfare of children, and that of pious persons treading the path of the glorious Lord is meant for the good of those bound by worldly attachments, your visit is a blessing to all creatures. (4) The conduct of the deities may conduce both to the happiness and misery of created beings; but the conduct of pious souls devoted to Lord Viṣṇu like you promotes their happiness only. (5) The deities, acting like one's own shadow, serve their worshippers even as the latter worship them, following the course of their Karma. Saints (however) are compassionate towards the afflicted (irrespective of their Karma). (6) All the same, O holy Brahman, we request you to tell us those Dharmas (righteous courses) which delight the Lord, and hearing of which with faith the mortal man is rid of all fear. (7) Indeed, in my previous birth in this world I worshipped the immortal Lord, who grants Liberation, for the sake of progeny, but not for (the boon of) emancipation, deluded as I was by His Māyā. (8) O sage of noble vows, so instruct us that through you we may surely and easily be rid of (this) worldly existence full of manifold misery and beset with fear on all sides. (9)

श्रीशुक उवाच

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता । प्रीतस्तमाह देवर्षिर्हरेः संस्मारितो गुणैः ॥१०॥

Śrī Śuka continued: O king! questioned thus by the wise Vasudeva, and vividly reminded (thereby) of the Lord's qualities, the divine sage (Nārada) felt (much) pleased and said to him (as follows). (10)

नारद उवाच

सम्यगेतद् व्यवसितं भवता सात्वतर्षभ । यत्पृच्छसे भागवतान् धर्मांस्त्वं विश्वभावनान् ॥११॥
श्रुतोऽनुपठितो ध्यात आदृतो वानुमोदितः । सद्यः पुनाति सद्धर्मो देवविश्वद्रुहोऽपि हि ॥१२॥
त्वया परमकल्याणः पुण्यश्रवणकीर्तनः । स्मारितो भगवानद्य देवो नारायणो मम ॥१३॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् । आर्षभाणां च संवादं विदेहस्य महात्मनः ॥१४॥

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प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः । तस्याग्नीध्रस्ततो नाभिर्ऋषभस्तत्सुतः स्मृतः ॥१५॥
तमाहुर्वासुदेवांशं मोक्षधर्मविवक्षया । अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगम् ॥१६॥
तेषां वै भरतो ज्येष्ठो नारायणपरायणः । विख्यातं वर्षमेतद् यन्नाम्ना भारतमद्भुतम् ॥१७॥
स भुक्तभोगां त्यक्त्वेमां निर्गतस्तपसा हरिम् । उपासीनस्तत्पदवीं लेभे वै जन्मभिस्त्रिभिः ॥१८॥
तेषां नव नवद्वीपपतयोऽस्य समन्ततः । कर्मतन्त्रप्रणेतार एकाशीतिर्द्विजातयः ॥१९॥
नवाभवन् महाभागा मुनयो ह्यर्थशंसिनः । श्रमणा वातरशना आत्मविद्याविशारदाः ॥२०॥
कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥२१॥
त एते भगवद्रूपं विश्वं सदसदात्मकम् । आत्मनोऽव्यतिरेकेण पश्यन्तो व्यचरन् महीम् ॥२२॥
अव्याहतेष्टगतयः सुरसिद्धसाध्यगन्धर्वयक्षनरकिन्नरनागलोकान् ।
मुक्ताश्चरन्ति मुनिचारणभूतनाथविद्याधरद्विजगवां भुवनानि कामम् ॥२३॥
त एकदा निमेः सत्रमुपजग्मुर्यदृच्छया । वितायमानमृषिभिरजनाभे महात्मनः ॥२४॥
तान् दृष्ट्वा सूर्यसंकाशान् महाभागवतान् नृप । यजमानोऽग्नयो विप्राः सर्व एवोपतस्थिरे ॥२५॥
विदेहस्तानभिप्रेत्य नारायणपरायणान् । प्रीतः सम्पूजयांचक्रे आसनस्थान् यथार्हतः ॥२६॥
तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव । पप्रच्छ परमप्रीतः प्रश्रयावनतो नृपः ॥२७॥

Nārada replied : O Vasudeva (the foremost of the Yādavas) ! you have resolved well to have inquired me about the virtues and duties that delight the Lord and purify all. (11) Heard of or talked about, dwelt upon, accepted with reverence or (even) approved (when practised by others), this righteous course purifies at once without doubt even those who are hostile to the deities, nay, to all creatures. (12) I have been reminded by you today of the almighty Lord Nārāyaṇa, who is most auspicious and whose name, when heard or sung, brings merit. (13) In this connection the wise narrate the following ancient legend embodying a conversation between the sons of Ṛsabha and the high-souled Janaka (the king of the Videhas). (14) Priyavrata, the well-known son of Swāyambhuva Manu, had a son called Āgnidhra—of whom was born Nābhi, whose son was known as Ṛsabha. (15) The wise declare that Ṛsabha descended (on earth) for popularizing the cult (of renunciation) leading to Liberation, and that he had an element of Lord Vāsudeva in him. He had a hundred sons, who were (all) well-versed in the Vedas. (16) Of them the eldest son was Bharata. He was really a devotee of Lord Nārāyaṇa. It is after him that this wonderful land (sub-continent) came to be known. (17) After enjoying the pleasures of this world he renounced it and left his home and, worshipping Lord Hari through askesis for three (consecutive) births, finally attained His state. (18) Out of those (ninety-nine younger brothers of Bharata), nine became the rulers of the nine Dwīpas surrounding Bhāratavarṣa. And eighty-one became Brahmans and authors of treatises on ritual acts, while (the remaining) nine became highly blessed sages. Having laboured in the domain of knowledge of Self, the latter propounded the highest truth and, living naked, became adepts in spiritual knowledge. (19-20) Their names are: Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Chamas, and Karabhājana. (21) These sages beheld the universe, gross as well as subtle (the cause and its mutations) as identical with the Lord and without distinction from themselves, and wandered over the earth. (22) They go wherever they like as their path is unobstructed. They freely range over the regions of the gods, Siddhas, Sādhyas, Gandharvas, Yakṣas, men, Kinnaras, Nāgas, ascetics,

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Chāraṇas, Bhairavas, Vidyādharas, Brahmans and cows. (Being liberated souls), they had no attachment for any place or beings. (23) On one occasion they went of their own accord to attend a sacrificial performance of King Nimi, an enlightened soul, which was being conducted by Ṛṣis in (that region of Jambūdwīpa called) Ajanābha (the old name of Bhāratavarṣa). (24) O king (Parīkṣit), seeing those sages, effulgent like the sun and (so) earnestly devoted to the Lord, the sacrificer (Nimi), the (sacred) fires and the Brahmans (who were performing the rites) all rose to welcome them. (25) Knowing them to be (great) devotees of Lord Nārāyaṇa, King Nimi felt (much) delighted (to see them). When they had been seated, he duly worshipped them in the order of their seniority. (26) The nine sages were resplendent with their own lustre, like the sons of Brahmā (Sanaka and others). King Nimi was greatly delighted to see them. Bent low with humility he put questions to them (as follows). (27)

विदेह उवाच

मन्ये भगवतः साक्षात् पार्षदान् वो मधुद्विषः । विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि ॥२८॥
दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः । तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥२९॥
अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघाः । संसारेऽस्मिन् क्षणार्धोऽपि सत्सङ्गः शेवधिर्नृणाम् ॥३०॥
धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमम् । यैः प्रसन्नः प्रपन्नाय दास्यत्यात्मानमप्यजः ॥३१॥

King Nimi said : I conclude you to be the direct attendants of Lord Viṣṇu (the Destroyer of the demon Madhu); for (I know) His devotees go about the worlds to purify them. (28) The human body is a rare boon to embodied souls and that too is very transient. In the human life too it is very rarely that one meets the devotees of the Lord. (29) O pious souls, we, therefore, ask you what leads to everlasting bliss. In this world association with pious souls (like you) even for half a moment is (indeed) like a treasure to human beings. (30) If we are qualified to hear of them, (pray) tell us those righteous duties and observances sacred to the Lord, pleased with which that birthless Lord confers His very Self upon His votary. (31)

श्रीनारद उवाच

एवं ते निमिना पृष्टा वसुदेव महत्तमाः । प्रतिपूज्याब्रुवन् प्रीत्या ससदस्यर्त्विजं नृपम् ॥३२॥

Nārada continued : O Vasudeva, questioned thus by King Nimi, the worshipful sages complimented the king, his priests and the supervisors of the sacrifice, and gladly spoke (by turns as follows). (32)

कविरुवाच

मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः ॥३३॥
ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥३४॥
यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह ॥३५॥
कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥३६॥
भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्मायया तो बुध आभजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा ॥३७॥

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अविद्यमानोऽप्यवभाति हि द्वयोर्ध्यातुर्धिया स्वप्नमनोरथौ यथा ।
तत् कर्मसंकल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥३८॥
शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसङ्गः ॥३९॥
एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।
हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ॥४०॥
खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
सरित्समुद्रांश्च हरेः शरीरं यत्किंच भूतं प्रणमेदनन्यः ॥४१॥
भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥४२॥
इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ॥४३॥

Kavi said : I believe that, for the man whose mind is always agitated by mistaking this worthless body etc. for one's own self, worship of the Lord's lotus feet is the safest course in that through such worship (all) fear completely disappears. (33) All those courses of conduct which were actually taught by the Lord Himself for His own Realization without much exertion even by the ignorant, surely know them as conducive to His pleasure. (34) O king, resorting to those courses a man would never go astray; even if he follows them running (in a desultory way) or with closed eyes (ignorantly), he would not stumble or take a false step. (35) Whatever he does with his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature, he should consecrate all as an offering to the supreme Lord Nārāyaṇa. (36) He who has turned away from the Lord loses the memory (of his real self), thanks to His Māyā, and falls a prey to the erroneous belief that the body is one's own self. He is then seized with fear engendered by identification with the body (which is other than the self). Therefore, a discerning person should worship Him with exclusive devotion, looking upon his preceptor as the Deity as well as his own self. (37) Though duality has no (real) existence, it does appear like a dream or mental image to the mind of one who dwells upon it. Therefore, a wise man should control that mind from which proceed ideations and doubts. Fearlessness will follow from it. (38) (Therefore) hearing of the most auspicious descents and deeds of Śrī Hari (the Wielder of the discus) and singing His names denoting His descents and actions, well-known in the world, without any fear of being mocked at, one should move about free from attachment. (39) The man who, having adopted such a course of conduct, develops love for Him by singing the names of his beloved Lord, his heart melting in devotion, loudly laughs and weeps, screams, sings or dances like one possessed, transgressing conventions. (40) With exclusive devotion he bows to the sky, air, fire, water, earth, heavenly bodies, living beings, cardinal points, trees and the like, rivers and seas and all created beings, considering them as the body of the Lord. (41) As one who eats (food) feels satisfied, gets nourishment and relief from hunger with every morsel, (similarly) in him who has resigned himself to the Lord, devotion, realization of the supreme Lord and aversion to other

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objects—all the three appear at once. (42) In the votary of God O king, who worships uninterruptedly as aforesaid the feet of Śrī Hari (the immortal Lord) Devotion, a distaste for the enjoyments of the world and direct knowledge of God appear (simultaneously); and through them he directly attains (the state of) supreme peace. (43)

राजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् । यथा चरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥४४॥

The king (Nimi) submitted : Now (kindly) describe the characteristics of the Lord's devotee among men, his disposition and course of conduct, how he behaves and what he speaks, and the distinctive traits which make him the favourite of the Lord. (44)

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥४५॥
ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च । प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥४६॥
अर्चायामेव हरये पूजां यः श्रद्धयेहते । न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥४७॥
गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥४८॥
देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः ।
संसारधर्मैरविमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः ॥४९॥
न कामकर्मबीजानां यस्य चेतसि सम्भवः । वासुदेवैकनिलयः स वै भागवतोत्तमः ॥५०॥
न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः । सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥५१॥
न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा । सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥५२॥
त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।
न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि यः स वैष्णवाग्र्यः ॥५३॥
भगवत उरुविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे ।
हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥५४॥
विसृजति हृदयं न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥५५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वितीयोऽध्यायः ॥ २ ॥

Hari said : He is the foremost of the Lord's devotees, who sees himself established in all creatures as in the Lord (himself), and sees (all) creatures established in his own self as in the Divine Soul. (45) The votary who cherishes love for the Lord, is friendly to other devotees of the Lord, compassionate to the ignorant, and indifferent to his enemies, is a second-rate votary (because he discriminates among these classes, whereas the one described in the previous verse makes no discrimination). (46) He who does worship to the Lord with faith in an image only and does not serve His devotees and other beings is an ordinary devotee. (47) He who sees the universe as (a creation of) Viṣṇu's Māyā and, even though contacting the objects with his senses, neither experiences delight nor repulsion is indeed a devotee of the highest order. (48) He is the foremost devotee of the Lord, who by virtue of his (constant) remembrance of Śrī Hari is never overwhelmed by mundane pro-

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perties, (*viz*,) birth and death, hunger (and thirst), fatigue, fear and ardent longing, which (really) belong to the body, vital air, senses, mind and intellect (and never to the Self). (49) He is undoubtedly the foremost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation (in the shape of virtue and sin) never sprout, and to whom Lord Viṣṇu is the only resort. (50) He is indeed beloved of the Lord, who never identifies himself with this body by virtue of his birth and pursuits, grade in society, race or stage of life. (51) He is the best among the devotees of the Lord, who makes no distinction between his own and that belonging to others in the matter of his possessions and body. He looks upon all created beings with an equal eye and is (always) calm. (52) He is the foremost of the votaries of Lord Viṣṇu, whose memory of the Lord is ever fresh, and who even for the sovereignty of all the three worlds (heaven, earth and the intermediate region) and even for half the time taken by the twinkling of an eye does not turn away from (the adoration of) the Lord's lotus feet, which are sought after by the gods and others whose mind is fixed on the invincible Lord. (53) Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, (once) banished by the cool lustre shed by the gem-like nails of the Lord's feet taking long strides (while dancing with the devotee as during the Rāsa dance) can never appear again. (54) The name of the Lord is such that, even when uttered under constraint or unconsciously, it destroys multitudinous sins. That man is called the best of devotees, whose heart the Lord Himself does not leave as His lotus feet are fastened by the cord of Love. (55)

Thus ends the second discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ तृतीयोऽध्यायः

Discourse III

A Description of Māyā and the means of transcending it; an exposition of Brahma and the Path of Action

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् । मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥ १ ॥
नानृतृप्ये जुषन् युष्मद्वचो हरिकथामृतम् । संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥ २ ॥

The king (Nimi) submitted: We wish to know the (true nature of) Māyā (the deluding potency) of the supreme Lord Viṣṇu, which bewilders even those who are adepts in Māyā (conjuring tricks). You revered sirs may (kindly) tell us of it. (1) I am a mortal sore afflicted by the sorrows of the world. Hearing your words narrating the nectar-like story of Śrī Hari, which are the antidote for such afflictions, I do not feel satiated (desire to hear them again and again). (2)

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज । ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये ॥ ३ ॥

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एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः । एकधा दशधाऽऽत्मानं विभजञ्जुषते गुणान् ॥ ४ ॥
गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः । मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥ ५ ॥
कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥ ६ ॥
इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान् । आभूतसम्प्लवात् सर्गप्रलयावश्नुतेऽवशः ॥ ७ ॥
धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् । अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥ ८ ॥
शतवर्षा ह्यनावृष्टिर्भविष्यत्युल्बणा भुवि । तत्कालोपचितोष्णार्को लोकांस्त्रीन् प्रतपिष्यति ॥ ९ ॥
पातालतलमारभ्य संकर्षणमुखानलः । दहन्नूर्ध्वशिखो विष्वग् वर्धते वायुनेरितः ॥ १० ॥
सांवर्तको मेघगणो वर्षति स्म शतं समाः । धाराभिर्हस्तिहस्ताभिर्लीयते सलिले विराट् ॥ ११ ॥
ततो विराजमुत्सृज्य वैराजः पुरुषो नृप । अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः ॥ १२ ॥
वायुना हृतगन्धा भूः सलिलत्वाय कल्पते । सलिलं तद्धृतरसं ज्योतिष्ट्वायोपकल्पते ॥ १३ ॥
हृतरूपं तु तमसा वायौ ज्योतिः प्रलीयते । हृतस्पर्शोऽवकाशेन वायुर्नभसि लीयते ॥ १४ ॥
कालात्मना हृतगुणं नभ आत्मनि लीयते । इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप ।
प्रविशन्ति ह्यहंकारं स्वगुणैरहमात्मनि ॥ १५ ॥
एषा माया भगवतः सर्गस्थित्यन्तकारिणी । त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि ॥ १६ ॥

Antarikṣa said: O mighty-armed one, Māyā is that energy by which the most ancient Person, figuring as the Source of (the entire) creation, evolved with the help of these gross elements (all) forms of life, great and small, for the enjoyment and emancipation of embodied souls (His particles). (3) Having thus (for the good of the Jīvas) entered (as the Inner Controller of) all forms of life evolved by means of the five gross elements, the Supreme Person splits Himself up (and appears first) as one (in the form of the mind) and (further) into ten (in the form of the ten Indriyas) and makes them (the Jīvas) enjoy the (various) pleasures (through them). (4) Enjoying the (various) pleasures of sense by means of the senses illuminated by the (said) Inner Controller, the embodied soul identifies itself with this created body and gets attached to it. (5) Performing with the organs of action actions prompted by interested motives and reaping the agreeable and disagreeable consequences of his varied actions (of past lives), the embodied soul revolves in this whirligig (of mundane life). (6) Thus undergoing (various) forms of existence brought about by his (past) actions and carrying many evils (with them), the soul helplessly goes through (repeated) births and deaths till the final dissolution of creation. (7) When the dissolution of the (five gross) elements is imminent, the Time-Spirit, endless and without beginning, actually draws the manifest universe, consisting of gross and subtle matter, towards the Unmanifest (primordial Matter). (8) (Then) there appears on earth a dreadful drought lasting for a hundred years. The sun with its heat increased by the said Time-Spirit torments the three worlds. (9) A (huge and terrible) fire rising from the (thousand) mouths of Sankarṣaṇa (the serpent-god) and, burning everything from the bottom of the subterranean world, shoots up in high flames and, propelled by the wind, spreads in all directions. (10) The host of clouds charged with universal dissolution pour down showers, as thick as the trunk of an elephant, for one hundred years (without pause) with the result that the cosmos is submerged in water. (11) Then, leaving his cosmic body, O protector of men, Brahmā (the cosmic person) gets merged in the Unmanifest (Brahma), just as fire enters its unmanifest state (gets extinguished) when divested of fuel,

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(12) Denuded of its (distinctive quality) smell by the wind, the earth is reconverted into the state of water; and, deprived by the same of taste, water is reduced to the state of fire. (13) Deprived of (its attribute, *viz*,) colour by darkness, fire gets merged into the air; and, deprived of (its quality of) touch by ether, the air merges into the latter (ether, its cause). (14) Deprived of (its quality of) sound by God in the form of the Time-Spirit, ether gets merged into the (Tamasic) ego. The senses and the intellect, O king, merge in the ego of passion, and the mind with the deities born of the illuminated ego merges into the knowledge of the Self. The ego with its triple modification merges into the Mahat-tattva, which in its turn merges into Prakṛti or the elemental Nature and this (ultimately) merges into Brahma. (15) We have described (for you) the Lord's triple Māyā (comprising of Sattva, Rajas and Tamas) which creates, sustains and annihilates (the creation). What else do you desire to hear ? (16)

राजोवाच

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः । तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥१७॥

The king (Nimi) submitted: It may (kindly) be pointed out (to me now), O eminent sage, how men looking upon the gross body as their self may easily get over this divine Māyā, (so) difficult to cross for those who have not been able to control their mind. (17)

प्रबुद्ध उवाच

कर्मण्यारभमाणानां दुःखहत्यै सुखाय च । पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥१८॥
नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना । गृहापत्याप्तपशुभिः का प्रीतिः साधितैश्चलैः ॥१९॥
एवं लोकं परं विद्यान्नश्वरं कर्मनिर्मितम् । सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥२०॥
तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् । शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥२१॥
तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः । अमायया नुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः ॥२२॥
सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु । दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥२३॥
शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम् । ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥२४॥
सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् । विविक्तचीरवसनं संतोषं येन केनचित् ॥२५॥
श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि । मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥२६॥
श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः । जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥२७॥
इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् । दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम् ॥२८॥
एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् । परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥२९॥
परस्परानुकथनं पावनं भगवद्यशः । मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः ॥३०॥
स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् । भक्त्या संजातया भक्त्या बिभ्रत्युत्पुलकां तनुम् ॥३१॥
क्वचिद् रुदन्त्यच्युतचिन्तया क्वचिद्धसन्ति नन्दन्ति वदन्त्यलौकिकाः ।
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः ॥३२॥
इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया । नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥३३॥

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Prabuddha replied: One must observe how human beings living in pairs (as husband and wife) striving to gain happiness and remove misery obtain only contrary results. (18) What happiness can be derived from wealth, which is (so) difficult to obtain and can be earned only by means of constantly painful effort and which leads to one's death ? Or, what joy can one get from the possession of houses, children, friends or relations and cattle, transient as they are, and the fruit of one's actions ? (19) Similarly one should realize that the heavenly regions are also transient (and full of misery), their attainment being the fruit of one's actions; (and there too as in this world) there is rivalry with the superior ones, mutual discord among the equals and hatred towards those inferior to one's own self and fear of a fall, as there is here among chieftains. (20) Therefore, one desirous of knowing the highest good should resort to a preceptor who is versed in the Vedas (which embody Brahma in the form of words), has realized the ultimate Reality and who is free from attachment and hatred. (21) Under the preceptor, whom one should love as one's own self and as the object of one's devotion, one should, by rendering devoted service to him, learn the ways of life of the Lord's devotees, by which Śrī Hari is pleased—Śrī Harī, who is the Soul of the universe and gives Himself away to His devotees. (22) First the disciple should learn detachment of the mind from all objects (body, children etc.) and attachment to the Lord's devotees. And he should also learn to cherish in all sincerity compassion, friendliness and humility towards one's inferiors, equals and superiors respectively. (23) He should (further) learn (to acquire) purity (external and internal), devotion to his religious duties, endurance, control over his speech, a habit to study the scriptures, sincerity, continence, non-violence and evenness of mind under the stress of dualities (like pleasure and pain, profit and loss). (24) He should learn to see the Ātmā (as the intelligent substance) and Īśwara (the Ruling Principle) pervading all, live in solitude, without any sense of possession for any dwelling, wear pure clothing or rags (stitched together) and feel satisfied with whatever he could get for food. (25) He should (also) learn to have faith in the scriptures celebrating the Lord, without disparaging other scriptures, and curb his mind, speech and actions (through control of breath, tongue and activity respectively), and to be truthful and able to control the senses and mind. (26) He should learn to hear, sing and dwell on the story of the advent, pastimes and excellences of Lord Śrī Hari of wonderful deeds and to do everything for (pleasing) Him. (27) He should (further) learn to offer to the supreme Lord all his sacrificial activities, gifts, austerities, repetition of the sacred syllables, righteous conduct, and all that he likes for himself, (nay,) his wife, children, house and his very life. (28) He should also learn to love devotedly those persons who have realized Śrī Kṛṣṇa as their own Self and as the Lord of their life; to serve the mobile and immobile creatures (as the embodiments of the Lord); and (specially) to serve human beings and among them more specially those who adhere to their own duty and are devotees of the Lord. (29) He should (further) learn to expound and discuss among the devotees the sacred glory of the Lord, and in association with others find delight and satisfaction resulting in the freedom of the mind from egotism. (30) (Thus) remembering and reminding one another of Śrī Hari, who destroys innumerable sins (in an instant), their devotion turning into divine love, the devotees filled with rapture experience a thrill of joy. (31) Sometimes they weep due to the anguish of

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separation from Śrī Hari, sometimes they laugh and rejoice and address Him (as if He were present by their side), indulge (joyfully) in dancing and singing, and sometimes thinking of the birthless Lord feel that they have reached the Supreme Person, and (thereby) become peaceful and silent. In this way their behaviour becomes altogether unconventional. (32) Thus learning (and following) the ways of life of the Lord's devotees and devoted to Him, his devotion developing into divine love, the devotee easily crosses the unfathomable Māyā. (33)

राजोवाच

नारायणाभिधानस्य ब्रह्मणः परमात्मनः । निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥३४॥

The king (Nimi) said: O sages, since you are foremost among those who have realized Brahma (the Ultimate Reality), pray, explain to us the real nature of Paramātmā or Brahma, who is called by the name of Nārāyaṇa. (34)

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।
देहेन्द्रियासुहृदयानि चरन्ति येन संजीवितानि तदवेहि परं नरेन्द्र ॥३५॥
नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यदृते न निषेधसिद्धिः ॥३६॥
सत्त्वं रजस्तम इति त्रिवृदेकमादौ सूत्रं महानहमिति प्रवदन्ति जीवम् ।
ज्ञानक्रियार्थफलरूपतयोरुशक्ति ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥३७॥
नात्मा जजान न मरिष्यति नैधतेऽसौ न क्षीयते सवनविद् व्यभिचारिणां हि ।
सर्वत्र शश्वदनपाय्युपलब्धिमात्रं प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥३८॥
अण्डेषु पेशिषु तरुष्वविनिश्चितेषु प्राणो हि जीवमुपधावति तत्र तत्र ।
सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते कूटस्थ आशयमृते तदनुस्मृतिर्नः ॥३९॥
यर्ह्यब्जनाभचरणैषणयोरुभक्त्या चेतोमलानि विधमेद् गुणकर्मजानि ।
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं साक्षाद् यथामलदृशोः सवितृप्रकाशः ॥४०॥

Pippalāyana said: O ruler of men, know that to be the supreme Reality, which is responsible for the creation, sustenance and dissolution of this universe, and itself has no cause of its own; and that which exists in (all the three states of consciousness—) waking life, dream and deep sleep, as well as in the supra-conscious state (beyond the aforesaid three states), and animated by which the body, senses, breath and the inner mind (exist and) perform their functions. (35) Just as sparks cannot illumine, much less burn, fire (which is their origin), the mind, speech, eye, intellect, life-breath and senses cannot grasp or reach the ultimate Reality. The revealed word (Veda) too makes no positive assertion about Its though it is the (only) authority for Its existence. By denying itself the power to describe It, it speaks of It (merely) by import (inference). No negative description (however) would be possible if there were no Reality. (36) That which was one before creation became known as Pradhāna (or Prakṛti) of triple nature, consisting of Sattva, Rajas and Tamas. Then by its active power it became known as the Sūtrātma and by its power of understanding it became known as the Mahat-tattva. (Again,) as a condition investing the Jīva or individual soul it became known as Ahankāra (the ego). The incomprehensible Brahma alone shines as the deities presiding over the senses, the senses and the objects of

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senses and the experience of pleasure and pain. The (gross) effect and the (subtle) cause are all Brahma, because It is the Cause of both. (37) This Ātmā (Brahma) was never born and will never die, It neither grows nor undergoes decay, because It is the witness of the different states of those objects which come into existence and die away. It is omnipresent and eternally abiding pure consciousness; yet like Prāṇa (life-breath) It appears as many under the influence of the senses. (38) The vital air, as a matter of fact, follows everywhere the Jīva, whether born of egg, womb, sweat or sprung out of soil, and itself remains unchanged in the different bodies. (Even so) the Ātmā too remains unaffected (in the state of sound sleep) when the senses are oblivious and also when the ego is dormant, *i. e.*, the subtle body has become functionless. (Its continuity even at that time is proved by the fact that) we remember the Ātmā (on waking as the witness of the enjoyment of sound sleep). (39) Just as the light of the sun shines to clear eyes, so the truth of the Self is directly revealed to the pure heart of the man who is earnestly devoted to the Lord and intensely desires to obtain His holy feet, and has thus freed his mind from the impurities born of qualities and actions. (40)

राजोवाच

कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥४१॥
एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके । नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यताम् ॥४२॥

The king submitted: (Pray,) describe for us that Yoga of action through which man in his present life soon destroys his Karma and, thus purified, attains that supreme knowledge which follows dissociation from all actions. (41) Formerly, in the presence of my father (Ikṣwāku) I put this question to the Ṛṣis (Sanatkumāra etc.); but those Ṛṣis (sons of Brahmā) did not answer it. (Pray,) tell me why they did not reply. (42)

आविर्होत्र उवाच

कर्माकर्मविकर्मेति वेदवादो न लौकिकः । वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥४३॥
परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥४४॥
नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः । विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥४५॥
वेदोक्तमेव कुर्वाणो निस्सङ्गोऽर्पितमीश्वरे । नैष्कर्म्यां लभते सिद्धिं रोचनार्था फलश्रुतिः ॥४६॥

Āvirhotra said: Actions enjoined by the scriptures, prohibitions as opposed to the former and transgressions of the prescribed ones are to be known only from the Vedas and are not (mere) secular affairs; and as the Vedas are the revelations of God, (even) the learned get confused in distinguishing the three kinds of actions. (If the Ṛṣis did not reply to your question, obviously the reason was that at that time you were a mere lad and would not have understood the answer.) (43) The Veda has a deeper import than what the words apparently convey. The real purpose of the Veda is to secure exemption from actions and their fruit but (obviously) temptations of gaining heaven through prescribed actions are held out to the ignorant, just as a boy is tempted with sweets to swallow a (bitter) medicine. (44) One who is himself ignorant and has no control over one's senses and fails to perform actions enjoined by the Vedas commits the sin of dereliction and passes from one death to another (that is, remains involved in the cycle of births and deaths). (45) One who performs only actions prescribed by

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the Vedas, without attachment to their fruits and surrendering them to the Lord, attains to that ultimate fulfilment, which means that knowledge which proceeds from freedom from actions. The promise of fruits (as mentioned in the Vedas) is meant only to create interest in actions. (The prescribed actions and their fruits are described really for getting ultimately freedom from actions). (46)

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः । विधिनोपचरेद् देवं तन्त्रोक्तेन च केशवम् ॥४७॥
लब्धानुग्रह आचार्यात् तेन संदर्शितागमः । महापुरुषमभ्यर्चेन्मूर्त्याभिमतयाऽऽत्मनः ॥४८॥
शुचिः सम्मुखमासीनः प्राणसंयमनादिभिः । पिण्डं विशोध्य संन्यासकृतरक्षोऽर्चयेद्धरिम् ॥४९॥
अर्चादौ हृदये चापि यथालब्धोपचारकैः । द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् ॥५०॥
पाद्यादीनुपकल्प्याथ संनिधाप्य समाहितः । हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत् ॥५१॥
साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः । पाद्यार्घ्याचमनीयाद्यैः स्नानवासोविभूषणैः ॥५२॥
गन्धमाल्याक्षतस्रग्भिर्धूपदीपोपहारकैः । साङ्गं सम्पूज्य विधिवत् स्तवैः स्तुत्वा नमेद्धरिम् ॥५३॥
आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद्धरेः । शेषामाधाय शिरसि स्वधाम्न्युद्वास्य सत्कृतम् ॥५४॥
एवमग्न्यर्कतोयादावतिथौ हृदये च यः । यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥५५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे तृतीयोऽध्यायः ॥ ३ ॥

Whoever wishes to snap quickly the knot of heart (*viz*, egotism—the sense of I and mine—and mistaking the body for the soul) in the soul, who is no other than the Supreme, should with Vedic rites, accompanied by Tantric rites, worship Lord Keśava. (47) One who has obtained initiation (in the sacred texts) through the grace of a preceptor, and has learnt from him the mode of worship should worship the Lord in the image of his choice. (48) He should observe cleanliness and then, sitting in front of the image, purify his body by controlling his breath and other practices and fortify himself by duly assigning the various parts of the body to different deities and worship the Lord. (49) First he should purify the articles of worship (flowers etc. by removing insects and so on), the earth (by sweeping it), his own self (through calmness) and the image (by removing the coating of sandal-paste etc.), and thus make them fit for worship. Then he should sprinkle water on his seat, keep ready water for washing the hands and feet etc. of the Deity with and other articles. Then with a concentrated mind (he should) invoke the Deity (in the image) and, having installed the Deity in his heart and other parts of the body, adore the Lord, with the available articles of worship, in the image etc. or in the heart chanting the fundamental sacred formula or Mantra. (50-51) He should worship the image of the Deity including His (various) limbs as well as the emblems He wears (e. g., the discus Sudarśana etc.) and His retinue (Sunanda and others), repeating the sacred syllables pertaining to that Deity, offering water for washing His hands and feet and rinsing His mouth, and so on, bathing the image, robing and decorating It with ornaments, offering Him sandal paste, flowers, unbroken grains of rice (for adorning His forehead with), garland, incense, light and food. Thus worshipping the Lord with His entourage well according to the prescribed rites, the devotee should sing hymns in praise of Lord Śrī Hari and prostrate himself (before the image). (52-53) One should duly worship the image of Śrī Hari while thinking himself as permeated by the Lord; and then, placing the holy relic (offered flowers etc.) on his own head, (finish the worship and) deposit the worshipped image at its place and the Lord in his heart. (54) He who thus

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worships the Lord, the Universal Soul, in the fire, the sun, water etc., or in his guest or his own heart surely gets liberated very soon. (55)

Thus ends the third discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

A Description of the Lord's Descents

राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः । चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥ १ ॥

King Nimi said: Pray, narrate to us those various deeds which Śrī Hari performed in this world during His different incarnations, assumed according to His free will; and tell us those deeds also which He is performing now or will perform (in future). (1)

द्रुमिल उवाच

यो वा अनन्तस्य गुणाननन्तानुक्रमिष्यन् स तु बालबुद्धिः ।
रजांसि भूमेर्गणयेत् कथंचित् कालेन नैवाखिलशक्तिधाम्नः ॥ २ ॥
भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।
स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥ ३ ॥
यत्काय एष भुवनत्रयसंनिवेशो यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।
ज्ञानं स्वतः श्वसनतो बलमोज ईहा सत्त्वादिभिः स्थितिलयोद्भव आदिकर्ता ॥ ४ ॥
आदावभूच्छतधृती रजसास्य सर्गे विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।
रुद्रोऽप्ययाय तमसा पुरुषः स आद्य इत्युद्भवस्थितिलयाः सततं प्रजासु ॥ ५ ॥

The sage Drumila said : He who seeks (completely) to count the endless qualities of the infinite Lord is really a person of puerile understanding. One may (possibly) count anyhow in course of time the particles of dust on earth, but in no case the excellences of the omnipotent Lord. (2) When Lord Nārāyaṇa, the first and foremost Deity, created, with the five primary elements evolved by Himself, the universe as His body and entered into it by a part of His (as Its inner Controller), then He acquired the name of Puruṣa. (3) The three worlds constitute His body; through His organs come into being the twofold organs (of action and knowledge) of all creatures, and by Himself He is Consciousness; His breath is the source of the bodily and organic strength and activity of the world; through Sattva and other qualities (Rajas and Tamas) He is the first author responsible for the creation, subsistence and destruction of the universe. (4) United with Rajas, that most ancient Person appeared in the beginning as Brahmā for the creation of this universe; in association with the quality of Sattva the same Lord appeared as God Viṣṇu for the continuity of the universe and for the maintenance of Dharma among the twice-born and for giving the fruit of sacrifices; endowed with Tamas He appeared as Rudra for the

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destruction of the universe. Through these (Brahmā, Viṣṇu and Rudra) proceed the creation, preservation and destruction of the creatures in each Kalpa. (5)

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां नारायणो नर ऋषिप्रवरः प्रशान्तः ।
नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥ ६ ॥
इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति कामं न्ययुङ्क्त सगणं स बदर्युपाख्यम् ।
गत्वाप्सरोगणवसन्तसुमन्दवातैः स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिज्ञः ॥ ७ ॥
विज्ञाय शक्रकृतमक्रममादिदेवः प्राह प्रहस्य गतविस्मय एजमानान् ।
मा भैष्ट भो मदन मारुत देववध्वो गृह्णीत नो बलिमशून्यमिमं कुरुध्वम् ॥ ८ ॥

He was born as the foremost of the Ṛṣis, possessed of perfect tranquillity, *viz*, Nārāyaṇa and Nara, of Mūrti, daughter of Dakṣa and wife of Dharma. They preached that kind of action (*viz*, worship of the Lord) which leads to the knowledge of the Self and themselves practised it. Their feet are worshipped by the best of Ṛṣis and even today They (Nara-Nārāyaṇa) are performing that (very) action. (6) Suspecting that the sage (Nārāyaṇa) desired to take possession of his domain (heaven), Indra sent Kāmadeva (the god of love) with his attendants to Badarikāśrama (which owed its name to its grove of jujube trees). Kāmadeva did not know His prowess and he went there with a bevy of celestial nymphs, soft breezes and the spring season, and tried to disturb His mind with the arrow-like amorous glances of the women. (7) Nārāyaṇa, knowing that Indra had done that misdeed, loudly laughed and without astonishment or haughtiness said to the trembling visitors, "O (powerful) Kāmadeva, O wind-god and celestial damsels! do not be afraid. Accept our hospitality and fill this hermitage by your presence." (8)

इत्थं ब्रुवत्यभयदे नरदेव देवाः सव्रीडनम्रशिरसः सघृणं तमूचुः ।
नैतद् विभो त्वयि परेऽविकृते विचित्रं स्वारामधीरनिकरानतपादपद्मे ॥ ९ ॥
त्वां सेवतां सुरकृता बहवोऽन्तरायाः स्वौको विलङ्घ्य परमं व्रजतां पदं ते ।
नान्यस्य बर्हिषि बलीन् ददतः स्वभागान् धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥ १० ॥
क्षुत्तृट्त्रिकालगुणमारुतजैह्व्यशैश्न्यानस्मानपारजलधीनतितीर्य केचित् ।
क्रोधस्य यान्ति विफलस्य वशं पदे गोर्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥ ११ ॥
इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः । दर्शयामास शुश्रूषां स्वर्चिताः कुर्वतीर्विभुः ॥ १२ ॥
ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः । गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥ १३ ॥
तानाह देवदेवेशः प्रणतान् प्रहसन्निव । आसामेकतमां वृङ्ध्वं सवर्णां स्वर्गभूषणाम् ॥ १४ ॥
ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः । उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥ १५ ॥
इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम् । ऊचुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥ १६ ॥

O king! when Nārāyaṇa made them fearless and spoke thus, (Kāmadeva and) the (other) gods bent their heads with shame, and said to the merciful Lord, "If You remained unaffected (by the attacks of Kāmadeva) it is no matter for surprise, as You are beyond Māyā and subject to no change. Your lotus feet are adored by hosts of sages who have conquered their senses and revel in the Self. (9) When persons worshipping You transcend the region of the gods and rise to Your supreme Abode, deities put many obstacles in their path. But the other one is not (so) obstructed,—he who offers to the deities their shares

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in the form of oblations into the sacred fire. (Yet,) You being the Protector, the devotee tramples over all obstacles. (10) Some people get over us in the guise of hunger and thirst, cold, heat and rain (the distinguishing features of the cold and the hot weather and the rains), control the air, the palate and the sexual urge, which are (so) difficult to cross like endless oceans; but they fall victims to futile anger and thus render useless their hard austerities. They are like persons who having crossed oceans get drowned in the hollow caused by a cow's hoof." (11) When Kāmadeva, Spring etc. thus praised Him, the almighty Nārāyaṇa (produced and) displayed women of wonderful beauty, fully adorned (with ornaments), waiting upon Himself. (And thus the pride of Kāmadeva and his retinue was humbled.) (12) Those attendants of Indra saw these women, as beautiful as Goddess Lakṣmī, and got enchanted by the fragrance of their bodies; they found their own beauty faint when compared with their surpassing beauty. (13) Lord Nārāyaṇa laughingly told the humbled Kāmadeva and others that they might choose from among those women one like themselves who would be an ornament to heaven. (14) Obeying this command with the word "Amen !" Indra's attendants offered their respects to Nārāyaṇa and choosing Urvaśī, the best of those celestial damsels, returned to heaven following her. (15) They bowed to Indra in the court of the gods, and described to them, eager to hear, the prowess of Nārāyaṇa, hearing which Indra was astonished and got dismayed. (16)

हंसस्वरूप्यवदद्च्युत आत्मयोगं दत्तः कुमार ऋषभो भगवान् पिता नः ।
विष्णुः शिवाय जगतां कलयावतीर्णस्तेनाहृता मधुभिदा श्रुतयो हयास्ये ॥१७॥
गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये क्रौडे हतो दितिज उद्धरताम्भसः क्ष्माम् ।
कौर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम् ॥१८॥
संस्तुन्वतोऽब्धिपतिताञ्छ्रमणानृषींश्च शक्रं च वृत्रवधतस्तमसि प्रविष्टम् ।
देवस्त्रियोऽसुरगृहे पिहिता अनाथा जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥१९॥
देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलाभिः ।
भूत्वाथ वामन इमामहरद् बलेः क्ष्मां याच्ञाच्छलेन समदाददितेः सुतेभ्यः ॥२०॥
निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो रामस्तु हैहयकुलाप्ययभार्गवाग्निः ।
सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कं सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥२१॥
भूमेर्भरावतरणाय यदुष्वजन्मा जातः करिष्यति सुरैरपि दुष्कराणि ।
वादैर्विमोहयति यज्ञकृतोऽतदर्हान् शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥२२॥
एवंविधानि कर्माणि जन्मानि च जगत्पतेः । भूरीणि भूरियशसो वर्णितानि महाभुज ॥२३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्थोऽध्यायः ॥ ४ ॥

Appearing for the good of the worlds in (varying) digits as the divine Swan, Lord Dattātreya, the sages Sanaka, Sanandana, Sanātana and Sanatkumāra, and our father, Lord Ṛṣabha, the immortal Lord Viṣṇu Himself taught the knowledge of the Self. In the form of Hayagrīva He killed (the demon) Madhu and recovered the Vedas (from him). (17) In His descent in the form of the divine Fish the Lord rescued at the time of universal dissolution the Manu (named Satyavrata) and protected the earth as well as (the seeds of) the (different) foodgrains. Lifting the earth from (the bottom of) the ocean in His descent as the divine Boar, He killed the demon (Hiraṇyākṣa). In the form of the divine Tortoise, He supported the mountain (called Mandara) on His

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back when the ocean was being churned for nectar, and rescued the distressed king of elephants from (the jaws of the) alligator when the former sought Him (for protection). (18) The Lord rescued the Ṛsis (known as the Vālakhilyas) who (being of the size of a thumb and) having grown weak through austerities had fallen into a pit (as though into the sea) and had been duly praising Him. (Similarly) He saved Indra, who had incurred the sin of Brahmanicide by having killed Vṛtra (a Brahman by birth), and further rescued helpless celestial women who stood imprisoned in the houses of Asuras. And during His descent as the Man-Lion (Lord Narasiṃha) He killed Hiraṇyakaśipu (the ruler of the Asuras) in order to rid His devotees (like Prahlāda) of fear. (19) And in the war between the gods and demons He killed the demon chiefs for the sake of the gods, and in different Manvantaras through (different) part manifestations protected the worlds. Assuming the form of the divine Dwarf (Vāmana) He obtained on the pretext of asking for alms the earth from Bali and gave it to the gods (the sons of Aditi). (20) Descending as Paraśurāma, the fire born of the Bhārgava race for the destruction of the Haihayas, He swept the Kṣatriyas off the surface of the earth thrice seven times. And (in His descent) as Śrī Rāma (the Spouse of Śītā) He bridged the ocean and killed the ten-headed demon (Rāvaṇa) and destroyed (his capital) Lankā. He is (always) victorious everywhere and His fame destroys the sins of the people. (21) Though birthless, the Lord will appear in the race of Yadu in order to remove the burden of the earth, and perform deeds which cannot easily be accomplished even by the gods. (Then appearing as Lord Buddha) He will bewilder (and confuse) by His arguments those who perform sacrificial rites though unqualified for them. And (appearing as Kalki) at the end of the Kali age, He will destroy the Śudra kings. (22) O king of mighty arms ! many such descents and deeds of the Lord of the universe, of immense glory have been recounted (by the wise). (23)

Thus ends the fourth discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The Fate of non-devotees; different methods of the Lord's worship according to the different Yugas

राजोवाच

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः । तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥ १ ॥

The king (Nimi) submitted : O jewels among those (sages) who have realized the Self ! what will be the fate of those who do not generally adore Lord Śrī Hari and whose desires have not been satiated and whose mind and senses are (yet) uncontrolled ? (1)

चमस उवाच

मुखबाहूरुपादेभ्यः पुरुषस्याश्रमैः सह । चत्वारो जज्ञिरे वर्णा 'गुणैर्विप्रादयः पृथक् ॥ २ ॥

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य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम् । न भजन्त्यवजानन्ति स्थानाद् भ्रष्टाः पतन्त्यधः ॥ ३ ॥
दूरेहरिकथाः केचिद् दूरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयश्चैव तेऽनुकम्प्या भवादृशाम् ॥ ४ ॥
विप्रो राजन्यवैश्यौ च हरेः प्राप्ताः पदान्तिकम् । श्रौतेन जन्मनाथापि मुह्यन्त्याम्नायवादिनः ॥ ५ ॥
कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः । वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः ॥ ६ ॥
रजसा घोरसंकल्पाः कामुका अहिमन्यवः । दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ॥ ७ ॥
वदन्ति तेऽन्योन्यमुपासितस्त्रियो गृहेषु मैथुन्यपरेषु चाशिषः ।
यजन्त्यसृष्टान्नविधानदक्षिणं वृत्त्यै परं घ्नन्ति पशून्यतद्विदः ॥ ८ ॥
श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।
जातस्मयेनान्धधियः सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः ॥ ९ ॥
सर्वेषु शश्वत्तनुभृत्स्ववस्थितं यथा खमात्मानमभीष्टमीश्वरम् ।
वेदोपगीतं च न शृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया ॥ १० ॥
लोके व्यवायामिषमद्यसेवा नित्यास्तु जन्तोर्न हि तत्र चोदना ।
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥ ११ ॥
धनं च धर्मैकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ १२ ॥
यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा ।
एवं व्यवायः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मम् ॥ १३ ॥
ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः । पशून् द्रुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान् ॥ १४ ॥
द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम् । मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः ॥ १५ ॥
ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम् । त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते ॥ १६ ॥
एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिनः । सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः ॥ १७ ॥
हित्वात्यायासरचिता गृहापत्यसुहृच्छ्रियः । तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्मुखाः ॥ १८ ॥

Chamasa replied : From the mouth, arms, thighs and feet of the Lord were (respectively) evolved the four Varṇas or castes with the (four) Āśramas or stages in life. And they were distinctly divided into Brahmans, Kṣatriyas, Vaiśyas and Śūdras according to their Guṇas (or qualities of Sattva, Rajas and Tamas and their combinations). (2) Among these they who do not adore the Supreme Person though knowing Him to be their direct Originator and Ruler, and ignore Him, fall from their status and go down to hell. (3) Many women, Śūdras and others are remote from (through neglect or distaste) hearing the Lord's stories or discourses on them and also from singing His praises, and deserve to be pitied by devotees like you. (It should be your duty to bring them to the right path). (4) Brahmans, Kṣatriyas and Vaiśyas stand (very) near the feet of Śrī Hari by virtue of their birth and Vedic Saṃskāras (ceremonies for the twice-born). Yet they get misguided by the Vedas as they miss their real meaning and interpret them literally about the fruits of actions. (5) They do not know the secret of action; though foolish, they consider themselves learned and become conceited; they indulge in fine talk and are fascinated by the honeyed words describing the transient fruit of actions. (6) Being dominated by Rajas they resolve upon cruel deeds; their desire for pleasures is insatiable; their anger is like that of a serpent and they love ostentation and show pride. Such sinners laugh at the devotees of the Lord. (7) Living in homes where sexual pleasures

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predominate, they remain devoted to women and talk among themselves of the pleasures of sense (alone). They perform sacrifices without observing the rules and without distributing food and giving money to the Brahmans and only kill animals for sustenance, not realizing the sin involved in destruction of life. (8) Blinded with pride born of their wealth and power, pedigree and learning, munificence, comeliness of form, physical strength and actions, those wicked men despise not only the saintly, who are beloved of Śrī Hari, but the Lord Himself. (9) Those fools do not heed what the Vedas say about the Lord, *viz*, that like the sky He is eternally present in all creatures as their very Self and as the ultimate object of all human pursuits. They interpret the Vedas as discussing only the objects of desire. (10) Man is naturally inclined towards the enjoyment of sexual pleasure, flesh and wine. No rules enjoin him to indulge in them. A certain check is provided over these tendencies (by the Śāstra) by permitting sexual commerce with one's wedded wife, meat-eating at the end of an animal sacrifice, drinking of wine during a Sautrāmaṇī sacrifice (in the case of those who are addicted to these); the (real) intention (of the Śāstra) is to turn man away from them. (11) The only fruit (proper use) of wealth is Dharma or piety which gives knowledge and direct realization and forthwith leads to supreme peace or Liberation. Those who use wealth (solely) for their own comfort or of their family forget death, the formidable enemy of their body. (12) They do not understand the pure essence of their religion. Only the smelling of wine is sanctioned (in a Sautrāmaṇī sacrifice) and animal sacrifice is allowed for the adoration of the deities and it is not permissible to kill them for meat. Similarly, sexual relation with one's wife is allowed with the motive of getting an issue and not for the sake of enjoyment. (13) Those who are ignorant of this real Dharma and, though wicked and haughty, account themselves virtuous kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth. (14) Those who hate others, in whom also dwells the same Self or Hari, hate Hari Himself and, being deeply attached to their mortal body and other relations, fall into hell. (15) Those who have not attained the knowledge of real truth but have passed the stage of utter ignorance, and are attached to the threefold objects of existence (Dharma, Artha and Kāma), but have no time to pursue the path (of Liberation) are sure to bring about their ruin. (16) They kill their own self, and, being devoid of peace of mind, regard ignorance as knowledge (confuse action for knowledge). They do not experience fulfilment and, being frustrated in their aims and thwarted by the Time-Spirit, become miserable. (17) Those who are averse to the Lord are obliged against their will to forsake their home, wealth, children and friends, gained with great difficulty, and enter the dark hell. (18)

राजोवाच

कस्मिन् काले स भगवान् किंवर्णः कीदृशो नृभिः । नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ॥१९॥

The king (Nimi) submitted: Pray, tell us now in which ages, assuming what forms and colours and by what names the Lord is known, and by what prescribed rites He is worshipped by men. (19)

करभाजन उवाच

कृतं त्रेता द्वापरं च कलिरित्येषु केशवः । नानावर्णाभिधाकारो नानैव विधिनेज्यते ॥२०॥
कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः । कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलू ॥२१॥

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मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः समाः । यजन्ति तपसा देवं शमेन च दमेन च ॥२२॥
हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः । ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते ॥२३॥
त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः । हिरण्यकेशस्त्रय्यात्मा स्रुक्स्रुवाद्युपलक्षणः ॥२४॥
तं तदा मनुजा देवं सर्वदेवमयं हरिम् । यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः ॥२५॥
विष्णुर्यज्ञः पृश्निगर्भः सर्वदेव उरुक्रमः । वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ॥२६॥
द्वापरे भगवाञ्छ्यामः पीतवासा निजायुधः । श्रीवत्सादिभिरङ्कैश्च लक्षणैरुपलक्षितः ॥२७॥
तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् । यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥२८॥
नमस्ते वासुदेवाय नमः संकर्षणाय च । प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥२९॥
नारायणाय ऋषये पुरुषाय महात्मने । विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः ॥३०॥
इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम् । नानातन्त्रविधानेन कलावपि यथा शृणु ॥३१॥

The sage Karabhājana replied: Lord Keśava in the ages of Satya, Tretā, Dwāpara and Kali assumes different colours, names and forms and is worshipped in different modes. (20) In the Satya age the Lord is of white complexion, has four arms, wears matted locks and is clad in barks and deerskin. He puts on the sacred thread and carries a rosary of Rudrākṣa and a staff and a Kamaṇḍalu (water-pot made of wild cocoanut shell). (21) In that age men have as a matter of fact a calm mind, entertain no feeling of animosity towards anybody and are friendly towards all creatures; they look upon all with an equal eye. They propitiate the Lord by their Tapas (in the form of contemplation) and by their control of mind and the senses. (22) (In the Satya age) the Lord is called by the names of Haṃsa, Suparṇa, Vaikuṇtha, Dharma, Yogeśwara, Amala, Iśwara, Puruṣa, Avyakta and Paramātmā. (23) In the age of Tretā the Lord is of crimson hue; He has four arms, wears a triple cord about His loins and has golden locks. He appears in the form of sacrifices as described in the three Vedas and wields on His person a Sruk, Sruvā (ladles for pouring ghee into the sacred fire) and other accessories used in the performance of sacrifices. (24) In that age pious men who are teachers of the Vedas worship through the Vedic lore Lord Śrī Hari as an embodiment of all the deities. (25) (In that age of Tretā) He is called by the names of Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya. (26) In the Dwāpara age the Lord is of a dark brown complexion, remains clad in yellow silk, wields (in His arms) His own weapons and emblems (*viz*, the conch, discus, mace and lotus), wears the Kaustubha gem and is distinguished by the marks of Śrīvatsa (a curl of white hair on the right side of His bosom) etc. (27) In that age, O king, men seeking to know the ultimate Reality worship the Supreme Person, who is characterized by the regalia proper to a monarch (such as the umbrella, fly-whisk etc.) as indicated in the Vedas and the Tantras. (28) Hail to You, Vāsudeva; hail to Sankarṣaṇa and hail to You, the almighty Lord, as Pradyumna and Anirudha! (29) Hail to the sage Nārāyaṇa, the almighty, all-pervading, all-embodying Ruler of the universe, dwelling in the heart of all. (30) O king, it is thus that people adore and praise the Lord of the universe in the Dwāpara age. (Now) hear how they worship Him with various rituals prescribed by the Tantras during the Kali age. (31)

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कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम् । यज्ञैः संकीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥३२॥
ध्येयं सदा परिभवघ्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दम् ॥३३॥
त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥३४॥

It is well-known that (in this age) wise men worship, through sacrifices mostly consisting of chanting the names of the Lord and singing His praises, the Lord who is of a dark colour, though bright by lustre, perfect in all limbs, adorned with ornaments, furnished with His weapons and waited upon by His attendants. (32) O the most exalted person, O the Protector of devotees, I bow to Your lotus feet which are worthy of being constantly meditated upon, put an end to all discomfiture, yield all desired boons, which are the focus of all sacred places, are extolled by Śiva and Brahmā, afford shelter to all and dispel the distress of devotees and which serve as a bark for crossing the ocean of mundane existence. (33) O the most exalted and righteous Person, I bow to Thy lotus feet, which ran after the illusory deer sought after by Thy beloved one (Sītā). You resigned the royal fortune—which was coveted by the gods and was most difficult to forsake—(merely) at the word of your father and went away (in exile) to the forest. (34)

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः । मनुजैरिज्यते राजञ् श्रेयसामीश्वरो हरिः ॥३५॥
कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः । यत्र संकीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते ॥३६॥
न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह । यतो विन्देत परमां शान्तिं नश्यति संसृतिः ॥३७॥
कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम् । कलौ खलु भविष्यन्ति नारायणपरायणाः ॥३८॥
क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः । ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी ॥३९॥
कावेरी च महापुण्या प्रतीची च महानदी । ये पिबन्ति जलं तासां मनुजा मनुजेश्वर ।
प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः ॥४०॥
देवर्षिभूताप्तनृणां पितॄणां न किंकरो नायमृणी च राजन् ।
सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥४१॥
स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथंचिद् धुनोति सर्वं हृदि संनिविष्टः ॥४२॥

Thus, O king, Lord Śrī Hari—the Bestower of (all) blessings (including Liberation)—is worshipped by men belonging to different Yugas under a name and in a form appropriate to the age. (35) Elderly and discriminating persons who appreciate the merits of the Kali age and choose the essence of things, extol this age, in which by merely chanting the names of the Lord one can attain all the desired objects (which could otherwise be had through many virtues only). (36) (Therefore,) for men lost in this world indeed there is no higher gain than the chanting of His names, whereby one attains to perfect peace and as a sequel to which the cycle of birth and death comes to an end. (37) (For this reason) O king, those living in the ages of Satya, Tretā and Dwāpara seek birth in the Kali age. O great king, in the Kali age (only) here and there men will be devoted to Lord Nārāyaṇa; but their number will be large in the Draviḍa territory, wherein flow the rivers Tāmraparṇī, Kṛtamālā,

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Payaswinī, the most sacred Kāverī, Mahānadī and Pratīchī. O great king, men who drink their waters generally become pure-minded devotees of Lord Vāsudeva. (38—40). O king, renouncing all obligation (or the notion of separateness from the Lord), he who whole-heartedly and completely resorts for protection to the protecting Lord is no more a servant of or debtor to the deities, Ṛṣis or other creatures, relations or other men (newcomers) and deceased ancestors. (Such a person discharges all his responsibilities merely by seeking refuge in the Lord.) (41) If a beloved devotee who has forsaken all other attachments and sought shelter in the soles of feet of the Lord incurs any sin for any reason (although as a rule he is incapable of sin), the Supreme Lord, Śrī Harī, enshrined in his heart, washes off all that sin. (42)

नारद उवाच

धर्मान् भागवतानित्थं श्रुत्वाथ मिथिलेश्वरः । जायन्तेयान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् ॥४३॥
ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः । राजा धर्मानुपातिष्ठन्नवाप परमां गतिम् ॥४४॥
त्वमप्येतान् महाभाग धर्मान् भागवताञ्छुतान् । आस्थितः श्रद्धया युक्तो निस्सङ्गो यास्यसे परम् ॥४५॥
युवयोः खलु दम्पत्योर्यशसा पूरितं जगत् । पुत्रतामगमद् यद् वां भगवानीश्वरो हरिः ॥४६॥
दर्शनालिङ्गनालापैः शयनासनभोजनैः । आत्मा वां पावितः कृष्णे पुत्रस्नेहं प्रकुर्वतोः ॥४७॥
वैरेण यं नृपतयः शिशुपालपौण्ड्रशाल्वादयो गतिविलासविलोकनाद्यैः ।
ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्तधियां पुनः किम् ॥४८॥
मापत्यबुद्धिमकृथाः कृष्णे सर्वात्मनीश्वरे । मायामनुष्यभावेन गूढैश्वर्ये परेऽव्यये ॥४९॥
भूभारासुरराजन्यहन्तवे गुप्तये सताम् । अवतीर्णस्य निर्वृत्यै यशो लोके वितन्यते ॥५०॥

The sage Nārada resumed: Hearing (the exposition) of these courses of conduct pleasing to the Lord, Nimi (the king of Mithilā) with his priests and preceptors delightedly adored the sons of Jayantī, the (nine) sages (mentioned before). (43) Then those accomplished sages vanished out of sight while all the people stood looking on. Following the aforesaid courses of conduct, the king attained to the highest goal. (44) O Vasudeva (the best among fortunate persons) ! following these righteous courses pleasing to the Lord, which you have (just) heard of, full of faith and free from attachment, you too will attain the highest goal. (45) The fame of you both, husband and wife, really fills the (whole) world because the almighty Lord Śrī Hari has chosen to be your son. (46) Cherishing parental love for Śrī Kṛṣṇa, you have both purified your soul by His sight, embrace and conversation with Him, as well as by sitting, sleeping and eating with Him, (47) When (even) Śiśupāla, Pauṇḍraka, Śālva and other kings, thinking of Him with the feeling of enmity while sleeping, sitting or eating, had His gait, graceful movements and glances etc. imprinted on their mind and (accordingly) attained similarity to His form, what to say of those whose mind is attached to Him. (48) Śrī Kṛṣṇa is the Universal Soul, the almighty Lord, though He has concealed His divinity by assuming a human personality as a matter of sport; He is above and beyond all and is immortal. You should not look upon Him as your son. (49) To destroy the devilish kings who had become a burden to the earth, and to protect the virtuous, Śrī Kṛṣṇa has appeared on earth. It is for the liberation of all men that He spreads His fame throughout the world. (50)

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श्रीशुक उवाच

एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः । देवकी च महाभागा जहतुर्मोहमात्मनः ॥५१॥
इतिहासमिमं पुण्यं धारयेद् यः समाहितः । स विधूयेह शमलं ब्रह्मभूयाय कल्पते ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चमोऽध्यायः ॥ ५ ॥

Śri Śuka continued: Hearing this, the highly fortunate Vasudeva and Devakī felt much astonished and they overcame their infatuation (ceased to look upon Śrī Kṛṣṇa as a mortal or their son). (51) Whoever with a concentrated mind retains in his memory this sacred story shakes off his delusion during his life-time and becomes qualified for attaining oneness with Brahma (after death). (52)

Thus ends the fifth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षष्ठोऽध्यायः

Discourse VI

The gods entreat the Lord to return to His divine realm and Uddhava approaches Him on the eve of the Yadus' departure for Prabhāsa

श्रीशुक उवाच

अथ ब्रह्माऽऽत्मजैर्देवैः प्रजेशैरावृतोऽभ्यगात् । भवश्च भूतभव्येशो ययौ भूतगणैर्वृतः ॥ १ ॥
इन्द्रो मरुद्भिर्भगवानादित्या वसवोऽश्विनौ । ऋभवोऽङ्गिरसो रुद्रा विश्वे साध्याश्च देवताः ॥ २ ॥
गन्धर्वाप्सरसो नागाः सिद्धचारणगुह्यकाः । ऋषयः पितरश्चैव सविद्याधरकिन्नराः ॥ ३ ॥
द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षवः । वपुषा येन भगवान् नरलोकमनोरमः ।
यशो वितेने लोकेषु सर्वलोकमलापहम् ॥ ४ ॥
तस्यां विभ्राजमानायां समृद्धायां महर्द्धिभिः । व्यचक्षतावितृप्ताक्षाः कृष्णमद्भुतदर्शनम् ॥ ५ ॥
स्वर्गोद्यानोपगैर्माल्यैश्छादयन्तो यदूत्तमम् । गीर्भिश्चित्रपदार्थाभिस्तुष्टुवुर्जगदीश्वरम् ॥ ६ ॥

Śrī Śuka began again: Now (when Nārada had finished his discourse to Vasudeva and left Dwaraka), Brahmā, surrounded by his sons (Sanaka and others), the gods and the lords of creation, arrived and so did Lord Śiva, the Ruler of those that have gone by as well as those that are yet to come, accompanied by goblins. (1) (Similarly) the glorious Indra with the Maruts (the forty-nine wind-gods), the Ādityas (sons of Aditi), the (eight) Vasus, the (two) Aświns, the Ṛbhus, the Angirās, the (eleven) Rudras, the (class of) gods known as the Viśwedevas and the Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Chāraṇas and Guhyakas (Yakṣas), Ṛṣis as well as manes, accompanied by Vidyādharas and Kinnaras—all went to Dwaraka, eager to see Śrī Kṛṣṇa, who captivated the mind of the (entire) human race, in that (charming) form by which He spread in (all) the (three) worlds a glory that destroyed the sins of the whole universe. (2—4) In that brilliant city abounding in all kinds of superior wealth they saw Śrī Kṛṣṇa of wonderful beauty with unsatiated eyes. (5) Covering Srī Kṛṣṇa, the foremost among the Yadus,

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with flowers that can be had in heaven (alone), they praised the Lord of the universe by means of (laudatory) hymns couched in charming words and full of charming ideas. (6)

देवा ऊचुः

नताः स्म ते नाथ पदारविन्दं बुद्धीन्द्रियप्राणमनोवचोभिः ।
यच्चिन्यतेऽन्तर्हृदि भावयुक्तैर्मुमुक्षुभिः कर्ममयोरुपाशात् ॥ ७ ॥
त्वं मायया त्रिगुणयाऽऽत्मनि दुर्विभाव्यं व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्थः ।
नैतैर्भवानजित कर्मभिरज्यते वै यत् स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः ॥ ८ ॥
शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ॥ ९ ॥
स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।
यः सात्वतैः समविभूतय आत्मवद्भिर्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय ॥१०॥
यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा ।
अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः ॥११॥
पर्युष्टया तव विभो वनमालयेयं संस्पर्धिनी भगवती प्रतिपत्निवच्छ्रीः ।
यः सुप्रणीतममुयार्हणमाददन्नो भूयात् सदाङ्घ्रिरशुभाशयधूमकेतुः ॥१२॥
केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको यस्ते भयाभयकरोऽसुरदेवचम्वोः ।
स्वर्गाय साधुषु खलेष्वितराय भूमन् पादः पुनातु भगवन् भजतामघं नः ॥१३॥
नस्योतगाव इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभृतो मिथुरर्द्यमानाः ।
कालस्य ते प्रकृतिपूरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥१४॥
अस्यास्ति हेतुरुदयस्थितिसंयमानामव्यक्तजीवमहतामपि कालमाहुः ।
सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः कालो गभीररय उत्तमपूरुषस्त्वम् ॥१५॥
त्वत्तः पुमान् समधिगम्य यया स्ववीर्यं धत्ते महान्तमिव गर्भममोघवीर्यः ।
सोऽयं तयानुगत आत्मन आण्डकोशं हैमं ससर्ज बहिरावरणैरुपेतम् ॥१६॥
तत्तस्थुषश्च जगतश्च भवानधीशो यन्मायययोत्थगुणविक्रिययोपनीतान् ।
अर्थाञ्जुषन्नपि हृषीकपते न लिप्तो येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म ॥१७॥
स्मायावलोकलवदर्शितभावहारिभ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं करणैर्न विभ्यः ॥१८॥
विभ्यस्तवामृतकथोदवहास्त्रिलोक्याः पादावनेजसरितः शमलानि हन्तुम् ।
आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गैस्तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति ॥१९॥

The gods said: With our reason and senses, body, mind and speech, O Lord ! we bow to Your lotus feet, which are meditated upon in the heart by those who are full of devotion and seek to be freed from the stout shackles of Karma. (7) O invincible Lord ! presiding over the (three) Guṇas born of Your Māyā You create, preserve and destroy this manifest inconceivable universe in Yourself through Your Māyā consisting of the three Guṇas, and yet remain ever unaffected by these actions, being free from (all) blemish (in the form of likes and dislikes etc.) and since You remain completely absorbed in the

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unobscured Bliss which constitutes Your (very) nature. (8) O praiseworthy and supreme Lord! purification of men of impure mind is not so radically effected through worship, study of scriptures, (acts of) charity, austerities, ritual acts etc. as of pure-minded persons through mature and genuine faith, developed by (constant) hearing, in Your glory. (9) May Your feet serve as a fire to consume all our unholy cravings,—the feet which are being contemplated upon with a heart moistened with love by ascetics for the sake of blessedness; which are worshipped by devotees through individual divine manifestations (Vāsudeva and so on) for attaining a glory similar to that of the Lord; and by the wise (as many as) three times (a day) in order that they may transcend heaven (and ascend to Vaikuṇṭha); (nay,) which are contemplated, O Lord, in the sacrificial fire (by those well-versed in sacrifices) taking in their outstretched hands the material for being consigned to that fire according to the procedure laid down by the three Vedas (Ṛk, Sāma and Yajus); and which are contemplated in the course of their Yogic practice for the realization of the Self by strivers seeking to obtain an insight into the Māyā that veils the true character of the Spirit, and are worshipped everywhere by the highest devotees of the Lord. (10-11) Like a co-wife this divine Śrī (the goddess of fortune, appearing as a golden streak on Your bosom), O Lord, vies (even) with a faded garland of sylvan flowers (adorning Your bosom along with Her). You (nonetheless) accept the worship duly offered (to You by Your loving devotees even) with such a garland. (So partial You are to Your devotees!) May Your feet serve as a fire to consume our evil tendencies. (12) O almighty and omnipresent Lord, may Your foot cleanse our sins, who worship You,—the foot which took three strides (in order to measure the three worlds and thereby to oust Bali from heaven) and (on reaching Satyaloka, the highest heaven in its second stride) stood as a (tall triumphal) flag with the Gangā flowing through the three worlds as its streamer and (as such) inspired terror and instilled fearlessness into the titanic and the celestial armies respectively, and which, brought heaven to the righteous and spelt ruin to the unrighteous. (13) May the feet of the Supreme Person in You augment our joy,—You who are superior (both) to Prakṛti and Puruṣa (Matter and the Spirit) and who are the Propeller of all (as the Time-Spirit) and subject to whose control, like bulls held by the nose-string, are Brahmā (the creator) and other embodied souls who are being tormented by one another. (14) You are Puruṣottama (the Highest Person) in that You are responsible for the creation, continuance and destruction of this universe; the Vedas speak of You as the Controller of Prakṛti, Puruṣa and the Mahat-tattva (the principle of cosmic intelligence); and You are also Kāla (the wheel of Time revolving in the form of a twelvemonth) consisting of three navels (each of four months), engaged in the destruction of all and possessed of imperceptible speed. (15) Having derived its power from You and (thus) acquiring unfailing energy, the Puruṣa (Spirit) in conjunction with Māyā deposited the Mahat-tattva, corresponding as it were to the seed of this (visible) universe. Equipped with that (very) power the Mahat produced out of itself the golden (effulgent) egg of the universe enveloped by its (seven) external sheaths (in the shape of the earth, water, fire, air, ether, ego and mind). (16) Therefore, O Propeller of the Indriyas, You are the suzerain Ruler of the immobile as well as the mobile creation, because even though enjoying (in the form of the Jīva) the objects of the senses evolved through the modification of the Guṇas brought about by Māyā You remain

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unattached to them; while others (the Jivas) remain afraid of sense-enjoyments even when they have been renounced by themselves. (17) (All) Your sixteen thousand (and odd) wives could not even shake Your mind by their shafts of Cupid and other charms skilled in conveying the message of love despatched by their arched eyebrows fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (18) The streams (of Your glory) bearing the water of Your nectar-like stories and rivers (like the holy Gangā) that have washed Your feet are capable of destroying (all) the sins of the three worlds. Those who take pains for the purification of their self resort to both these types of holy waters—the former, in the form of Your glory sung in the Vedas, by means of their ears and the latter, emanating from Your feet, through the contact of their body. (19)

बादरायणिरुवाच

इत्यभिष्टूय विबुधैः सेशः शतधृतिर्हरिम् । अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥२०॥

Śrī Śuka resumed: Having thus extolled and bowed low to Śrī Hari, along with the (other) gods, Brahmā, accompanied by Lord Śiva and standing in the air (all the while), submitted to Śrī Kṛṣṇa (the Protector of cows):—(20)

ब्रह्मोवाच

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो । त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥२१॥
धर्मश्च स्थापितः सत्सु सत्यसंधेषु वै त्वया । कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥२२॥
अवतीर्य यदोर्वंशे बिभ्रद् रूपमनुत्तमम् । कर्माण्युद्दामवृत्तानि हिताय जगतोऽकृथाः ॥२३॥
यानि ते चरितानीश मनुष्याः साधवः कलौ । शृण्वन्तः कीर्तयन्तश्च तरिष्यन्त्यञ्जसा तमः ॥२४॥
यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम । शरच्छतं व्यतीयाय पञ्चविंशाधिकं प्रभो ॥२५॥
नाधुना तेऽखिलाधार देवकार्यावशेषितम् । कुलं च विप्रशापेन नष्टप्रायमभूदिदम् ॥२६॥
ततः स्वधाम परमं विशस्व यदि मन्यसे । सलोकाँल्लोकपालान् नः पाहि वैकुण्ठकिंकरान् ॥२७॥

Brahmā said: Formerly You were entreated by us to remove the burden of the earth, O Lord ! That has been accomplished (by You) precisely as was desired by us, O Inner Controller of all ! (21) Righteousness has been firmly established by You among the virtuous pledged to truth and glory, which is capable of destroying the sins of all men, diffused on all sides. (22) Descending in the line of Yadu and manifesting a form unsurpassed (in elegance), You performed deeds of extraordinary valour for the good of the world. (23) Hearing of and celebrating, O Lord, those exploits of Yours that have been mentioned heretofore, pious men in the Kali age shall easily get through (the darkness of) ignorance. (24) A century and twenty-five years more have elapsed, O Lord, since You appeared in the race of Yadu, O Supreme Person ! (25) O Support of the universe, no part of the gods' purpose now remains to be accomplished; and this race of Yours (too) has become well-nigh extinct through the curse of the Brahmans. (26) Therefore, return, if You please, O Viṣṇu, to Your transcendent realm (Vaikuṇṭha), and bless us, Your servants, the guardians of the spheres, along with the spheres (by visiting our realms and accepting our homage). (27)

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श्रीभगवानुवाच

अवधारितमेतन्मे यदात्थ विबुधेश्वर । कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥२८॥
तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् । लोकं जिघृक्षद् रुद्धं मे वेलयेव महार्णवः ॥२९॥
यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् । गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति ॥३०॥
इदानीं नाश आरब्धः कुलस्य द्विजशापतः । यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥३१॥

The glorious Lord replied : What you say has already been decided upon by Me, O ruler of the gods ! All your purpose has been accomplished and the burden of the earth removed. (28) Made insolent by prowess, heroism and fortune and inclined to take possession of the (whole) world, this (celebrated) race of Yadu has been kept in check by Me as the ocean by its shore. (29) If I depart (from this world) without destroying the huge race of the Yadus, who have grown (so) insolent, this (entire) human race will meet its destruction through this ocean, that has (already) transgressed its limits. (30) The destruction of this race has (already) begun through the imprecation of the Brahmans. When its destruction is complete, O sinless Brahmā, I shall ascend to your realm (*en route* to My own realm). (31)

श्रीशुक उवाच

इत्युक्तो लोकनाथेन स्वयम्भूः प्रणिपत्य तम् । सह देवगणैर्देवः स्वधाम समपद्यत ॥३२॥
अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् । विलोक्य भगवानाह यदुवृद्धान् समागतान् ॥३३॥

Śrī Śuka continued : Told thus by the Lord of the universe, god Brahmā (the self-born) fell prostrate before Him and duly returned to his realm along with the host of (other) gods. (32) Presently noticing grave portents appearing over the aforesaid (city of) Dwaraka, the Lord spoke to the elderly among the Yadus, that had assembled (there). (33)

श्रीभगवानुवाच

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः । शापश्च नः कुलस्यासीद् ब्राह्मणेभ्यो दुरत्ययः ॥३४॥
न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः । प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥३५॥
यत्र स्नात्वा दक्षशापाद् गृहीतो यक्ष्मणोडुराट् । विमुक्तः किल्बिषात् सद्यो भेजे भूयः कलोदयम् ॥३६॥
वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान् । भोजयित्वोशिजो विप्रान् नानागुणवतान्धसा ॥३७॥
तेषु दानानि पात्रेषु श्रद्धयोप्त्वा महान्ति वै । वृजिनानि तरिष्यामो दानैर्नौभिरिवार्णवम् ॥३८॥

The Lord said : These exceptionally grave portents are particularly appearing on all sides here, and a curse from the Brahmans, that cannot be easily overcome, has overtaken our race. (34) We should no longer stay here, if we wish to live on, O respected ones ! We shall (accordingly) shift this very day to Prabhāsa, a most sacred place. Let there be no delay. (35) Having bathed there, the moon-god (the ruler of the stars), who had been seized with tuberculosis due to a curse pronounced by Dakṣa, was at once rid of his trouble and began to enjoy once more the waxing of his digits (as before). (36) Having bathed (in the sacred waters) there and gratified the manes and gods (with offerings of water), fed good Brahmans with (delicious) food of various tastes and bestowed valuable gifts on those worthy ones, we shall through those gifts get over our sins (even) as people cross the ocean with the help of ships. (37-38)

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श्रीशुक उवाच

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन । गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन् ॥३९॥
तन्निरीक्ष्योद्धवो राजञ् श्रुत्वा भगवतोदितम् । दृष्ट्वारिष्टानि घोराणि नित्यं कृष्णमनुव्रतः ॥४०॥
विविक्त उपसंगम्य जगतामीश्वरेश्वरम् । प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥४१॥

Śrī Śuka went on: Thus directed by the Lord, O delight of your race, the Yādavas made up their mind to undertake a journey to the sacred place (Prabhāsa) and began to get ready their chariots. (39) Seeing this and overhearing the utterance of the Lord and observing the fearful portents, Uddhava, who was ever devoted to Śrī Kṛṣṇa, approached the suzerain Lord of the universe in seclusion and, touching His feet with his head, submitted to Him with joined palms (as follows). (40-41)

उद्धव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहृत्यैतत् कुलं नूनं लोकं संत्यक्ष्यते भवान् ।
विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वरः ॥४२॥
नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव । त्यक्तुं समुत्सहे नाथ स्वधाम नव मामपि ॥४३॥
तव विक्रीडितं कृष्ण नृणां परममङ्गलम् । कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जनः ॥४४॥
शय्यासनाटनस्थानस्नानक्रीडाशनादिषु । कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥४५॥
त्वयोपभुक्तस्रग्गन्धवासोऽलंकारचर्चिताः । उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥४६॥
वातरशना व ऋषयः श्रमणा ऊर्ध्वमन्थिनः । ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः॥४७॥
वयं त्विह महायोगिन् भ्रमन्तः कर्मवर्त्मसु । त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥४८॥
स्मरन्तः कीर्तयन्तस्ते कृतानि गदितानि च । गत्युत्स्मितेक्षणक्ष्वेलि यन्नृलोकविडम्बनम् ॥४९॥

Uddhava said : O Ruler (even) of the adored of gods, O Master of Yoga, the very hearing and chanting of whose names and praises makes one sacred, having exterminated this race You are surely going to leave this world for good as (is evident from the fact that) You did not (choose to) counteract the Brahmans' curse, though able to do so, almighty as You are. (42) I cannot bear to abandon Your lotus feet even for half a second, O Ruler (even) of Brahmā and Lord Śiva ! (Kindly, therefore,) take me as well to Your (divine) realm, O Lord ! (43) Having enjoyed (with their ears) the story of Your extraordinary pastimes, which is most auspicious to hear and is (sweet as) nectar to the ear, people give up the craving for other objects. (44) How (then) could we do without You, our beloved One, (nay,) our very Self,—we, who have (constantly) waited on You, while You lay in bed, sat or rambled, (with us), stood (beside us), bathed (in our company), were engaged in (some) sport or dined (with us) and so on ? (45) We are Your servants who have been adorned with garlands, sandal-paste, raiments and ornaments etc. used (and given up) by You, and ate the remnants of Your food. (As such) we shall conquer Your Māyā. (We are not afraid of Your Māyā but of separation from You). (46) Sages who have (absolutely) no covering on their body beyond the belt of air about their loins, have taken great pains on devotions, are lifelong and perfect celibates (*lit.*, have directed the flow of their generative fluid upwards or stopped its downward flow for all time to come), are free from passion, have renounced (all) enjoyments, and have no (trace of) impurity left (in their mind),—they (alone) attain to Your glorious state known by the name of Brahma. (47) We, however, O supreme

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Yogī, even though we are revolving in the alleys of Karma in this world, shall get over the darkness of ignorance, which is (so) difficult to surmount, through talks about You carried on with Your devotees, dwelling upon and celebrating Your doings and utterances, Your gait, smiles, glances and jokes and whatever You did in imitation of human beings. (48-49)

श्रीशुक उवाच

एवं विज्ञापितो राजन् भगवान् देवकीसुतः । एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत ॥५०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षष्ठोऽध्यायः ॥ ६ ॥

Śrī Śuka said: Entreated thus, O king, Lord Śrī Kṛṣṇa (the Son of Devakī) spoke (as follows) to His beloved servant and absolute devotee, Uddhava. (50)

Thus ends the sixth discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The Legend of an Ascetic—the Story of eight (out of twenty-four) preceptors (from the earth to the pigeon) recognized by him

श्रीभगवानुवाच

यदात्थ मां महाभाग तच्चिकीर्षितमेव मे । ब्रह्मा भवो लोकपालाः स्वर्वासं मेऽभिकाङ्क्षिणः ॥ १ ॥
मया निष्पादितं ह्यत्र देवकार्यमशेषतः । यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥ २ ॥
कुलं वै शापनिर्दग्धं नङ्क्ष्यत्यन्योन्यविग्रहात् । समुद्रः सप्तमेऽह्न्येतां पुरीं च प्लावयिष्यति ॥ ३ ॥
यर्ह्येवायं मया त्यक्तो लोकोऽयं नष्टमङ्गलः । भविष्यत्यचिरात् साधो कलिनापि निराकृतः ॥ ४ ॥
न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले । जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे ॥ ५ ॥
त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु । मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम् ॥ ६ ॥
यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः । नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥ ७ ॥
पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक् । कर्माकर्मविकर्मेति गुणदोषधियो भिदा ॥ ८ ॥
तस्माद् युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् । आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥ ९ ॥
ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् । आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥१०॥
दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते । गुणबुद्ध्या च विहितं न करोति यथार्भकः ॥११॥
सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः । पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ॥१२॥

The glorious Lord began again: That alone which you have asked Me (to do), O highly blessed one, (in verse 42 of Discourse VI above) is intended by Me. Brahmā (the creator), Lord Śiva (the Source of the universe) and the (other) guardians of the spheres (too) long for My presence in heaven. (1) Indeed I have wholly accomplished the purpose of the gods (*viz*, the removal of the earth's burden) for which, as requested by Brahmā, I descended on this earth with My part manifestation (Balarāma). (2) This race (of Yadu), which (is the

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only surviving burden on the earth and) has (already) been consumed by the curse (of the Brahmans) will surely perish through mutual strife; (and) on the seventh day the sea will overflow and submerge this city (of Dwaraka). (3) The moment this (mortal) world is forsaken by Me it will be assailed by Kali (the Dark Age) and before long, O pious one, all its auspiciousness will be gone. (4) You should in no case live on this terrestrial globe when abandoned by Me; for the Kali age having set in (then), O good Uddhava, pepole will conceive a liking for unrighteous ways. (5) Completely shaking off all attachment for your own people and kinsmen and fully concentrating your mind on Me, for your part, go you about the earth looking upon all with an equal eye. (6) Whatever is being apprehended with the mind, speech, eyes, ears etc., know it to be a creation of the mind and therefore (merely) illusory and transient. (7) A man with an unsteady (wandering) mind falls a prey to misapprehension consisting in the perception of diversity, which (in its turn) leads to the sense of good and evil; and in the eyes of an individual having the notion of good and evil there exists the distinction of prescribed action, inaction and prohibited action. (8) Therefore, having controlled your mind and senses, visualize this world (of senses) as projected in the Self and see your own self existing in Me, the Supreme Lord (as one with Me). (9) Possessed of knowledge (of the meaning of the Vedas) and realization (of what has been taught by them) and with your mind sated through Self-Realization and becoming one with the self of (all) embodied beings, you will no longer be baulked by (any) impediments. (10) He who has transcended the sense of good and evil does not refrain from wrong-doing because he perceives any evil in it; nor does he perform prescribed duties because he thinks well of it; he (merely) acts (by force of habit) like a child (whose actions are never premeditated). (11) He who has gained certitude about the Self through knowledge (of the true spirit of the Vedas) coupled with realization (of the Truth), who is a friend to all created beings, who is full of peace, and who beholds the universe as one with Me, never undergoes suffering (in the form of transmigration). (12)

श्रीशुक उवाच

इत्यादिष्टो भगवता महाभागवतो नृप । उद्धवः प्रणिपत्याह तत्त्वजिज्ञासुरच्युतम् ॥१३॥

Śrī Śuka resumed : Thus instructed by the Lord, Uddhava, the great devotee of the Lord, O protector of men, fell prostrate before Him and, being eager to know the truth, spoke to Him (as follows). (13)

उद्धव उवाच

योगेश योगविन्यास योगात्मन् योगसम्भव । निःश्रेयसाय मे प्रोक्तस्त्यागः संन्यासलक्षणः ॥१४॥
त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः । सुतरां त्वयि सर्वात्मन्न भक्तैरिति मे मतिः ॥१५॥
सोऽहं ममाहमिति मूढमतिर्विगाढस्त्वन्मायया विरचितात्मनि सानुबन्धे ।
तत्त्वञ्जसा निगदितं भवता यथाहं संसाधयामि भगवन्ननुशाधि भृत्यम् ॥१६॥
सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं वक्तारमीश विबुधेष्वपि नानुचक्षे ।
सर्वे विमोहितधियस्तव माययेमे ब्रह्मादयस्तनुभृतो बहिरर्थभावाः ॥१७॥
तस्माद् भवन्तमनवद्यमनन्तपारं सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।
निर्विण्णधीरहमु ह बृजिनाभितप्तो नारायणं नरसखं शरणं प्रपद्ये ॥१८॥

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Uddhava submitted: O Lord (Rewarder) of Yoga, O the ultimate end and support of Yoga, O the embodiment of Yoga! O the Fountainhead of Yoga! (it is) for my highest good that this cult of renunciation without any expectation of return has been preached by You. (14) O all-pervading and all-embracing Lord! such renunciation of the pleasures of sense is difficult (nay, well-nigh impossible) for those attached to sense-enjoyment; and more so for those who are not devoted to You: such is my conviction. (15) I am ignorant, O Lord; for I am attached to this body and children, which are the creation of Your Māyā. I am immersed in the notion of 'I' and 'Mine'. Therefore, instruct me, Your servant, that I may easily attain to that renunciation which has been taught by You. (16) O Lord, I do not see, except You, anyone even among the celestials, who can give me instruction about the self-revealed Ātmā, the only Truth. (Even) Brahmā and all these beings are deluded by Your Māya as they look upon external things as real. (17) Therefore, afflicted as I am with sorrows and with my mind turned away from the world, O Lord, I, seek refuge in You, who are (no other than) Lord Nārāyaṇa, the friend of (all) living beings, devoid of (all) defects, eternal and infinite, omniscient, the supreme Ruler of all, whose abode is the eternal Vaikuṇṭha! (18)

श्रीभगवानुवाच

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः । समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥१९॥
आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः । यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥२०॥
पुरुषत्वे च मां धीराः सांख्ययोगविशारदाः । आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥२१॥
एकद्वित्रिचतुष्पादो बहुपादस्तथापदः । बह्व्यः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥२२॥
अत्र मां मार्गयन्त्यद्धा युक्ता हेतुभिरीश्वरम् । गृह्यमाणैर्गुणैर्लिङ्गैरग्राह्यमनुमानतः ॥२३॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् । अवधूतस्य संवादं यदोरमिततेजसः ॥२४॥
अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम् । कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥२५॥

The Lord replied: In this world those who are engaged in investigating the true nature of this world often lift themselves up by their own efforts and rid themselves of the craving for the pleasures of sense. (19) The Ātmā itself is indeed the (infallible) guide of one's own self, especially in the case of man, inasmuch as by direct perception and inference he can work out his own good. (20) In their human birth persons of ripe judgment and knowing the secret of Sānkhya and Yoga (the paths of Knowledge and Action) directly and clearly perceive Me as their own Self endowed with all faculties. (21) Numerous forms of living beings with one foot, with two, three, four or many feet and also without feet stand evolved by Me. Of them (all) the human body is (most) dear to Me. (22) (And) here (in the human body) those who are ever vigilant directly discover Me, the Supreme Ruler,—who cannot be perceived (by ordinary means of perception),—through assumption* based on evidences in the shape of material instruments (such as the intellect), which are (themselves) open to perception, as well as through inference on the same

* The assumption is that material instruments such as the intellect cannot lead to perception of objects unless they are themselves illumined by some self-effulgent principle such as the Self or God. And the form of the inference is that just as appliances like a hatchet can be wielded only by an active agent, so the intellect etc. too are being used by some intelligent agent.

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grounds. (23) By way of an illustration on this subject they narrate the following ancient legend in the form of a dialogue between an ascetic of a high order and Yadu of great prowess and intelligence. (24) Perceiving a youthful Brahman* with an unclean body, though full of wisdom, roaming about fearlessly, Yadu, who knew what is Dharma (piety), put (the following) questions to him. (25)

यदुरुवाच

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा । यामासाद्य भवाँल्लोकं विद्वांश्चरति बालवत् ॥२६॥
प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः । हेतुनैव समीहन्ते आयुषो यशसः श्रियः ॥२७॥
त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः । न कर्ता नेहसे किंचिज्जडोन्मत्तपिशाचवत् ॥२८॥
जनेषु दह्यमानेषु कामलोभदवाग्निना । न तप्यसेऽग्निना मुक्तो गङ्गाम्भःस्थ इव द्विपः ॥२९॥
त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् । ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः ॥३०॥

Yadu said : Remaining inactive, O Brahman sage, whence did you get this highly penetrating wisdom, obtaining which you, though enlightened, go about the world like an (innocent) boy ? (26) Generally men strive after religious merit, riches and enjoyment, as well as after self-enquiry only from the motive of acquiring longevity, renown and fortune. (27) You for yourself are able-bodied, learned, skilful, good-looking and sweet-tongued; (nevertheless) you do nothing, covet nothing, and behave like a dunce, a maniac or a devil. (28) In the midst of people burning with the wild fire of concupiscence and greed, you remain unscathed by that fire, and do not get scorched by it (even) like an elephant standing in the water of the Gangā. (29) (Pray,) tell us, who are making this enquiry, O Brahman, the cause of the joy abiding in your mind, even though you are living singly and are devoid of enjoyment (of the pleasures of sense). (30)

श्रीभगवानुवाच

यदुनैवं महाभागो ब्रह्मण्येन सुमेधसा । पृष्टः सभाजितः प्राह प्रश्रयावनतं द्विजः ॥३१॥

The glorious Lord said: Thus honoured and questioned by Yadu, who was exceptionally intelligent and devoted to the Brahmans, the highly blessed Brahman sage addressed (in the following words) Yadu, who stood bent low with humility. (31)

ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः । यतो बुद्धिमुपादाय मुक्तोऽटामीह ताञ्छृणु ॥३२॥
पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः । कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥३३॥
मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः । कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥३४॥
एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः । शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥३५॥
यतो यदनुशिक्षामि यथा वा नाहुषात्मज । तत्तथा पुरुषव्याघ्र निबोध कथयामि ते ॥३६॥
भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः । तद् विद्वान् न चलेन्मार्गादन्वशिक्षं क्षितेर्व्रतम् ॥३७॥
शश्वत्परार्थसर्वेहः परार्थैकान्तसम्भवः । साधुः शिक्षेत भूभृत्तो नगशिष्यः परात्मताम् ॥३८॥
प्राणवृत्त्यैव संतुष्येन्मुनिर्नैवेन्द्रियप्रियैः । ज्ञानं यथा न नश्येत नावकीर्येत वाङ्मनः ॥३९॥

* A reference to II. vii. 4 leads us to conclude that the Brahman was no other than Lord Dattātreya.

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विषयेष्वाविशन् योगी नानाधर्मेषु सर्वतः । गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् ॥४०॥
पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः । गुणैर्न युज्यते योगी गन्धैर्वायुरिवात्मदृक् ॥४१॥
अन्तर्हितश्च स्थिरजङ्गमेषु ब्रह्मात्मभावेन समन्वयेन ।
व्याप्त्याव्यवच्छेदमसङ्गमात्मनो मुनिर्नभस्त्वं विततस्य भावयेत् ॥४२॥
तेजोऽबन्नमयैर्भावैर्मेघाद्यैर्वायुनेरितैः । न स्पृश्यते नभस्तद्वत् कालसृष्टैर्गुणैः पुमान् ॥४३॥
स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम् । मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः ॥४४॥
तेजस्वी तपसा दीप्तो दुर्धर्षोदरभाजनः । सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमग्निवत् ॥४५॥
क्वचिच्छन्नः क्वचित् स्पष्ट उपास्यः श्रेय इच्छताम् । भुङ्क्ते सर्वत्र दातृणां दहन् प्रागुत्तराशुभम् ॥४६॥
स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः । प्रविष्ट ईयते तत्तत्स्वरूपोऽग्निरिवैधसि ॥४७॥
विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः । कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ॥४८॥
कालेन ह्योघवेगेन भूतानां प्रभवाप्ययौ । नित्यावपि न दृश्येते आत्मनोऽग्नेर्यथार्चिषाम् ॥४९॥
गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति । न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥५०॥
बुध्यते स्वेन भेदेन व्यक्तिस्थ इव तद्गतः । लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् ॥५१॥

The Brahman said: Many are my preceptors, O king, selected by my keen sense, acquiring wisdom from whom I wander in the world free (from all turmoil and worry). Please hear about them. (32) The earth, the air, the sky, water, fire, the moon and the sun, the dove, the boa-constrictor, the sea, the moth, the honey-bee, the elephant, the honey-gatherer, the deer, the fish, Pingalā (a courtesan), the osprey, the infant, the maiden, the forger of arrows, the serpent, the spider and the Bhṛnga (a kind of wasp)—these twenty-four have been accepted, O king, by me as preceptors. From the conduct of these have I learnt all that I had to learn in this life for my good. (33—35) I (presently) tell you, O tiger among men, what I learnt from whom and how, O son of Yayāti (Nahuṣa's son); (please) hear it. (36) I imbibed from the earth her vow, *viz*, that remaining unperturbed even while being oppressed by beings following the will of Providence, a man should not deviate from his course (of righteousness), conscious of the fact (of their being subject to the will of Providence). (37) A pious man should learn from the mountain (a modification of the earth itself) that (like a mountain) all his movements should ever be guided by altruism and that his (very) birth is solely intended for (the service of) others. (Similarly) as a disciple of the tree (another modification of the earth) he should learn (complete) submission to the will of others. (38) An ascetic should remain fully gratified with bare sustenance after the manner of the life-breath (a form of the air, which is sustained by mere subsistence) and should not pamper his senses by means of articles which are delightful to them. He should (only) so manage that his cognitive faculty may not be lost (through starvation), nor should he indulge himself in such a manner that his speech and mind may be diverted. (39) Though moving (freely) among (and enjoying) all (sorts of) objects (of the senses) possessing diverse characteristics, a yogi should not get particularly attached to them any more than the (external) air, his mind remaining unaffected by their merits or demerits. (40) Although clothed in earthly bodies in this (mortal) plane and (appearing as though) endowed with their characteristics (plumpness, slimness and so on), an ascetic who has his eyes fixed on the Self is not (actually) endowed with those characteristics any

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more than the air is with the odours (of various kinds, which really belong to the particles of earth wafted by the air and not to the air itself). (41) Though clothed in a body, the ascetic should, by identifying himself with Brahma (the Infinite), visualize the affinity of his all-pervading soul with the sky in the shape of freedom from (all) limitations and absence of attachment because of its interpenetrating all mobile and immobile organisms at once. (42) The soul is not touched by material adjuncts (like the body),—(which are) the creation of Kāla (the Time-Spirit) and are constituted of fire, water and earth (in the form of its products, *viz*, food-grains),—any more than the sky is by phenomena like the clouds, tossed by the wind. (43) Bearing (close) affinity with water, an ascetic is transparent, soft by nature, sweet and a seat of purity and purifies people through (mere) sight, touch and utterance of his name. (44) Full of glory and made brighter by glow (in the shape of austerity), formidable and having no vessel other than his belly, the yogi, like fire, does not imbibe any impurity (in the form of sin) even though consuming anything and everything (although he never consciously eats any impure substance). (45) (Like fire, again,) he remains hidden from view at times and becomes visible at others, (thereby) earning the respect of those who seek blessedness. And burning the past as well as the future sin of those who make an offering to him, he eats everywhere (only that which is offered by others). (46) (Again, even) as fire (though having no definite shape of its own) assumes the shape of the firewood through which it reveals itself, (so) having entered a particular body (*viz*, that of a divinity or a sub-human creature) possessed of noble or ignoble characteristics and evolved by His own Māyā, the all-pervading Brahma appears endowed with that (very) form. (47) The (various) states beginning with birth and ending with death, brought about by (the passage of) Time, whose course cannot be perceived, belong to the body alone and not to the soul, just as appearance and disappearance etc. occur only to the digits of the moon (and not to the moon itself). (48) Though taking place every moment by force of Time, which flits with the rapidity of a stream (of water), the birth and death of bodies assumed by the Spirit are not perceived any more than the rising and going out of the flames of fire (which likewise take place every moment). (49) Like the sun sucking the moisture (in summer) and releasing it (during the monsoons) by its rays, a yogi (engaged in the quest of the Spirit) enjoys with his senses the objects of the senses and parts with them according to the needs of the moment but is not affected (by the act of enjoyment or gift). (50) (Even) as the sun reflected in a reflecting substance (e. g. a vessel full of water), is perceived by men of gross understanding differently (though one and the same) as though existing in the vessel etc., so is the (one) self clothed in a vesture (like the body) understood differently by those who recognize the physical body as their self, though one by itself. (51)

नातिस्नेहः प्रसङ्गो वा कर्तव्यः क्वापि केनचित् । कुर्वन् विन्देत संतापं कपोत इव दीनधीः ॥५२॥
कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ । कपोत्या भार्यया सार्धमुवास कतिचित् समाः ॥५३॥
कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ । दृष्टिं दृष्ट्याङ्गमङ्गेन बुद्धिं बुद्ध्या बबन्धतुः ॥५४॥
शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम् । मिथुनीभूय विस्रब्धौ चेरतुर्वनराजिषु ॥५५॥
यं यं वाञ्छति सा राजंस्तर्पयन्त्यनुकम्पिता । तं तं समानयत् कामं कृच्छ्रेणाप्यजितेन्द्रियः ॥५६॥

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कपोती प्रथमं गर्भं गृह्णती काल आगते । अण्डानि सुषुवे नीडे स्वपत्युः संनिधौ सती ॥५७॥
तेषु काले व्यजायन्त रचितावयवा हरेः । शक्तिभिर्दुर्विभाव्याभिः कोमलाङ्गतनूरुहाः ॥५८॥
प्रजाः पुपुषतुः प्रीतौ दम्पती पुत्रवत्सलौ । शृण्वन्तौ कूजितं तासां निर्वृतौ कलभाषितैः ॥५९॥
तासां पतत्त्रैः सुस्पर्शैः कूजितैर्मुग्धचेष्टितैः । प्रत्युद्गमैरदीनानां पितरौ मुदमापतुः ॥६०॥
स्नेहानुबद्धहृदयावन्योन्यं विष्णुमायया । विमोहितौ दीनधियौ शिशून् पुपुषतुः प्रजाः ॥६१॥
एकदा जग्मतुस्तासामन्नार्थं तौ कुटुम्बिनौ । परितः कानने तस्मिन्नर्थिनौ चेरतुश्चिरम् ॥६२॥
दृष्ट्वा ताँल्लुब्धकः कश्चिद् यदृच्छातो वनेचरः । जगृहे जालमातत्य चरतः स्वालयान्तिके ॥६३॥
कपोतश्च कपोती च प्रजापोषे सदोत्सुकौ । गतौ पोषणमादाय स्वनीडमुपजग्मतुः ॥६४॥
कपोती स्वात्मजान् वीक्ष्य बालकाञ्जालसंवृतान् । तानभ्यधावत् क्रोशन्ती क्रोशतो भृशदुःखिता ॥६५॥
सासकृत् स्नेहगुणिता दीनचित्ताजमायया । स्वयं चाबध्यत शिचा बद्धान् पश्यन्त्यपस्मृतिः ॥६६॥
कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान् प्रियान् । भार्यां चात्मसमां दीनो विललापातिदुःखितः ॥६७॥
अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः । अतृप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हतः ॥६८॥
अनुरूपानुकूला च यस्य मे पतिदेवता । शून्ये गृहे मां संत्यज्य पुत्रैः स्वर्याति साधुभिः ॥६९॥
सोऽहं शून्ये गृहे दीनो मृतदारो मृतप्रजः । जिजीविषे किमर्थं वा विधुरो दुःखजीवितः ॥७०॥
तांस्तथैवावृताञ्छिग्भिर्मृत्युग्रस्तान् विचेष्टतः । स्वयं च कृपणः शिक्षु पश्यन्नप्यबुधोऽपतत् ॥७१॥
तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम् । कपोतकान् कपोतीं च सिद्धार्थः प्रययौ गृहम् ॥७२॥
एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतत्त्रिवत् । पुष्णन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥७३॥
यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् । गृहेषु खगवत् सक्तस्तमारूढच्युतं विदुः ॥७४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तमोऽध्यायः ॥ ७ ॥

Excessive fondness or attachment should never be conceived for any person or object by anyone. The mind of a man who does so becomes unhappy and he comes to grief like the (famous) dove (of the legend). (52) Having built a nest on a tree, a certain dove lived in a forest with its mate, the female dove, for some years. (53) With their hearts bound through love and enjoying the pleasures of copulation, the pair knit their understanding with understanding, eye with eye and body with body. (54) Free from fear or reserve (in relation to one another), they slept, sat, flew about, stood, chatted, sported and ate together in the rows of trees of that forest. (55) The male dove, whose senses were out of its control, procured even with (great) hardship whatever enjoyment its mate craved for, inasmuch as the latter gratified it (in every way) and was (in turn) treated with (great) sympathy. (56) Conceiving for the first time, the female bird, who was devoted to the male, laid eggs, when the time came, in the nest by the side of its mate. (57) At the proper time there emerged from the eggs fledglings with delicate limbs (fully) evolved by the inconceivable potencies of Lord Śrī Hari (in the form of the Time-Spirit, destiny, nature and so on), and covered with soft down. (58) Hearing their cooing and delighted by their sweet chirping, the pair, fond as they were of their offsprings, nourished them with (great) affection. (59) The parents derived (great) joy through (the touch of) the feathers, (so) pleasant to touch, (sweet) chirps and charming movements of their happy youngs and their coming forth to meet them. (60) With their hearts knit together by mutual affection and deluded by the Māyā (enchanting potency) of Lord Viṣṇu, the parent birds brought up their young brood with their mind (ever) distracted (through solicitude for them).

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(61) Desiring food for their offsprings, the pair, that now had a (large) family (to support) went out in search of it, and wandered all about the forest for long. (62) A fowler, who roamed about in the forest, appeared there by chance and, seeing the little birds sporting near their own nest, spread his net and caught them. (63) (Meanwhile) the male and the female doves, which were always anxious to nourish their progeny and had gone out (in search of nourishment), returned to their nest with the nourishment. (64) Perceiving its young brood caught in the net and wailing, the female dove felt extremely miserable and flew to them screaming. (65) Bound by (ties of) affection bestowed (on them) more than once through the Māyā of the birthless Lord, the female dove, afflicted in mind as she was, forgot that it might likewise be caught in the trap and (even though) seeing the little ones entangled, was caught in the trap itself. (66) Sore distressed to find its offsprings, dearer than itself, caught along with its mate, which was as dear (to it) as its own self, the male dove helplessly wailed (as follows) :— (67) "Oh ! behold my ruin, scanty of virtue and evil-minded as I am. Though I am (still) unsatiated (with the pleasures of sense) and am yet unaccomplished of purpose, my household life, which was the (only) means of realizing the threefold object of life has been brought to an (abrupt) end. (68) My mate,—that looked upon me as its object of veneration, was agreeable (to me in every way) and was a match for me (in every respect),—is going to heaven with its innocent (guileless) offsprings, leaving me once for all in this desolate dwelling. (69) Such as I am, whose mate and progeny are no more, what for should I seek to survive as a wretched widower leading a miserable life in my deserted habitat ?" (70) Seeing them entangled in the net and struggling in the jaws of death, the foolish and feeble-minded dove likewise fell into the trap of its own accord. (71) Having (thus) secured the male dove, the master of its household, as well as its mate and progeny (the young doves), and accomplished of purpose, the cruel fowler returned home. (72) Maintaining his family in the aforesaid manner, any householder of unquiet mind, revelling in the pairs of opposites (such as joys and sorrows) and attached to the pleasures of sense comes to grief, like the aforesaid dove, with (all) those connected with him (*viz*, his wife and children). (73) The wise recognize him as having fallen from a height on (once) climbing up to it, who, having attained a human body, which is an open door (as it were) to (the mansion of) final beatitude, remains attached, like the (aforesaid) dove, to his household. (74)

Thus ends the seventh discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टमोऽध्यायः

Discourse VIII

What the Avadhūta learnt from the nine preceptors

ब्राह्मण उवाच

सुखमैन्द्रियकं राजन् स्वर्गे नरक एव च । देहिनां यद् यथा दुःखं तस्मान्नेच्छेत तद् बुधः ॥ १ ॥
ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा । यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः ॥ २ ॥

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शयीताहानि भूरीणि निराहारोऽनुपक्रमः । यदि नोपनमेद् ग्रासो महाहिरिव दिष्टभुक् ॥ ३ ॥
ओजस्सहोबलयुतं बिभ्रद् देहमकर्मकम् । शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥ ४ ॥
मुनिः प्रसन्नगम्भीरो दुर्विगाह्यो दुरत्ययः । अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥ ५ ॥
समृद्धकामो हीनो वा नारायणपरो मुनिः । नोत्सर्पेत न शुष्येत सरिद्भिरिव सागरः ॥ ६ ॥
दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः । प्रलोभितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥ ७ ॥
योषिद्धिरण्याभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः ।
प्रलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टिः ॥ ८ ॥
स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता । गृहानहिंसन्नातिष्ठेद् वृत्तिं माधुकरीं मुनिः ॥ ९ ॥
अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः । सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ १० ॥
सायंतनं श्वस्तनं वा न संगृह्णीत भिक्षितम् । पाणिपात्रोदरामत्रो मक्षिकेव न संग्रही ॥ ११ ॥
सायंतनं श्वस्तनं वा न संगृह्णीत भिक्षुकः । मक्षिका इव संगृह्णन् सह तेन विनश्यति ॥ १२ ॥
पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि । स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गतः ॥ १३ ॥
नाधिगच्छेत् स्त्रियं प्राज्ञः कर्हिचिन्मृत्युमात्मनः । बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा ॥ १४ ॥
न देयं नोपभोग्यं च लुब्धैर्यद् दुःखसंचितम् । भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थविन्मधु ॥ १५ ॥
सुदुःखोपार्जितैर्वित्तैराशासानां गृहाशिषः । मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥ १६ ॥
ग्राम्यगीतं न शृणुयाद् यतिर्वनचरः क्वचित् । शिक्षेत हरिणाद् बद्धान्मृगयोर्गीतमोहितात् ॥ १७ ॥
नृत्यवादित्रगीतानि जुषन् ग्राम्याणि योषिताम् । आसां क्रीडनको वश्य ऋष्यशृङ्गो मृगीसुतः ॥ १८ ॥
जिह्वयातिप्रमाथिन्या जनो रसविमोहितः । मृत्युमृच्छत्यसद्बुद्धिर्मीनस्तु बडिशैर्यथा ॥ १९ ॥
इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः । वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते ॥ २० ॥
तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् । न जयेद् रसनं यावज्जितं सर्वं जिते रसे ॥ २१ ॥
पिङ्गला नाम वेश्याऽऽसीद् विदेहनगरे पुरा । तस्या मे शिक्षितं किंचिन्निबोध नृपनन्दन ॥ २२ ॥
सा स्वैरिण्येकदा कान्तं संकेत उपनेष्यती । अभूत् काले बहिर्द्वारि बिभ्रती रूपमुत्तमम् ॥ २३ ॥
मार्ग आगच्छतो वीक्ष्य पुरुषान् पुरुषर्षभ । ताञ्छुल्कदान् वित्तवतः कान्तान् मेनेऽर्थकामुका ॥ २४ ॥
आगतेष्वपयातेषु सा संकेतोपजीविनी । अप्यन्यो वित्तवान् कोऽपि मामुपैष्यति भूरिदः ॥ २५ ॥
एवं दुराशया ध्वस्तनिद्रा द्वार्यवलम्बती । निर्गच्छन्ती प्रविशती निशीथं समपद्यत ॥ २६ ॥
तस्या वित्ताशया शुष्यद्वक्त्राया दीनचेतसः । निर्वेदः परमो जज्ञे चिन्ताहेतुः सुखावहः ॥ २७ ॥
तस्या निर्विण्णचित्ताया गीतं शृणु यथा मम । निर्वेद आशापाशानां पुरुषस्य यथा ह्यसिः ॥ २८ ॥
नह्यङ्गाजातनिर्वेदो देहबन्धं जिहासति । यथा विज्ञानरहितो मनुजो ममतां नृप ॥ २९ ॥

The Brahman said: O king! pleasure and pain which come through the senses are experienced in heaven as well as in hell by embodied beings; therefore a wise man should not seek them. (1) Like a python one should eat food, obtained without effort, whether it be more or less and sweet or bitter. (2) If no food reaches one, (then) like the python let one go without it and make no effort to obtain it. Let one sleep for many days patiently believing that it is Fate which provides food. (3) Bearing one's body actionless even when one is strong of body, mind and senses, and lying down, though sleepless, one should do nothing, though having the strength to exercise senses. (4) An ascetic should be quiet and grave like the calm deep sea. He should be inscrutable, dominated by none and unaffected by time and space and unperturbed by likes and dislikes. (5)

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An ascetic devoted to the Lord, whether he has or has not the desired objects, should feel neither elated nor depressed just as the ocean does not swell when rivers flow into it nor dries up when they do not. (6) When the man who has no control over his senses sees the Māyā of the Lord in the shape of a woman, he is allured by her gestures and falls into the darkness of hell just as a moth falls into fire. (7) The ignorant man allured by the gold ornaments, clothes etc. of a woman for the sake of enjoyment of these objects, which are the creation of the Lord's Māyā, loses his discrimination and is destroyed like a moth. (8) An ascetic should take food in small quantities (from householders), without giving them any trouble, and barely enough to maintain his body, and thus adopt the course of the black bee. (9) Like the bee collecting honey from (many) flowers a discriminating person should gather the essence from all scriptures, great or small. (10) He should not keep in store for the evening or the following day the food collected by begging; his hands (alone) should be the vessel and belly, the receptacle for food. He should not be a hoarder like the bee. (11) A mendicant should keep nothing in store, either for the evening or the day following; he who does it perishes like a bee with that collection. (12) A begging ascetic should not touch even with his foot even the wooden figure of a youthful woman; if he touched it, he would be chained like the elephant brought in contact with a she-elephant. (13) A wise man should never seek a woman, who is his death (as it were); (for) he might be killed by other more powerful persons (after her) just as an elephant is killed by stronger tuskers. (14) Riches amassed with great pains by misers are neither enjoyed by them nor gifted away; they are enjoyed by some other person, who like the honey-gatherer discovers the hoard (and appropriates it). (15) Like the honey-gatherer, the ascetic really first enjoys the riches of householders who have amassed them with great pains and with a view to enjoying them. (16) An ascetic, living in a forest, should never hear vulgar songs. He should take this lesson from the deer, which attracted by the music of the hunter gets snared. (17) Enjoying the vulgar dance, instrumental music and songs of women, Ṛṣyaśṛnga, born of a deer, became a plaything in the hands of women. (18) Enraptured by love of taste, a foolish person, through his uncontrollable tongue, is destroyed like the fish by the hooks. (19) Through fasting wise men can soon control their senses, except the tongue, which becomes more powerful in the case of a fasting person. (20) One may have subdued all other senses; but, unless one conquers the sense of taste, one cannot be said to have gained self-control; all senses get subdued when the sense of taste is conquered. (21) Now hear O prince, what I learnt from Pingalā, a courtesan, who at one time lived in the city of Videha (Mithilā). (22) One day that courtesan decorated her person at night and in order to take her paramour in the pleasure-house she sat just outside the house at the door. (23) O the best of men, on seeing the passers-by she, desirous of money, took them as rich men seeking pleasure on payment of money. (24) Seeing the passers-by gone, she, who lived upon her solicitations, began to indulge in the hope that some other rich man would come and give her plentiful money. (25) Waiting at the door thus frustrated, and having lost her sleep, she kept going inside and outside the house till it was midnight. (26) Her mouth was parched and she felt dejected through hope for earning money; but ultimately the sense of frustration leading to happiness dawned on her through thinking as mentioned below. (27) Now duly hear from me the song she sang in her utter disappointment; because for people

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dispassion is like a sword to cut asunder the noose of hope. (28) For no person, O King, who has not acquired this feeling of disgust for the world would snap the bodily ties any more than he who is devoid of discretion could give up the sense of my-ness. (29)

पिङ्गलोवाच

अहो मे मोहविततिं पश्यताविजितात्मनः । या कान्तादसतः कामं कामये येन बालिशा ॥३०॥
सन्तं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।
अकामदं दुःखभयाधिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥३१॥
अहो मयाऽऽत्मा परितापितो वृथा सांकेत्यवृत्त्यातिविगर्ह्यवार्तया ।
स्त्रैणान्नराद् यार्थतृषोऽनुशोच्यात् क्रीतेन वित्तं रतिमात्मनेच्छती ॥३२॥
यदस्थिभिर्निर्मितवंशवंश्यस्थूणं त्वचा रोमनखैः पिनद्धम् ।
क्षरन्नवद्वारमगारमेतद् विण्मूत्रपूर्णं मदुपैति कान्या ॥३३॥
विदेहानां पुरे ह्यस्मिन्नहमेकैव मूढधीः । यान्यमिच्छन्त्यसत्यस्मादात्मदात् काममच्युतात् ॥३४॥
सुहृत् प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम् । तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा ॥३५॥
कियत् प्रियं ते व्यभजन् कामा ये कामदा नराः । आद्यन्तवन्तो भार्याया देवा वा कालविद्रुताः ॥३६॥
नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा । निर्वेदोऽयं दुराशाया यन्मे जातः सुखावहः ॥३७॥
मैवं स्युर्मन्दभाग्यायाः क्लेशा निर्वेदहेतवः । येनानुबन्धं निर्हृत्य पुरुषः शममृच्छति ॥३८॥
तेनोपकृतमादाय शिरसा ग्राम्यसंगताः । त्यक्त्वा दुराशाः शरणं व्रजामि तमधीश्वरम् ॥३९॥
संतुष्टा श्रद्दधत्येतद् यथालाभेन जीवती । विहराम्यमुनैवाहमात्मना रमणेन वै ॥४०॥
संसारकूपे पतितं विषयैर्मुषितेक्षणम् । ग्रस्तं कालाहिनाऽऽत्मानं कोऽन्यस्त्रातुमधीश्वरः ॥४१॥
आत्मैव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलात् । अप्रमत्त इदं पश्येद् ग्रस्तं कालाहिना जगत् ॥४२॥

Pingalā said: Alas ! how senseless and of uncontrolled mind am I ! Behold the extent of my foolishness; ignorant as I am, I have expected the fulfilment of my desire from a trifling mean paramour ! (30) Forsaking (the adoration of) the eternal and real Lord, who resides in the heart and gives joy and wealth forever, fondly have I sought a poor man who cannot satisfy my desires and who only gives grief, fear, worry, sorrow and infatuation. (31) Lo ! how uselessly have I afflicted my soul by leading the life of a courtesan and living by such a highly reproachful profession; I expected wealth and satisfaction from a lustful, greedy and lamentable person through my body sold to him ! (32) What female other than myself would find enjoyment through a (paramour's) body, which is like a house of which the framework is of bones, covered with skin, hair and nails, which is full of urine and excreta and has nine doors through which constantly flows foul matter ? (33) Among the (wise) citizens of Mithilā I am the only foolish and wicked person in that I expect satisfaction from anybody else than the immortal Lord, who bestows his own Self. (34) He is the friend, most beloved Lord and Self of all embodied beings; to Him shall I offer myself as a price and find enjoyment in Him like Lakṣmī, who sports with Him. (35) To what extent have mortal men and even celestials, subject to the ravages of Time, been able to give satisfying pleasure or enjoyment to their wives ? (36) Forsooth, Lord Viṣṇu has been pleased with me for some action of mine, as in my heart, full of vicious hope, the feeling of disgust for the world has been engendered, which will lead to happiness. (37) Had I been unfortunate, I would not have met with miseries which have produced the feeling of disgust for the world. It is this despondency through

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which man attains peace by snapping the fetters of home etc. (38) Placing on my head the benefit rendered by Him and forsaking vicious hopes of sense-enjoyments, I shall seek refuge with the said Lord. (39) Feeling contented with whatever I get and living upon it, and trusting the Lord, who is my own Self, I shall now sport with Him as my husband. (40) My soul is fallen in the well of worldliness, the senses have deprived me of discrimination, and I stand devoured by the serpent of Time. Who else but the Lord can save me ? (41) When one carefully sees the world devoured by the serpent of Time and feels disgusted with worldly objects, one realizes the fact that one's Self is the only protector. (42)

ब्राह्मण उवाच

एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम् । छित्त्वोपशममास्थाय शय्यामुपविवेश सा ॥४३॥
आशा हि परमं दुःखं नैराश्यं परमं सुखम् । यथा संछिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टमोऽध्यायः ॥ ८ ॥

The Brahman said: Thus determined, she abandoned the vicious hope born of lust and, resorting to peace, she (quietly) sought her bed. (43) Hope is the greatest misery and the absence of it is the greatest joy; for Pingalā, getting rid of the hope to get a paramour, enjoyed a peaceful sleep. (44)

Thus ends the eighth discourse in Book Eleven of the great and glorious Bhāgavata Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ नवमोऽध्यायः

Discourse IX

Story of the seven preceptors, the osprey and others; and the end of the Avadhūta's discourse

ब्राह्मण उवाच

परिग्रहो हि दुःखाय यद् यत् प्रियतमं नृणाम् । अनन्तं सुखमाप्नोति तद्विद्वान् यस्त्वकिंचनः ॥ १ ॥
सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः । तदामिषं परित्यज्य स सुखं समविन्दत ॥ २ ॥
न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् । आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥ ३ ॥
द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ । यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥ ४ ॥
क्वचित् कुमारी त्वात्मानं वृणानान् गृहमागतान् । स्वयं तानर्हयामास क्वापि यातेषु बन्धुषु ॥ ५ ॥
तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव । अवघ्नन्त्याः प्रकोष्ठस्थाश्चक्रुः शङ्खाः स्वनं महत् ॥ ६ ॥
सा तज्जुगुप्सितं मत्वा महती व्रीडिता ततः । बभञ्जैकैकशः शङ्खान् द्वौ द्वौ पाण्योरशेषयत् ॥ ७ ॥
उभयोरप्यभूद् घोषो ह्यवघ्नन्त्याः स्म शङ्खयोः । तत्राप्येकं निरभिददेकस्मान्नाभवद् ध्वनिः ॥ ८ ॥
अन्वशिक्षमिमं तस्या उपदेशमरिंदम । लोकाननुचरन्नेताँल्लोकतत्त्वविवित्सया ॥ ९ ॥
वासे बहूनां कलहो भवेद् वार्ता द्वयोरपि । एक एव चरेत् तस्मात् कुमार्या इव कङ्कणः ॥१०॥

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The Brahman said: The source of misery is indeed the acquisition of whatever men love most. One who knows this and desires no acquisition enjoys everlasting happiness. (1) The stronger ospreys which had no flesh attacked the osprey which had it. The latter then dropped the piece of flesh and felt happy. (2) I feel neither honour nor dishonour; I have no care which householders have for home and children. Like a child (free from care) I wander in the world sporting in the Self and devoted to it. (3) Only two are free from cares and anxieties and are immersed in supreme bliss—the ignorant and guileless child and he who has transcended the three Guṇas (and realized the Supreme Being). (4) In a certain place, a maiden herself had to attend to the comforts of those who came to her house to choose her for a bride when her relations had gone away to some other place. (5) O king, while she was pounding paddy aside to provide them food, the bangles of shells on her wrists made a loud jingling sound. (6) The (wise) girl, feeling much ashamed of doing the humiliating task herself, broke the bangles one by one, and retained only two each on her wrists. (7) Even the two bangles produced sound as she pounded (the paddy), she again broke one each (so that) the remaining one each did not produce any sound. (8) And the following lesson I learnt from her, O subduer of enemies, as I wandered in this wide world to know what was desirable and what was to be shunned. (9) Where many dwell together quarrel would ensue; even between two living together there is talk. Therefore one should wander alone as the single bangle on the wrists of the maiden. (10)

मन एकत्र संयुञ्ज्याज्जितश्वासो जितासनः । वैराग्याभ्यासयोगेन ध्रियमाणमतन्द्रितः ॥११॥
यस्मिन् मनो लब्धपदं यदेतच्छनैः शनैर्मुञ्चति कर्मरेणून् ।
सत्त्वेन वृद्धेन रजस्तमश्च विधूय निर्वाणमुपैत्यनिन्धनम् ॥१२॥
तदैवमात्मन्यवरुद्धचित्तो न वेद किंचिद् बहिरन्तरं वा ।
यथेषुकारो नृपतिं व्रजन्तमिषौ गतात्मा न ददर्श पार्श्वे ॥१३॥
एकचार्यनिकेतः स्यादप्रमत्तो गुहाशयः । अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषणः ॥१४॥
गृहारम्भोऽतिदुःखाय विफलश्चाध्रुवात्मनः । सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥१५॥
एको नारायणो देवः पूर्वसृष्टं स्वमायया । संहृत्य कालकलया कल्पान्त इदमीश्वरः ॥१६॥
एक एवाद्वितीयोऽभूदात्माधारोऽखिलाश्रयः । कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु ।
सत्त्वादिष्वादिपुरुषः प्रधानपुरुषेश्वरः ॥१७॥
परावराणां परम आस्ते कैवल्यसंज्ञितः । केवलानुभवानन्दसंदोहो निरुपाधिकः ॥१८॥
केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् । संक्षोभयन् सृजत्यादौ तया सूत्रमरिंदम ॥१९॥
तामाहुस्त्रिगुणव्यक्तिं सृजन्तीं विश्वतोमुखम् । यस्मिन् प्रोतमिदं विश्वं येन संसरते पुमान् ॥२०॥
यथोर्णनाभिर्हृदयादूर्णां संतत्य वक्त्रतः । तया विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः ॥२१॥
यत्र यत्र मनो देही धारयेत् सकलं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सरूपताम् ॥२२॥
कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः । याति तत्सात्मतां राजन् पूर्वरूपमसंत्यजन् ॥२३॥
एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः । स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो ॥२४॥
देहो गुरुर्मम विरक्तिविवेकहेतुर्बिभ्रत् स्म सत्त्वनिधनं सततार्त्युदर्कम् ।
तत्त्वान्यनेन विमृशामि यथा तथापि पारक्यमित्यवसितो विचराम्यसङ्गः ॥२५॥
जायात्मजार्थपशुभृत्यगृहाप्तवर्गान् पुष्णाति यत्प्रियचिकीर्षया वितन्वन् ।
स्वान्ते सकृच्छ्रमवरुद्धधनः स देहः सृष्ट्वास्य बीजमवसीदति वृक्षधर्मा ॥२६॥

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जिह्वैकतोऽमुमपकर्षति कर्हि तर्षा शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥२७॥
सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।
तैस्तैरतुष्टहृदयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः ॥२८॥
लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥२९॥
एवं संजातवैराग्यो विज्ञानालोक आत्मनि । विचरामि महीमेतां मुक्तसङ्गोऽनहंकृतिः ॥३०॥
न ह्येकस्माद् गुरोर्ज्ञानं सुस्थिरं स्यात् सुपुष्कलम् । ब्रह्मैतदद्वितीयं वै गीयते बहुधर्षिभिः ॥३१॥

One should steady the mind on one thing by controlling it as well as the breath, and by acquiring a steady pose and remaining vigilant practising dispassion and concentration. (11) The mind is to be steadied on That One, established in which it slowly renounce the desire for actions and, developing the Sattva Guṇa controls the Rajasic and Tamasic impulses and in their absence attains absorption in contemplation. (12) Just as the maker of arrows absorbed in his work did not see the king passing by him, so the man who has concentrated his mind on the Self does not know anything inside or outside. (13) Again, an ascetic should wander alone, have no fixed abode; and ever vigilant and living in a cave, unrecognized by obvious marks, he should be without any support and sparing of speech. (14) For man with his perishable body to build a house is useless and fraught with great misery. The serpent happily inhabits the hole borrowed by others. (15) The one almighty Lord, existing by Himself and the support of all, destroys this previously created universe through His Time-Energy at the end of a Kalpa. And then He remains One alone, quite undifferentiated. When by force of time, powerful in itself, all the energies in the shape of the three Guṇas get merged in the Unmanifest (when the creation ends), the most ancient Person, the Lord of Matter and Spirit, attainable by Brahmā and other liberated beings, exists. He remains the absolute and unconditioned, and self-manifest Bliss, fit to be called Liberation (itself). (16—18) O slayer of enemies, with His own unassisted power He agitates His Māyā, consisting of the three Guṇas and first creates Sūtra or Mahattattva. (19) They say that Sūtra is the manifestation of the three Guṇas, capable of creating the universe of multifarious forms, through which it runs like a thread and the individual soul gets into the world. (20) Just as the spider projecting the web from its heart through mouth, sports with it and then swallows it, so does the Supreme Lord creates, preserves and destroys the universe. (21) On whatever the embodied being deliberately centres its mind in its entirety, through love, hatred or fear, it attains that very form. (22) O king, the larva confined by the wasp in a hole in the wall and contemplating on the wasp, without discarding its former body, transforms itself into the latter. (23) O king, I thus learnt this wisdom from these preceptors. Now hear as I tell You what I have learnt from my own body. (24) This body, subject to birth and death and constantly and ultimately a source of afflictions, is my preceptor as it promotes renunciation and discrimination. Though it helps me to contemplate on realities, it really belongs to others (who devour it). Realizing this I wander renouncing all. (25) Man earns money with difficulty in order to enjoy pleasures and maintain the growing number of wives, children, possessions, cattle, servants, houses and

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relations and friends. Like a tree which when ultimately destroyed leaves behind seed for another tree to grow, he too dies leaving seeds for his next birth. (26) His tongue drags him to one side, thirst to another and the organ of generation to some other; so do the touch, stomach and ear in some other directions; the sense of smell in another and the restless eye to something else; and every physical organ draws him in a different direction. Thus like the lord of the house torn up by co-wives, his senses and organs pull him on all sides. (27) Having created through His innate energy the bodies of the different species of living beings, such as trees, reptiles, animals, birds, gad-flies, fish etc., the Lord was not satisfied. He rejoiced (only) when He created the human body endowed with reason and capable of realizing the Supreme Deity. (28) Having after many births in this world acquired the rare human body, however frail, which is still the means of attaining the object of life, a wise man should speedily strive to attain Liberation, before this body, constantly subjected to annihilation, is not destroyed. The enjoyment of sense pleasures can of course be had in all species. (29) Having thus freed myself from all attachments and egotism and developed dispassion, and possessing the light of knowledge (acquired from several preceptors), I wander in this world established in the Self. (30) Stable and comprehensive knowledge cannot be acquired from one preceptor. This Brahma, without a second, has been variously sung by Ṛṣis. (31)

श्रीभगवानुवाच

इत्युक्त्वा स यदुं विप्रस्तमामन्त्र्य गभीरधीः । वन्दितोऽभ्यर्थितो राज्ञा ययौ प्रीतो यथागतम् ॥३२॥
अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः । सर्वसङ्गविनिर्मुक्तः समचित्तो बभूव ह ॥३३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे नवमोऽध्यायः ॥ ९ ॥

The Lord said : The Brahman of deep wisdom having thus spoken to King Yadu and greeted and adored by him, took leave and delightedly went his way. (32) Having listened to the discourse of the Avadhūta (Dattātreya) our remote ancestor (King Yadu) rid himself of all attachments and gained the steady equilibrium of mind. (33)

Thus ends the ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ दशमोऽध्यायः

Discourse X

The emptiness of earthly and other-worldly enjoyments exposed

श्रीभगवानुवाच

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः । वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥ १ ॥
अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम् । गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम् ॥ २ ॥
सुप्तस्य विषयालोको ध्यायतो वा मनोरथः । नानात्मकत्वाद् विफलस्तथा भेदात्मधीर्गुणैः ॥ ३ ॥
निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् । जिज्ञासायां सम्प्रवृत्तो नाद्रियेत् कर्मचोदनाम् ॥ ४ ॥

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यमानभीक्ष्णं सेवेत नियमान् मत्परः क्वचित् । मद्भिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥ ५ ॥
अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः । असत्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक् ॥ ६ ॥
जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु । उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥ ७ ॥
विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक् । यथाग्निर्दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः ॥ ८ ॥
निरोधोत्पत्त्यणुबृहन्नानात्वं तत्कृतान् गुणान् । अन्तःप्रविष्ट आधत्त एवं देहगुणान् परः ॥ ९ ॥
योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि । संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ॥ १० ॥
तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् । सगम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥ ११ ॥
आचार्योऽरणिराद्यः स्यादन्तेवास्युत्तरारणिः । तत्संधानं प्रवचनं विद्यासंधिः सुखावहः ॥ १२ ॥
वैशारदी सातिविशुद्धबुद्धिर्धुनोति मायां गुणसम्प्रसूताम् ।
गुणांश्च संदह्य यदात्ममेतत् स्वयं च शाम्यत्यसमिद् यथाग्निः ॥ १३ ॥
अथैषां कर्मकर्तॄणां भोक्तॄणां सुखदुःखयोः । नानात्वमथ नित्यत्वं लोककालागमात्मनाम् ॥ १४ ॥
मन्यसे सर्वभावानां संस्था ह्युत्पत्तिकी यथा । तत्तदाकृतिभेदेन जायते भिद्यते च धीः ॥ १५ ॥
एवमप्यङ्ग सर्वेषां देहिनां देहयोगतः । कालावयवतः सन्ति भावा जन्मादयोऽसकृत् ॥ १६ ॥
अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं च लक्ष्यते । भोक्तुश्च दुःखसुखयोः को न्वर्थो विवशं भजेत् ॥ १७ ॥
न देहिनां सुखं किंचिद् विद्यते विदुषामपि । तथा च दुःखं मूढानां वृथाहंकरणं परम् ॥ १८ ॥
यदि प्राप्तिं विघातं च जानन्ति सुखदुःखयोः । तेऽप्यद्धा न विदुर्योगं मृत्युर्न प्रभवेद् यथा ॥ १९ ॥
को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके । आघातं नीयमानस्य वध्यस्येव न तुष्टिदः ॥ २० ॥
श्रुतं च दृष्टवद् दुष्टं स्पर्धासूयात्ययव्ययैः । बहुन्तरायकामत्वात् कृषिवच्चापि निष्फलम् ॥ २१ ॥
अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः । तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥ २२ ॥
इष्ट्वेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः । भुञ्जीत देववत्तत्र भोगान् दिव्यान् निजार्जितान् ॥ २३ ॥
स्वपुण्योपचिते शुभ्रे विमान उपगीयते । गन्धर्वैर्विहरन् मध्ये देवीनां हृद्यवेषधृक् ॥ २४ ॥
स्त्रीभिः कामगयानेन किङ्किणीजालमालिना । क्रीडन् न वेदात्मपातं सुराक्रीडेषु निर्वृतः ॥ २५ ॥
तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते । क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥ २६ ॥
यद्यधर्मरतः सङ्गादसतां वाजितेन्द्रियः । कामात्मा कृपणो लुब्धः स्त्रैणो भूतविहिंसकः ॥ २७ ॥
पशूनविधिनाऽऽलभ्य प्रेतभूतगणान् यजन् । नरकानवशो जन्तुर्गत्वा यात्युल्बणं तमः ॥ २८ ॥
कर्माणि दुःखोदर्काणि कुर्वन् देहेन तैः पुनः । देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः ॥ २९ ॥
लोकानां लोकपालानां मद्भयं कल्पजीविनाम् । ब्रह्मणोऽपि भयं मत्तो द्विपरार्धपरायुषः ॥ ३० ॥
गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् । जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥ ३१ ॥
यावत् स्याद् गुणवैषम्यं तावन्नानात्वमात्मनः । नानात्वमात्मनो यावत् पारतन्त्र्यं तदैव हि ॥ ३२ ॥
यावदस्यास्वतन्त्रत्वं तावदीश्वरतो भयम् । य एतत् समुपासीरंस्ते मुह्यन्ति शुचार्पिताः ॥ ३३ ॥
काल आत्माऽऽगमो लोकः स्वभावो धर्म एव च । इति मां बहुधा प्राहुर्गुणव्यतिकरे सति ॥ ३४ ॥

The Lord said : Attentive to the righteous duties taught by Me, and depending upon Me, and forsaking all desires, man should follow the conduct prescribed for his caste, order and family. (1) Having thus purified his mind, he shuold observe how the actions of worldly men attached to sense-pleasures, who consider them to be real, produce contrary results (cause misery). (2) As the dreams of a sleeping person and the fancies of one drowned in a reverie are of no value, being of a diversified character, so is the

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notion of differences produced by the Guṇas illusory. (3) One who is devoted to Me should perform all obligatory or occasional duties but should forsake all actions prompted by desire. If one is fully engaged in an inquiry into the Self, he need not attend even to his prescribed duties. (4) My votary should devoutly practise austerities and at times observe sacred vows (too); and he should wait upon his preceptor of tranquil mind who has realized Me as identical with Myself. (5) He should be free from pride, jealousy, sloth and attachment; he should be firmly devoted to his preceptor and cool, and a seeker after Self-Knowledge he should not be fault-finding and one indulging in useless talk. (6) He should not feel attached to his wife, children, home, lands, relations and wealth etc., and should find his purpose equally in all. (7) As a burning fire, that shows things, is different from the piece of wood that is burnt and illumined, so is the self-manifest soul, the witness of all, distinct from the subtle and gross bodies. (8) Just as fire burning a piece of wood assumes its qualities of destructibility, coming into being, smallness or magnitude, and variety, so does the soul assume the attributes of the body when it enters it. (9) The subtle as well as the gross body is constituted of the Guṇas controlled by the Lord; and transmigration of the soul is the result of identifying it with the body. This misapprehension can be dispelled only by the real knowledge of the Self. (10) Therefore, through inquiry one should gradually realize the transcendent and absolute Self, permeating the body etc. and the latter as unreal and different from the Self. (11) The preceptor is the piece of wood underneath, the disciple is the upper one and the instruction is the middle one or churning rod; and (Self-) knowledge is the delightful fire produced by friction. (12) The perfectly purified wisdom obtained from an efficient preceptor dispels Māyā, the product of the three Guṇas (modes of Prakṛti) and these Guṇas too; and ultimately the intellect itself becomes quiescent as fire with its fuel consumed. (13) If you admit the variety of souls, the agents of actions, subject to happiness and misery; if you maintain that the regions, time, the Vedas and the soul are eternal; and if you hold that all objects while constantly changing are eternal and that the whole sense of perception is engendered by the objects perceived and then changes with the objects; then, O Uddhava, you will have to admit that all souls associated with a body are subject to time and repeatedly to the states of birth and death etc. Then it is evident from your standpoint that the doer of actions is surely subject to pleasure and pain and for one so dependent there can be little happiness. (14–17) Even learned persons, because they have bodies, enjoy no happiness, and even fools are not necessarily unhappy. Therefore egotism on the part of both is simply vain. (18) Even if they know how to win happiness and overcome misery, they surely have not been able to discover means of averting death. (19) What happiness can wealth or any sense-enjoyment bring to man when the nearness of death gives him no satisfaction, just as a victim being escorted to the place of execution cannot enjoy any pleasure ? (20) Like the worldly pleasures, the bliss of heaven is also vitiated by envy, jealousy, evanescence and decay. There are many impediments in attaining to that bliss and it is fruitless (at times) like cultivation. (21) You should also hear how one attains the region through the successful performance of religious duties unbalked by interruptions. (22) One who performs sacrifices in this world and propitiates the gods through them goes to

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heaven and enjoys there heavenly pleasures, gained through his actions, and feels happy like the deities. (23) He assumes a beautiful form and flying in a celestial car earned through his meritorious deeds and surrounded by heavenly damsels and sung by heavenly singers he goes about blissfully. (24) But while merrily sporting with the celestial damsels in heavenly pleasances and flying in a celestial car, adorned with small bells and whose speed is controlled by the will of the rider, he does not notice his impending fall. (25) He enjoys heaven so long as his meritorious deeds bear fruit; but when his merit is exhausted, driven by time, though reluctant, he has to take birth in the lower regions. (26) If a person associates with the wicked and delights in impiety, or losing control over his senses indulges in low worldly pleasures and becomes mean, avaricious, lustful and oppressive to living creatures, and (misled by the wicked) kills animals ignoring religious sanction, and worships ghosts and goblins, he inevitably goes to hell and assumes bodies of low ignorant creatures. (27-28) Clothed in a body man performs actions which result in misery. In consequence of those actions he assumes another body and thus living in the world the mortal man enjoys little happiness. (29) The regions of the universe and their rulers who live till the end of a Kalpa are afraid of Me; even Brahmā who lives for two Parārdhas only is afraid of Me. (30) The senses bring about actions and the Guṇas prompt the senses to act, and the said jīva, being invested with bodies and senses and identifying itself with them, reaps the fruit of actions. (31) So long as the diversity of the Guṇas prevails the Ātmā will appear manifold. And so long as the manifoldness of Ātmā lasts dependent state will continue. (32) So long as the state of dependence of the jīva continues there is fear from the Lord. Therefore, those who take to these Guṇas get deluded, and come to grief. (33) Time, Ātmā, Śāstra, the world, Nature and Dharma are the various names by which I am called when the equilibrium of the three (illusive) qualities is disturbed or they are agitated. (34)

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः । गुणैर्न बद्ध्यते देही बद्ध्यते वा कथं विभो ॥३५॥
कथं वर्तेत विहरेत् कैर्वा ज्ञायेत लक्षणैः । किं भुञ्जीतोत विसृजेच्छयीतासीत याति वा ॥३६॥
एतदच्युत मे ब्रूहि प्रश्नं प्रश्नविदां वर । नित्यमुक्तो नित्यबद्ध एक एवेति मे भ्रमः ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे भगवदुद्धवसंवादे दशमोऽध्यायः ॥ १० ॥

Uddhava said: O Lord, though associated with a body etc., why should not the jīva be bound by actions begotten of body ? Or having no connection with them, how does the soul get tied to them ? (35) How does a person liberated or bound behave or sport and by what characteristics is he to be known ? How does he eat, ease nature, sleep, sit or walk ? (36) O Achyuta, the foremost of those expert in answering questions ! (pray) answer this question. My mistaken notion is as to whether the same Ātmā is (both) ever bound and ever liberated (too). (37)

Thus ends the tenth discourse, forming part of the Dialogue between the Lord and Uddhava, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथैकादशोऽध्यायः

Discourse XI

The characteristics of bound and liberated souls as well as of devotees

श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः । गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥ १ ॥
शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया । स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥ २ ॥
विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् । मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥ ३ ॥
एकस्यैव ममांशस्य जीवस्यैव महामते । बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः ॥ ४ ॥
अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते । विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥ ५ ॥

सुपर्णावेतौ सदृशौ सखायौ यदृच्छयैतौ कृतनीडौ च वृक्षे ।
एकस्तयोः खादति पिप्पलान्नमन्यो निरन्नोऽपि बलेन भूयान् ॥ ६ ॥
आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।
योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥ ७ ॥

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः । अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नदृग् यथा ॥ ८ ॥
इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च । गृह्यमाणेष्वहं कुर्यान्न विद्वान् यस्त्वविक्रियः ॥ ९ ॥
दैवाधीने शरीरेऽस्मिन् गुणभाव्येन कर्मणा । वर्तमानोऽबुधस्तत्र कर्तास्मीति निबद्ध्यते ॥ १० ॥

The glorious Lord began again: The characterization of a Jīva as bound or emancipated is determined by its being subject or not to (the influence of) the (three) Guṇas (modes of Prakṛti) controlled by Me, and has nothing to do with its essential nature. And the Guṇas being rooted in Māyā (which is under My control), there is neither emancipation nor bondage for Me. (1) (Even) as dream is an illusory aspect of the mind, grief and infatuation, joy and sorrow and embodiment (or the loss of one's body) are falsely attributed to the Self. (Hence even) transmigration (of the soul) is not real (but is ascribed to it through ignorance alone). (2) Know that Saving Knowledge and Ignorance are My potencies, specially brought into being by My Māyā, and have existed without beginning, and make for release and bondage (respectively of the Jīva), O Uddhava ! (3) Though I am one, O highly intelligent one, it is in relation to the Jīva alone, a reflection of Mine, that bondage has existed from time immemorial through ignorance; and it is in relation to the Jīva alone that the other state (release) is brought about through Knowledge (in the form of Self-Realization vouchsafed by Me). (4) Next I (proceed to) tell you the distinction between the one in bondage (*viz*, the Jīva or the individual soul) and the other who is liberated (*viz*, God), characterized by contrary properties (*viz*, sorrow and joy respectively), though (co-) existing in one and the same individual, O dear Uddhava ! (5) The two (*viz*, the Jīva and God, the Inner Controller of the Jīva) are (distinct from the body like) a pair of birds (dwelling on a tree yet apart from it), kindred (in character as being spiritual in substance) and settled as (constant) companions in the same nest (of the heart) on the tree (of the body) by force of Māyā (the divine Will). One of them (*viz*, the Jīva) partakes of the fruit (in the shape of joy and sorrow to be experienced) in the peepul tree of the body (as a result of past good and evil

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deeds); while the other (*viz*, God), though going without food (in the shape of those pleasurable and painful experiences) is (always) superior (to the former) in strength (the strength of wisdom etc.).* (6) (Of the two aforementioned,) the enlightened one (*viz*, God), who does not partake of the fruit of the peepul tree, knows Himself as well as the other (the Jīva); but not so the one who partakes of the fruit of the peepul tree. Again, the one who is characterized by ignorance (*viz*, the Jīva) has been in bondage from eternity; while He who is all Knowledge (*viz*, God) is ever free. (7) An enlightened soul (a Jīvanmukta) is not tied to the body even though he remains in the body (by force of his past Saṃskāras), any more than one who has awoke from a dream (remains tied to the dream body, though continuing in that body in thought). A man of perverted intellect (who looks upon the body alone as his self) remains identified (on the contrary) with his body, though not (essentially) confined within it, (even) as one who is (actually) seeing a dream is identified with his dream body, though not (actually) present in it. (8) Remaining unaffected while the objects of sense—which are no other than modifications of the three Guṇas are being apprehended by the senses, (which are) modifications of the (same) Guṇas, he who is enlightened does not feel that he is apprehending them.† (On the other hand he feels that it is the Guṇas themselves in the form of the senses that apprehend their objects, which are made up of the same substance). (9) Functioning in this body controlled by his Prārabdha (destiny), the ignorant Jīva, (however) remains tied to it through the (egotistic) notion that he is the agent, as a result of actions which are (actually) being performed by the Indriyas (which are the modifications of the three Guṇas and as such identical with them).‡ (10)

एवं विरक्तः शयने आसनाटनमज्जने । दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु ॥११॥
न तथा बद्ध्यते विद्वांस्तत्र तत्रादयन् गुणान् । प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥१२॥
वैशारद्येक्षयासङ्गशितया छिन्नसंशयः । प्रतिबुद्ध इव स्वप्नान्नानात्वाद् विनिवर्तते ॥१३॥
यस्य स्युर्वीतसंकल्पाः प्राणेन्द्रियमनोधियाम् । वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥१४॥
यस्यात्मा हिंस्यते हिंस्रैर्येन किंचिद् यदृच्छया । अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ॥१५॥
न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा । वदतो गुणदोषाभ्यां वर्जितः समदृङ् मुनिः ॥१६॥
न कुर्यान्न वदेत् किंचिन्न ध्यायेत् साध्वसाधु वा । आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥१७॥

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* This very idea finds expression in the following Śruti text:—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरेकः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

† Compare Śrīmad Bhagavadgītā III. 28:—

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

"He, however, who has true insight into the respective spheres of the (three) Guṇas (modes of Prakṛti) and their actions, holding (as he does) that it is the Guṇas (in the shape of the senses, mind etc.) that move among the Guṇas (objects of perception), does not get attached to them, Arjuna !"

‡ Cf. Śrīmad Bhagavadgītā III. 27:—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

"All actions are being performed by the modes of Prakṛti (primordial Matter). The fool (however), whose mind is deluded by egotism, thinks: "I am the doer."

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Thus remaining free from passion while (lying) in bed, sitting, moving about, bathing, seeing, touching, smelling, eating and hearing etc., and allowing the (three) Guṇas (in the form of the senses) to enjoy the various objects of the senses, the enlightened soul does not get bound (by such actions) like the ignorant man. Though continuing in his psycho-physical organism (which is a modification of Prakṛti) he remains unattached to it like the sky, the sun (which remains unattached to the water in which it is reflected) or the wind (which remains unattached even though blowing everywhere). (11-12) With (all) his doubts resolved by (the sword of) his penetrating intellect whetted by (all-round) detachment he turns away from the sense of diversity, even as one who has woke up from a dream turns away from it. (13) He whose vital, organic, mental and intellectual functions are absolutely free from deliberate thought remains as a matter of fact altogether unfettered by the three Guṇas operating through his body, though dwelling in it. (14) A wise man is he who is not (adversely or agreeably) affected when his body is tormented by mischievous persons or by chance treated somewhat with honour by someone at some place. (15) The sage who has transcended (the sense of) good and evil and sees equality (everywhere) would neither praise those that do or say (anything) good nor censure those who do or say (anything) evil. (16) Revelling in his self, a man given to contemplation should neither do nor contemplate nor speak anything good or evil and should roam about like a stupid fellow and live in the aforesaid manner. (17)

शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि । श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥१८॥
गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥१९॥
यस्यां न मे पावनमङ्ग कर्म स्थित्युद्भवप्राणनिरोधमस्य ।
लीलावतारेप्सितजन्म वा स्याद् वन्ध्यां गिरं तां बिभृयान्न धीरः ॥२०॥

If one, though well-versed in the Veda (the Supreme revealed in the form of word), has not attained perfection in the Knowledge (realization) of the supreme (Brahma), his labour (on the study of the Vedas) has ended in labour alone like that of a man who tends a dry cow. (18) The man who maintains a cow that has been milked for good (offers no more prospect of yielding milk), a false wife, a body depending (for its support) on another and an unworthy son, nay, who guards wealth which is not bestowed on worthy recipients and cultivates, O dear Uddhava ! speech which does not glorify Me reaps misery after misery. (19) A wise man ought not to cultivate such barren speech as does not glorify, O dear Uddhava, My purifying activity responsible for the appearance, continuance and extinction of this universe and does not describe My advent (in the form) of Śrī Rāma, Śrī Kṛṣṇa and so on), which is so dear to the world, among My (numerous) descents taken for the sake of sport. (20)

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि । उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥२१॥
यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम् । मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥२२॥
श्रद्धालुर्मे कथाः शृण्वन् सुभद्रा लोकपावनीः । गायन्ननुस्मरन् कर्म जन्म चाभिनयन् मुहुः ॥२३॥
मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः । लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥२४॥
सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता । स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥२५॥

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Having cast aside, through inquiry on the lines indicated in the foregoing verses, the mistaken notion of diversity with respect to the soul, and focussed one's mind, free from (all) impurities, on Me, the omnipresent Lord, one should retire (from all activity). (21) If (however) you are unable to fix your mind irrevocably on Brahma, do all your (allotted) duties efficiently in a disinterested spirit for My sake. (22) Hearing with reverence My stories, which bring merit (to the hearer) and purify the worlds, chanting them (if there is someone to hear) and constantly recalling them (even when there is none to chant or hear them), arranging dramatic representation of My advent and pastimes again and again, (nay,) pursuing righteousness, enjoyment and wealth for My sake and depending on Me, O Uddhava ! one develops unflinching devotion to Me, the Eternal. (23-24) Equipped with Devotion acquired through the fellowship of saints, he becomes My worshipper. (And) such a worshipper undoubtedly attains with ease to My state as shown by the righteous. (25)

उद्धव उवाच

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो । भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिरादृता ॥२६॥
एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो । प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥२७॥
त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः । अवतीर्णोऽसि भगवन् स्वेच्छोपात्तपृथग्वपुः ॥२८॥

Uddhava submitted: What kind of man is considered by You to be a pious soul, O illustrious Lord ? And what kind of devotion has been esteemed by the righteous and may be directed towards You ? (26) Let this be pointed out to me, bent low (before You), devoted (to You) and fallen at Your feet, O Ruler (even) of Brahmā and others (the highest souls), the Controller of the spheres, the Lord of the (entire) creation ! (27) You are the supreme Brahma, taintless like the sky, the Spirit beyond Prakṛti; yet, O Lord ! You have descended (on this earth) having assumed a distinct (finite) personality at Your own (sweet) will. (28)

श्रीभगवानुवाच

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् । सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥२९॥
कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः । अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥३०॥
अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः । अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥३१॥
आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् । धर्मान् संत्यज्य यः सर्वान् मां भजेत स सत्तमः ॥३२॥
ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः । भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥३३॥

The glorious Lord replied: A pious soul is compassionate to all embodied souls, harms none, is forbearing, has truthfulness for his strength, faultless of mind, equipoised (in joy and sorrow) and beneficent to all; his judgment is never clouded by (attachment to) the pleasures of sense; he is self-disciplined, soft (by nature), pure (perfectly moral in his dealings), resourceless and effortless, lives on a scanty meal, is free from passions and constant, solely depends on Me and is given to contemplation and vigilant, remains unexcited (even when there is room for excitement) and firm (even in adversity); he must have conquered the six waves (*viz*, cold and heat, greed and infatuation, hunger and thirst), does not seek honour, though bestowing it (on others), is capable of imparting knowledge to others, sincere, altruistic and possessed of right

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knowledge. (29-31). He (too) is (likewise) the best of (all) virtuous men, who,—having completely neglected all his duties, though prescribed by Me, while knowing full well the virtues (resulting from the performance of duty) and sins (incurred by neglecting them)—worships Me (alone). (32) They are considered by Me to be the foremost of (all) devotees, who worship Me with exclusive devotion, knowing in reality how great I am, what I am and what like I am, or (even) not knowing this. (33)

मल्लिङ्गमद्भक्तजनदर्शनस्पर्शनार्चनम् । परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम् ॥३४॥
मत्कथाश्रवणे श्रद्धा मदनुध्यानमुद्धव । सर्वलाभोपहरणं दास्येनात्मनिवेदनम् ॥३५॥
मज्जन्मकर्मकथनं मम पर्वानुमोदनम् । गीतताण्डववादित्रगोष्ठीभिर्मद्गृहोत्सवः ॥३६॥
यात्रा बलिविधानं च सर्ववार्षिकपर्वसु । वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥३७॥
ममार्चास्थापने श्रद्धा स्वतः संहत्य चोद्यमः । उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि ॥३८॥
सम्मार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः । गृहशुश्रूषणं मह्यं दासवद् यदमायया ॥३९॥
अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् । अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् ॥४०॥
यद् यदिष्टतमं लोके यच्चातिप्रियमात्मनः । तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥४१॥

Devotion to Me consists, O Uddhava ! in beholding, touching and worshipping My representations (in the form of images etc.) and people devoted to Me, rendering (bodily) service to them (such as kneading their feet), extolling them, bowing to them and repeatedly recounting My excellences and exploits; developing reverence for hearing My stories, practising contemplation on Me, offering all one's gains to Me, offering one's body (to Me) for service; narrating the stories of My advent and recounting My deeds, celebrating festivals connected with Me (such as the Janmāṣṭamī festival connected with My advent) and conducting festivities in My temples with vocal and instrumental music, dance and Puranic discourses; visiting holy places in procession and conducting (special) worship (with flowers etc.) on all annual festive occasions (particularly on every Ekādaśī during the four rainy months), initiating men into certain forms of Vedic and Tantric worship etc. and undertaking vows sacred to Me (such as fasting on Ekādaśī days); enthusiasm in installing My images (in temples specially built for the purpose) and individual as well as collective effort for laying out gardens, orchards and pleasances, erecting boundary walls round towns and constructing temples, keeping my temples tidy and clean after the manner of a servant by removing their dust and plastering their floor with cowdung etc., washing their floor and decorating it with ornamental designs and diagrams in a guileless way (without any expectation of return); absence of pride and hypocrisy and refraining from making known one's own services.* One should not use† (for

* A Smṛti text says :—धर्मः क्षरति कीर्तनात् ।
"A virtue is spent by being made known through one's own lips."

† It is for this reason that in order to guard against the offence of seeing things with the help of such light it has been enjoined that a light offered to a deity should contain a double wick. Of course, this does not debar us from accepting for one's own use in a spirit of devotion the offerings made to a deity in the shape of eatables, sandal-paste, garland and scent etc., which has been extolled in the scriptures as conducive to Liberation. The scripture says :—

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ones's own benefit) even the light of a lamp offered (by oneself or anyone else) to Me (or, to interpret it in another way, one should not offer to Me even the light of a lamp (already) offered (to Me or to any other deity).* (34—40). One should (on the other hand) offer to Me whatever is most favoured with the world as well as whatever is most liked by himself; for such an offering is capable of yielding immortality. (41)

सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् । भूरात्मा सर्वभूतानि भद्र पूजापदानि मे ॥४२॥
सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् । आतिथ्येन तु विप्राग्र्ये गोष्वङ्ग यवसादिना ॥४३॥
वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया । वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥४४॥
स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि । क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥४५॥
धिष्ण्येष्वेष्विति मद्रूपं शङ्खचक्रगदाम्बुजैः । युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत् समाहितः ॥४६॥
इष्टापूर्तेन मामेवं यो यजेत समाहितः । लभते मयि सद्भक्तिं मत्स्मृतिः साधुसेवया ॥४७॥
प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव । नोपायो विद्यते सम्यङ् प्रायणं हि सतामहम् ॥४८॥
अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन । सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकादशोऽध्यायः ॥ ११ ॥

The sun, fire, the Brahman, cows, a votary of Lord Viṣṇu, the sky, the air, water, earth, one's own body and all living beings are the media of My worship, O good one! (42) In the sun one should worship Me by (waiting upon Me with) hymns forming part of the three Vedas; in (the sacred) fire, by (pouring) oblations; in a worthy Brahman, through hospitality of course; and in cows, through green grass etc., O dear Uddhava; in a votary of Lord Viṣṇu. through attentions due to a relation; in the cavity of one's heart, through fixity in meditation; in the air, through the thought that it is the life-giving principle running through the entire universe; in the water, through articles of worship followed by water (itself); in a raised ground (duly) levelled

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षड्भिर्मासोपवासैस्तु यत्फलं परिकीर्तितम् । विष्णोर्नैवेद्यसिक्थेन पुण्यं तद्भुञ्जतां कलौ ॥
हृदि रूपं मुखे नाम नैवेद्यमुदरे हरेः । पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ॥

"In the Kali age the same virtue accrues from the food offered to Lord Viṣṇu to those partaking of it as has been declared to result from a fast undertaken for a whole month as many as six times. He is identical with Lord Viṣṇu, who carries a mental image of Lord Śri Hari in his heart, His name on his lips, the food offered to Him in his stomach, nay, the water in which His feet have been washed and flowers etc. offered to Him on his head."

* The Smṛti says :—

विष्णोर्निवेदितान्नेन यष्टव्यं देवतान्तरम् । पितृभ्यश्चैव तद्देयं तदानन्त्याय कल्पते ॥
पितृशेषं तु यो दद्याद्धरये परमात्मने । रेतोधाः पितरस्तस्य भवन्ति क्लेशभागिनः ॥

"One ought to propitiate other deities by means of food (already) offered to Lord Viṣṇu (the Supreme Deity); nay, it should be offered to the manes as well (during the Śrāddha ceremony), as such consecrated food (if offered to the manes) is capable of yielding an immortal fruit. In the case (however) of him who offers the food already offered to the manes to Lord Śrī Hari, the Supreme Spirit, the manes who were responsible for his birth undergo (great) suffering."

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and cleared (through consecration) by means of mystic formulas. In one's own body, one should propitiate the soul through amenities (permitted by the Śāstras); and in all created beings one should worship Me as the conscious Self through undifferentiated vision. (43—45) Through these media one should contemplate and worship with a concentrated mind in the aforesaid manner My serene and four-armed personality equipped with a conch, discus, mace and lotus. (46) He who worships Me as aforesaid with a concentrated mind through (Vedic) sacrifices and acts of pious liberality (such as the gift of food; enjoined in the Smṛtis) attains true devotion to Me and through service to the righteous follows My (constant) remembrance (or realization too). (47) Ordinarily there is no royal road (to My realization) other than the discipline of Devotion preceded by association with the righteous, O Uddhava; for I am the greatest resort of the righteous. (48) Therefore, hear this (following) sovereign secret, O scion of Yadu! I shall tell you even that which deserves to be scrupulously guarded; (for) you are My servant and sincere friend. (49)

Thus ends the eleventh discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वादशोऽध्यायः

Discourse XII

The Glory of Satsanga; how to perform one's prescribed duty and how to relinquish it?

श्रीभगवानुवाच

न रोधयति मां योगो न सांख्यं धर्म एव च । न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥ १ ॥
व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः । यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥ २ ॥
सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः । गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ ३ ॥
विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः । रजस्तमःप्रकृतयस्तस्मिंस्तस्मिन् युगेऽनघ ॥ ४ ॥
बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः । वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥ ५ ॥
सुग्रीवो हनुमान्ऋक्षो गजो गृध्रो वणिक्पथः । व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ ६ ॥
ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अव्रतातप्ततपसः सत्सङ्गान्मामुपागताः ॥ ७ ॥
केवलेन हि भावेन गोप्यो गावो नगा मृगाः । येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥ ८ ॥
यं न योगेन सांख्येन दानव्रततपोऽध्वरैः । व्याख्यास्वाध्यायसंन्यासैः प्राप्नुयाद् यत्नवानपि ॥ ९ ॥
रामेण सार्धं मथुरां प्रणीते श्वाफल्किना मय्यनुरक्तचित्ताः ।
विगाढभावेन न मे वियोगतीव्राधयोऽन्यं ददृशुः सुखाय ॥१०॥
तास्ताः क्षपाः प्रेष्ठतमेन नीता मयैव वृन्दावनगोचरेण ।
क्षणार्धवत्ताः पुनरङ्ग तासां हीना मया कल्पसमा बभूवुः ॥११॥
ता नाविदन् मय्यनुषङ्गबद्धधियः स्वमात्मानमदस्तथेदम् ।
यथा समाधौ मुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे ॥१२॥

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मत्कामा रमणं जारमस्वरूपविदोऽबलाः । ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः ॥१३॥
तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् । प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥१४॥
मामेकमेव शरणमात्मानं सर्वदेहिनाम् । याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥१५॥

The glorious Lord began again: Neither Yoga (consisting of eight limbs enumerated in the Yoga-Sūtras of Patañjali) nor Sānkhya (knowledge of the distinctive character of the different categories discussed in the Sānkhya system of philosophy) nor righteousness (consisting of non-violence, benevolence etc.), study of the Vedas (or Japa of the Divine Name), austerity and renunciation nor pouring oblations into the sacred fire and works of public utility (such as the digging of wells and tanks and the laying out of gardens) nor (the bestowal of) gifts, (observing) fasts, worship of gods, muttering secret spells, resorting to holy waters and places of pilgrimage, (undertaking) sacred observances (such as purity of body and mind) and the (five) forms of self-abnegation (non-violence etc.) gain Me over as does Satsanga capture Me,—Satsanga, which actually puts an end to all (other) attachments. (1-2) For, thanks to the fellowship of saints, a number of Daityas (the sons of Diti), Yātudhānas (ogres), beasts and birds, Gandharvas and Apsarās, Nāgas, Siddhas, Chāraṇas and Guhyakas (Yakṣas), Vidyādharas, and among human beings (even) Vaiśyas and Śūdras, womenfolk and the lowest born, possessed of a Rajasic and Tamasic disposition, such as Vṛtrāsura (son of the god Twaṣṭā through a Daitya mother), Prahrāda (son of Kayādhū), Vṛṣaparvā, Bali, Bāṇa, Maya and Vibhīṣaṇa, sub-human (beings like) Sugrīva, Hanumān, Jāmbavān (a bear), the (celebrated) elephant (of the legend), Jaṭāyu (a vulture), Tulādhāra (a merchant), Dharmavyādha (a hunter by profession), Kubjā (a hunch-backed damsel), the Gopīs (cowherdesses) as well as the wives of Brahmans (engaged in performing a sacrifice) of Vraja and others ascended to My realm in different Yugas, O sinless Uddhava ! (3—6) Although they had never studied the Śruti texts, had never waited upon the most exalted ones (for the said purpose), had not observed any sacred vows nor practised any austerities, they (nevertheless) attained to Me through the fellowship of saints (alone). (7) Through mere love indeed the cowherdesses and cows, (nay,) trees and antelopes, cobras and other dull-witted creatures accomplished the object of their life and easily attained to Me, whom one cannot reach (even) with (great) exertion through Yoga or Sānkhya, liberality, sacred vows, austerities and sacrificial performances, exposition of sacred texts, study of the Vedas (or Japa of the Divine Name) and renunciation. (8-9) When I was taken to Mathura along with Balarāma by Akrūra (the son of Śwaphalka), the Gopīs,—whose mind was attached to Me through intense devotion and who suffered acute pangs of separation (from Me),—did not look upon anyone else than Me as a source of delight. (10) Those very (autumnal) nights (of ineffable sweetness) which had (during the Rāsa dance), been spent (by them) like half a second with Me, the highest object of their love when I was present (by their side) in (the woods of) Brindaban, hung heavy on them like a Kalpa (a thousand revolutions of the four Yugas) now that they were bereft of Me, O loved one ! (11) With their mind fastened on to Me with (chords of) love they were no longer conscious of their own people or (even) of their

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(own) self, much less of this world or the next,—any more than sages lost in Yogic trance are conscious of (this world consisting of) names and forms,—and merged into (become one with) Me like rivers that lose themselves in the waters of the ocean. (12) Full of passion for Me, thinking Me (only) as their lover, nay, paramour, women (of Vraja) in their hundreds and thousands, who did not know My essential (divine) character, attained to Me, the supreme Brahma, through the fellowship of the righteous. (13) Therefore, turning your back upon injunctions as well as upon interdictions, (nay,) renouncing worldly activity as well as cessation from activity, and rejecting that which has been learnt and that which has (yet) to be learnt, O Uddhava, seek as your refuge Me alone, the one Self of all embodied creatures, with all your being; for with Me alone (as your Master) you can be rid of fear from all quarters. (14-15)

उद्धव उवाच

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर । न निवर्तत आत्मस्थो येन भ्राम्यति मे मनः ॥१६॥

Uddhava submitted : Even though I am hearing Your discourse, O Lord of (all) Masters of Yoga, the doubt in my mind (as to whether I should really abandon all activity or not) does not cease, so that my mind stands bewildered. (16)

श्रीभगवानुवाच

स एष जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।
मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्ठः ॥१७॥
यथानलः खेऽनिलबन्धुरूष्मा बलेन दारुण्यधिमथ्यमानः ।
अणुः प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि वाणी ॥१८॥
एवं गदिः कर्म गतिर्विसर्गो घ्राणो रसो दृक् स्पर्शः श्रुतिश्च ।
संकल्पविज्ञानमथाभिमानः सूत्रं रजःसत्त्वतमोविकारः ॥१९॥
अयं हि जीवस्त्रिवृदब्जयोनिरव्यक्त एको वयसा स आद्यः ।
विश्लिष्टशक्तिर्बहुधेव भाति बीजानि योनिं प्रतिपद्य यद्वत् ॥२०॥
यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्तुवितानसंस्थः ।
य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥२१॥
द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥२२॥
अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासाः ।
हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् ॥२३॥
एवं गुरूपासनयैकभक्त्या विद्याकुठारेण शितेन धीरः ।
विवृश्च्य जीवाशयमप्रमत्तः सम्पद्य चात्मानमथ त्यजास्त्रम् ॥२४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वादशोऽध्यायः ॥ १२ ॥

The glorious Lord replied : The aforesaid Supreme (who gives life to all) is self-evident in that He reveals Himself (as follows) in the (six) Chakras (spiritual centres existing in the human body). Having (first) entered the Ādhāra Chakra (located near the anus) along with the sonant

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Prāṇa (known by the name of Parā speech) and assumed the subtle forms composed of the mind-stuff (and known by the names of Paśyantī and Madhyamā in the Maṇipūra and Viśuddhi Chakras located near the navel and throat respectively), He (finally) manifests Himself (within the mouth) in the grossest form (known by the name of Vaikharī speech and) consisting of Mātrā (measure of time taken in uttering a vowel sound), accent (Udātta etc.) and articulate sound. (17) Just as fire, existing in the form of (unmanifest) heat in the sky, appears in a minute form (as a spark) when being repeatedly churned with force out of (a block of) wood and (fanned by the wind and) growing larger (in course of time), blazes forth with the help of oblations (poured into it), even so I appear (by degrees), as a matter of fact, as (the Parā, Paśyantī, Madhyamā and Vaikharī forms of) this (Vedic) speech. (18) Likewise articulation, work done by the hands, locomotion, evacuation of the bowels and the bladder, perceiving smell and taste, vision, perceiving the touch and audition, conception, cognition and intellection and self-identication with the body etc. (the function of the ego), permeating things (the function of Prakṛti) and the entire range of objective existence (consisting of the Indriyas, the modifications of Rajas, the deities presiding over them, the modifications of Sattva, and the five gross elements, the modifications of Tamas) are My manifestations. (19) This God (the life-giver of all) is indeed one and unmanifest (in the beginning); for He is the first to become the support of the three Guṇas and the source of the lotus of the universe. Having by force of time purposively embraced His potency (in the form of Māyā), He appears manifold as it were (even) as, having found a (suitable) soil, seeds assume diverse shapes (in the form of trees etc.). (20) This universe is in no way other than God, in whom it stands woven warp and woof like a piece of cloth, which owes its existence to the expanse of threads. (Just as threads exist even independently of the cloth, but not so the cloth, the universe owes its existence to God but God exists even independently of the universe.) This tree of mundane existence has no beginning, is characterized by activity and puts forth flowers and fruits (in the shape of enjoyment and final beatitude). (21) (Virtue and sin—) two are its seeds, innumerable are its roots (in the shape of cravings); (Sattva, Rajas and Tamas—) three are its stalks; five (*viz*, the five elements) are its main boughs; it yields five (kinds of) saps (in the shape of the five objects of senses); ten and one are its secondary branches (in the shape of the ten Indriyas and the mind); it bears (on it) the nest of two birds (*viz*, God and the Jiva, the individual soul); three are the layers of its bark (in the shape of the three humours of the body, *viz*, wind, bile and phlegm); it bears two (varieties of) fruits (*viz*, joy and sorrow) and spreads as far as (the sphere of) the sun (there being no metempsychosis for those who have penetrated beyond the sphere of the sun). (22) Full of carnal desires (the vulture-like) men of the world partake of its one fruit (*viz*, misery, even heavenly enjoyment being ultimately productive of sorrow); while (the swan-like) men of wisdom dwelling in the woods (cut off from the world) eat the other (*viz*, the bliss of immortality). He (alone) knows (the true import of) the Vedas, who comes to realize through (his) preceptors (worthy of respect) the one God (Myself) appearing in multitudinous forms by dint of His Māyā (in the shape of His will to become many). (23) Having thus subdued yourself and remaining alert

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(all the while), cut at the root of your astral body (the distinguishing appurtenance of a Jīva) with exclusive devotion (to Me) acquired by sitting at the feet of a preceptor or by means of the keen-edged axe of wisdom (in the form of Self-Realization); and, having (thereby) realized the Self, cast off forthwith (even) the weapon (with which you have rent the veil of ignorance in the form of your Jivahood). (24)

Thus ends the twelfth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The teaching imparted by the Lord in the form of the Divine Swan to the sage Sanaka and his three brothers

श्रीभगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः । सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥ १ ॥
सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भक्तिलक्षणः । सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥ २ ॥
धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः । आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥ ३ ॥
आगमोऽपः प्रजा देशः कालः कर्म च जन्म च । ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः ॥ ४ ॥
तत्तत्सात्त्विकमेवैषां यद् यद् वृद्धाः प्रचक्षते । निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् ॥ ५ ॥
सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये । ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥ ६ ॥
वेणुसंघर्षजो वह्निर्दग्ध्वा शाम्यति तद् वनम् । एवं गुणव्यत्ययजो देहः शाम्यति तत्क्रियः ॥ ७ ॥

The glorious Lord began again: Sattva, Rajas and Tamas—these are the modes of Buddhi (Prakṛti) and not of the Self. By (developing) the quality of Sattva (therefore) one should control (the operation of) the other two (*viz*, Rajas and Tamas) and (then) Sattva itself (in the shape of Sattvic virtues like truthfulness and compassion) by Sattva (in the form of quietism). (1) As a result of Sattva grown predominant appears in man the virtue bearing the label of Devotion to Me. Sattva develops through the use of Sattvic things and thence proceeds righteousness (in the form of Devotion). (2) Righteousness (in the form of Devotion), which contributes to the predominance of Sattva and which is (therefore) the superlative virtue, curbs (the element of) Rajas and Tamas; and, when both these are subdued, unrighteousness, which has its root in these latter, soon disappears as a matter of course. (3) Scripture, water, the people (environment), place (surroundings), time, occupation and birth, (the object of) contemplation, Mantra (spell) and purificatory rites—these ten are contributory to the growth of a particular Guṇa. (4) Of these (latter) whatever men of mature judgment speak approvingly of is unquestionably Sattvic; that which they condemn is Tamasic and that which is looked upon by them with indifference is Rajasic. (5) For the predominance of Sattva a man should make use of Sattvic things alone. Thence will proceed righteousness (in the form of Devotion) and thence (again) will follow (the light of) wisdom culminating in Self-Realization

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and the extinction of darkness (in the form of the two bodies and their ultimate cause, (*viz*, the three Guṇas). (6) The fire produced by the attrition of bamboo stalks subsides after consuming that thicket (by its flames); so the body born of unevenness of the (three) Guṇas (modes of Prakṛti) and behaving like the (said) fire, ceases to be. (7)

उद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम् । तथापि भुञ्जते कृष्ण तत्कथं श्वखराजवत् ॥ ८ ॥

Uddhava submitted : Men generally know the pleasures of sense to be the source of calamities; how is it (then) that, like the dog, the donkey and the goat, they still (doggedly pursue and) enjoy them, O Kṛṣṇa ? (8)

श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि । उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥ ९ ॥
रजोयुक्तस्य मनसः संकल्पः सविकल्पकः । ततः कामो गुणध्यानाद् दुस्सहः स्याद्धि दुर्मतेः ॥१०॥
करोति कामवशगः कर्माण्यविजितेन्द्रियः । दुःखोदर्काणि सम्पश्यन् रजोवेगविमोहितः ॥११॥
रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः । अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सज्जते ॥१२॥
अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनैः । अनिर्विण्णो यथाकालं जितश्वासो जितासनः ॥१३॥
एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः । सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्यते यथा ॥१४॥

The glorious Lord replied: The perverted notion of "I" (with reference to the body etc.) duly springs up in the heart of the deluded soul; due to such notion Rajas, which is the root of sorrow, pervades the mind, even though the latter is born of Sattva. (9) In the mind, coloured with Rajas, of a man of perverted judgment springs up (first of all) the notion about an object being worth enjoying and (then) as to how it can be enjoyed. Next arises in him, as a result of his dwelling on the excellent aspects of that object, a passion for it which is indeed difficult to arrest. (10) Having no control over his senses and overpowered by desire, the man embarks upon actions attended with sorrow, though clearly perceiving them to be such, deluded as he is by the impetuosity of Rajas. (11) The man of discrimination, though his mind (too) is (sometimes) distracted (and even infatuated) by Rajas and Tamas, collects his mind again with effort, alive as he is to the evil inherent in the pleasures of sense, and does not get attached to them. (12) Having controlled the breath and secured steadiness of posture, and remaining alert and not feeling bored (in the event of success not coming within sight soon) one should slowly compose the mind, concentrating it on Me at the appointed time (thrice a day). (13) Withdrawing the mind from everything (else), it should be duly and directly established in Me; this much comprises the Yoga taught (by Me) to Brahmā accompanied by My disciples, the sages Sanaka and others. (14)

उद्धव उवाच

यदा त्वं सनकादिभ्यो येन रूपेण केशव । योगमादिष्टवानेतद् रूपमिच्छामि वेदितुम् ॥१५॥

Uddhava submitted : I wish to know about that form in which and when you taught the Yoga to Sanaka and his three brothers, O Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) ! (15)

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श्रीभगवानुवाच

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः । पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥१६॥

The glorious Lord replied : Sanaka and his brothers mind-born sons of Brahmā (the creator), questioned their father (once) about the unfailing and highest consummation of Yoga, so difficult to understand. (16)

सनकादय ऊचुः

गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रभो । कथमन्योन्यसंत्यागो मुमुक्षोरतितितीर्षोः ॥१७॥

Sanaka and others submitted: The mind clings to the sense-objects (by virtue of its natural affinity to them) and the latter get imprinted on the mind (in the form of latencies), O Lord ! How can it be possible for the seeker of Liberation, who is keen to reach the other shore, to part them one from the other ? (17)

श्रीभगवानुवाच

एवं पृष्टो महादेवः स्वयम्भूर्भूतभावनः । ध्यायमानः प्रश्नबीजं नाभ्यपद्यत कर्मधीः ॥१८॥
स मामचिन्तयद् देवः प्रश्नपारतितीर्षया । तस्याहं हंसरूपेण सकाशमगमं तदा ॥१९॥
दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् । ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥२०॥
इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा । यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ॥२१॥
वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः । कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ॥२२॥
पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः । को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥२३॥
मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः । अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥२४॥
गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रजाः । जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥२५॥
गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया । गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥२६॥
जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥२७॥
यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुर्ये स्थितो जह्यात् त्यागस्तद्गुणचेतसाम् ॥२८॥
अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥२९॥
यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः । जागर्त्यपि स्वपन्नज्ञः स्वप्ने जागरणं यथा ॥३०॥
असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा । गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ॥३१॥
यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि यत्सदृक्षान् ।
स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात्त्रिगुणवृत्तिदृगिन्द्रियेशः ॥३२॥
एवं विमृश्य गुणतो मनसस्त्र्यवस्था मन्मायया मयि कृता इति निश्चितार्थाः ।
संछिद्य हार्दमनुमानसदुक्तितीक्ष्णज्ञानासिना भजत माखिलसंशयाधिम् ॥३३॥

The glorious Lord continued: Thus interrogated, Brahmā (the great god), the self-born creator of beings, could not get, in spite of his deep thought, at the root of the question (ignorance about the Self), his mind being taken up with his duty (of creation). (18) The said god fixed his mind on Me with intent to get to the other side (the hidden meaning) of the question. Then I sought his presence in the form of a swan (in order to hint at His capacity to alienate the sense-objects from the mind just as the swan is credited with the virtue of separating water from milk when mixed together). (19) Beholding Me and placing Brahmā at their head, they (Sanaka and

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others) came up to Me and, bowing at My feet, asked Me as to who I was. (20) In these words was I interrogated on the said occasion by the sages, keen as they were to know the Truth. (Now) hear from Me, O Uddhava, what I spoke to them (in reply). (21) If there is unity of the substance known as the Self (and if your question relates to the Self in Me), how can such a question on your part (as you have asked Me, calling upon Me to specify Myself out of many) be relevant, O Brahman sages ! Or (even) if I (proceed to) speak (in reply), what (distinctive quality) can be My basis (for an answer) ? (22) (If, on the other hand, it relates to My body, even then) your question as to who I am is indeed a (mere) drill in words and (hence) meaningless, the bodies of living creatures being identical (in substance), constituted (as they are) of the five elements, and (also) from the point of view of ultimate reality. (23) Whatever is grasped by the mind, expressed through speech and perceived through the faculty of vision, nay, even with the other senses is but Myself, there is nothing other than Me; know this as a result of enquiry into the truth. (24) (True,) the mind cleaves to the sense-objects and the latter get imprinted on the mind, O My sons ! The sense-objects and the mind both (however) constitute the body (*i. e.*, an adjunct and not the essence) of the Jīva, which is essentially the same as I (so that there is no real affinity between the Jīva, on the one hand, and the sense-objects and the mind, on the other, which can therefore be easily transcended by the Jīva by contemplating on its divine essence, its identity with Brahma. (25) Becoming one with Me (and thus realizing its own true nature), the Jīva should (therefore) give up both—*viz*, the mind clinging to the sense-objects as a result of repeatedly enjoying them and the sense-objects that get imprinted on it (in the form of latencies). (26) Wakefulness, the dream state and deep slumber are the (three) states of the mind (and not of the Jīva), following from (the preponderance of) the (three) Guṇas, (Sattva, Rajas and Tamas respectively). The Jīva, however, is conclusively known to be distinct from them as being their witness. (27) Since this identification of the soul with Buddhi (which is responsible for its transmigration) attributes to it the functions of the (three) Guṇas, therefore, getting established in Me, the transcendent Brahma (which lies beyond the three states of wakefulness etc.), the Jīva should shake off this identification. Thereafter follows the (mutual) divorce of the sense-objects and the mind. (28) Realizing the bondage of the soul—occasioned by self-identification with one's psycho-physical organism—to be the source of evil (in the shape of obscuring one's blissful nature), and feeling disgusted with it, one should get established in the fourth (transcendent) principle and give up identification with the body etc. (which is responsible for the transmigration of the soul) and the resultant thought of gratifying the self. (29) So long as the sense of reality of diverse objects does not disappear from the mind of man through arguments, the fool continues to sleep even though he is awake, just like the man who is waking in a dream. (30) (Objective entities like the body) other than the Self having no existence, the differences (of Varṇa, Āśrama and so on) occasioned by them, the (various) destinies (such as the enjoyments of heaven, to be attained by men after death and described in the Vedas) and their causes (in the shape of good and evil actions of various kinds) are (all) unreal with the Self as things seen by a dreaming man. (31) He who while waking perceives outside himself through all his senses objects having properties changing every moment, (nay,) who experiences within his heart in a dream things (shaped by his

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Vāsanās or cravings and) similar to those perceived in the waking state and who in deep slumber withdraws them (all) is one and the same, connected as he is with all the states by memory as their witness and as the controller of the senses. (32) Pondering thus and arriving at the following conclusion about the nature of the Self that the three states of the mind (referred to heretofore and) traceable to the (three) Guṇas (or modes of Prakṛti) are superimposed on Me (appearing as the Jīva) by My deluding potency (veiling My true nature), cut at the root of egotism, the basis of all doubts (as to whether the soul is different from the body etc. or one with it, whether it is one or there is a plurality of souls and so on) with the sword of wisdom whetted by reasoning, the precepts of saints and the Śruti texts, and betake yourselves to Me seated in your (very) heart. (33)

ईक्षेत विभ्रममिदं मनसो विलासं दृष्टं विनष्टमतिलोलमलातचक्रम् ।
विज्ञानमेकमुरुधेव विभाति माया स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥३४॥
दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्णस्तूष्णीं भवेन्निजसुखानुभवो निरीहः ।
संदृश्यते क्व च यदीदमवस्तुबुद्धया त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् ॥३५॥
देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् ।
दैवादपेतमुत दैववशादुपेतं वासो यथा परिकृतं मदिरामदान्धः ॥३६॥
देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३७॥
मयैतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः । जानीत माऽऽगतं यज्ञं युष्मद्धर्मविवक्षया ॥३८॥
अहं योगस्य सांख्यस्य सत्यस्यर्तस्य तेजसः । परायणं द्विजश्रेष्ठाः श्रियः कीर्तेर्दमस्य च ॥३९॥
मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥४०॥

One should look upon this (objective) world as an illusion in that it is a creation of the mind, open to perception and evanescent as a dream and most unsteady like a revolving firebrand. Consciousness, though one, appears as many (through a freak of imagination) and this threefold division (in the shape of the body, the Indriyas and the mind), wrought by the projection of the (three) Guṇas (or modes of Prakṛti) is a (mere) illusory appearance. (34) (Therefore,) diverting one's eye (mind) from the body etc. (which are all superimposed on the Self), one should remain absorbed in the realization of one's own blissful nature. His thirst for enjoyment having ceased (once for all), he should keep quiet and effortless. Even if this body etc. is perceived (as a distinct reality) at times (while taking one's meals, answering the calls of nature and so on), what has been dismissed as unreal (other than the Self) can no longer delude us, although its impression on the mind may continue till death. (35) Nay, a man established in the Self no longer cognizes (even) his perishable body, by means of which he realized his self, as risen (from his seat), or settled (again), gone out (to some other place) or come (back) by chance, any more than a man blinded by intoxication caused by wine cognizes the garment worn by him as (still) on his person or fallen therefrom. (36) The body too, including the Indriyas and the vital principle, functioning as it does under the control of Providence, undoubtedly and invariably survives till the Karma (the stock of merit and sin) which brought it into

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existence stands (has not been reaped). He (however) who has climbed up to the highest ladder of Yoga (concentration of mind) known by the name of Samādhi (absorption of mind into the Universal Spirit) and realized the truth does not recapture (as his own self or its own) the body along with the world (directly connected with it in the shape of one's wife, children, house and other material possessions) any more than the man who has awoke from sleep does his dream-body. (37) This is the secret of Sānkhya (the branch of knowledge which distinguishes Matter from Spirit) and Yoga (the system of philosophy founded by the sage Patañjali), which has been expounded by Me to you, O Brahman sages! Know Me to be Yajña (Lord Viṣṇu Himself) arrived (here) with intent to expound (unfold) to you (the secret of) Dharmas (the righteous courses leading to Liberation). (38) I am the supreme goal of Yoga and Sānkhya, virtue both in its ideal and practical form, glory and prosperity, celebrity and self-control, O jewels among the twice-born! (39) All virtues like even-mindedness and non-attachment, which are not products of the three Guṇas (and therefore eternal) find shelter in Me, transcendent and free from desire as I am, the beloved friend, (nay,) the (very) Self (of all). (40)

इति मे छिन्नसंदेहा मुनयः सनकादयः । सभाजयित्वा परया भक्त्यागृणत संस्तवैः ॥४१॥
तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः । प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Having (duly) worshipped Me with supreme devotion, the sages Sanaka and his (three) brothers,—who had their doubts (as to the way in which the mind could be weaned from the objects of sense) thus resolved by Me (in the form of the divine Swan)—celebrated Me through songs of praise. (41) Honoured with due ceremony and glorified at length by the aforesaid great sages, I flew back to My (divine) realm, Brahmā (the highest functionary of the universe) looking on. (42)

Thus ends the thirteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Glory of the Path of Devotion and the Process of Meditation described

उद्धव उवाच

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः । तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥ १ ॥
भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः । निरस्य सर्वतः सङ्गं येन त्वय्याविशेन्मनः ॥ २ ॥

Uddhava submitted: Exponents of Veda speak of many a course of discipline leading to final beatitude, O Kṛṣṇa! Does their importance vary according to the choice of the striver or does prominence attach to (only) one (of them)? (1) The discipline of Devotion—by recourse to which the mind, having

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shaken off attachment for all (others), gets fixed on You—has been declared by You as independent of other disciplines, my Master ! (2)

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता । मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥ ३ ॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा । ततो भृग्वादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥ ४ ॥
तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः । मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥ ५ ॥
किंदेवाः किंनरा नागा रक्षःकिम्पुरुषादयः । बह्व्यस्तेषां प्रकृतयो रजस्सत्त्वतमोभुवः ॥ ६ ॥
याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा । यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥ ७ ॥
एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम् । पारम्पर्येण केषांचित् पाखण्डमतयोऽपरे ॥ ८ ॥
मन्मायामोहितधियः पुरुषाः पुरुषर्षभ । श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥ ९ ॥
धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् । अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ॥१०॥
केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान् । आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।
दुःखोदर्कास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥११॥

The glorious Lord replied: In course of time this word (of Mine), bearing the name of Veda, in which stands described the course of conduct helping one to fix one's mind on Me, disappeared during Pralaya (the period of final dissolution). At the beginning of (the next) creation (however) it was delivered by Me to Brahmā. (3) By Brahmā, again, it was taught to his eldest son, (Swāyambhuva) Manu; and the seven great seers associated with the creation of the universe, Bhṛgu and others, received it from (Swāyambhuva) Manu. (4) From them, the fathers (of creation), their progeny, the gods, the Dānavas and the Guhyakas (Yakṣas), human beings, Siddhas and Gandharvas, including Vidyādharas and Chāraṇas as well as men* of the other Dwīpas (divisions of the terrestrial globe other than Jambūdw pa), Kinnaras†, Nāgas, Rākṣasas, Kimpuruṣas‡ and others received it. Diverse are the natural tendencies of the aforementioned, born as they are of (varied proportions of) Rajas, Sattva and Tamas, due to which created beings and their thoughts (too) differ; and in conformity with their nature indeed diverse interpretations of the Vedas flow from (the mouths of) them all. (5—7) In this way what with diversity of disposition and what with the oral teaching imparted from father to son the minds of some men get perverted, while others embrace heretic views. (8) With their judgment clouded by My deluding potency, O jewel among men, people speak of different ways to attain blessedness according to their own past Karma and taste. (9) Some (*viz*, the advocates of Karma-Mīmāṃsā) declare it to be Dharma (religious merit); others (the poets) call it renown; (still) others (such as Vātsyāyana) name it as sexual enjoyment; some (the advocates of Yoga) designate it as truthfulness, control of the senses and mind-control. Others (such as

* Being proof against fatigue, sweat and foul smell, they are so akin to the gods that when seen they give rise to a doubt in the mind of the looker-on whether they are gods or earthly beings. Hence they are referred to in the above verse as किंदेवाः.

† The Kinnaras (किंचिन्नरा इव) are so-called because they partially resemble human beings in their form or facial structures.

‡ The Kimpuruṣas (किंचित् पुरुषा इव) are another class of semi-human beings partly resembling human beings and partly apes.

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politicians) speak of wealth and power as their well-known end (and the policies of conciliation etc. as the means to that end). Advocates of renunciation declare it as renunciation, while hedonists call it sensuous enjoyment. (10) Some call it Yajña (worship of gods); while others speak of it as austerity, liberality, sacred vows, observances and the five forms of self-abnegation. The rewards of these are indeed such as have a beginning and an end, fruits as they are of (human) endeavour. They bring sorrow in their train, culminate in ignorance, afford trivial delight and are attended with grief (even while they are being enjoyed). (11)

मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः । मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम् ॥१२॥
अकिंचनस्य दान्तस्य शान्तस्य समचेतसः । मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥१३॥
न पारमेष्ठ्यं न महेन्द्रधिष्ण्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विनान्यत् ॥१४॥
न तथा मे प्रियतम आत्मयोनिर्न शंकरः । न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥१५॥
निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् । अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥१६॥
निष्किंचना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।
कामैरनालब्धधियो जुषन्ति यत् तन्नैरपेक्ष्यं न विदुः सुखं मम ॥१७॥

How could that happiness fall to the lot of those who have set their mind on sense-delights,—the happiness which is enjoyed with Me as his self, O noble one, by him who has fixed his mind on Me and expects no gratification from any (other) source ? (12) All the (four) quarters are full of joy to him who has nothing to call his own, has (fully) subdued his senses and mind, (nay,) whose mind is equipoised (free from likes and dislikes) and fully gratified with Me. (13) He who has bestowed his mind on Me no more aspires for the position of Brahmā (the highest functionary in the administration of the universe), much less for the realm of the great Indra (the ruler of paradise), still less for sovereignty over the entire globe, rulership of the subterranean worlds or mystic powers acquired through the practice of Yoga, nor does he seek (even) final beatitude (*lit.*, cessation of rebirth for all time to come) divorced from Me. (14) Neither Brahmā (My own son) nor Lord Śiva (who is My own Self) nor again Lord Balarāma (My own elder brother) nor Goddess Śrī (My better half) nor My own (divine) personality is so very dear to Me as (a devotee like) you. (15) I ever dog the footsteps of him who is free from (all) expectation, is given to contemplation (on Me), composed, free from animosity and sees unity everywhere, in order that I may be cleansed (absolved from the stigma of not being able to repay My debt to him) by the dust of his feet (that is sure to fall on My person in that case). (16) Others cannot realize My all-blissful character which is apprehended by those exalted souls who have nothing to call their own, whose mind is devoted to Me, who have subdued their passions and are fond of all living beings and whose understanding is unclouded by desires; (for) this character of Mine can be known only by those who are free from wants. (17)

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः । प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥१८॥
यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् । तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥१९॥

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न साधयति मां योगो न सांख्यं धर्म उद्धव । न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥२०॥
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् । भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥२१॥
धर्मः सत्यदयोपेतो विद्या वा तपसान्विता । मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥२२॥
कथं विना रोमहर्षं द्रवता चेतसा विना । विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः॥२३॥
वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥२४॥
यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम् ।
आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥२५॥
यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥२६॥

Though attracted by objects of senses, My devotee, who has not (yet) been able to conquer his senses, is not generally overpowered by (such) objects, thanks to his powerful devotion (to Me). (18) (Even) as fire which has fully burst into flames reduces a pile of firewood to ashes, so does devotion directed towards Me (whatever its origin) burns one's sins *in toto*, O Uddhava! (19) Neither Yoga nor Sānkhya nor righteousness nor study of the Vedas (or Japa of the Divine Name), austerity or renunciation captivates Me (so thoroughly) as does intense Devotion. (20) I, the beloved Self of the righteous, can be captured (only) through exclusive Devotion coupled with reverence. Devotion concentrated on Me absolves even the pariahs (who cook and eat the flesh of dogs) from the stigma attaching to their birth. (21) Piety accompanied by veracity and compassion or (even) learning coupled with askesis indeed does not thoroughly and once for all cleanse a mind destitute of Devotion. (22) How can Devotion be known except through the hair standing on end or through one's heart melting or through tears of joy (trickling down one's cheeks) and how can one's mind be purified except through Devotion? (23) A man full of devotion to Me,—who speaks in a voice choked with emotion, whose heart melts (through affection), who weeps incessantly (at the thought of his separation from Me) and sometimes laughs (when reminded of the inwardness of My pastimes), (nay,) who sings unabashed at the top of his voice and dances (out of joy),—purifies the (whole) world. (24) (Even) as gold sheds its dross and regains its purity (only) when heated with fire, so does the soul shake off the seeds of Karma through the discipline of Devotion and forthwith attains oneness with Me. (25) The more one's mind gets purified by listening to and recounting My auspicious stories the better able is the Jiva to discern the subtle reality (of the Self), even as the eye is better able to perceive a minute object (the clearer it becomes) when treated with a (medicated) pigment. (26)

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते । मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥२७॥
तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् । हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥२८॥
स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मवान् । क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥२९॥
न तथास्य भवेत् क्लेशो बन्धश्चान्यप्रसङ्गतः । योषित्सङ्गाद् यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥३०॥

The mind of a man dwelling on the objects of sense gets attached to them. (Even so) the mind of one (engaged in) contemplating on Me gets absorbed in Me alone. (27) (Therefore), giving up the thought of the unreal and worth-

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less objects (of the world) as things seen in a dream or fancied, concentrate your mind—purified through devotion to Me—on Me (alone). (28) Abandoning from a distance the company of women as well as of men delighting in the company of women, and having conquered one's mind, one should sit down in a secure and lonely place and unweariedly think of Me. (29) In the case of such a man no such affliction and no such bondage results from attachment to others as does from the company of women as well as of men delighting in the company of women. (30)

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥३१॥

Uddhava submitted: (Now) be pleased to tell Me, O Lord with lotus-like eyes, the process of meditation indicated in the foregoing verses—as to how, in what form and as what a seeker of Liberation should contemplate on You. (31)

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम् । हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥३२॥
प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥३३॥
हृद्यविच्छिन्नमोंकारं घण्टानादं बिसोर्णवत् । प्राणेनोदीर्य तत्राथ पुनः संवेशयेत् स्वरम् ॥३४॥
एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशकृत्वस्त्रिषवणं मासादर्वाग् जितानिलः ॥३५॥
हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥३६॥
कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥३७॥
समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम् ॥३८॥
समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् । हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम् ॥३९॥
शङ्खचक्रगदापद्मवनमालाविभूषितम् । नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥४०॥
द्युमत्किरीटकटककटिसूत्राङ्गदायुतम् । सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ।
सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥४१॥

The glorious Lord replied: Seated on a seat of moderate height (neither very high nor very low) with his body erect in a comfortable posture placing both his hands (with palm upwards) on his lap and steadying his gaze on the tip of his nose, and having fully controlled his senses, one should cleanse the passages of the life-breath by (the three processes of breath-control, *viz*,) Pūraka (slow inhalation), Kumbhaka (retention of breath) and Rechaka (slow exhalation) and should slowly practise this course in the reverse order (*i. e.*, by doing Rechaka first, Kumbhaka next and Pūraka last of all) too. (32-33) Manifesting in mind through the instrumentality of the life-breath the sound of Praṇava (the sacred syllable OM), as extending uninterruptedly, fine as a fibre of the lotus stalk, (from the Mūlādhāra located near the anus up to the crown of the head) one should then follow it with a sharp nasal sound continuous as the ringing of a bell. (34) In this way he should exercise his breath, joining it with Praṇava, thrice a day ten times each; within a month he will have attained control over his breath. (35) Visualizing the heart—existing within the body in the shape of a lotus bud turned upside down with its stalk upwards (like the flower of a plantain)—(in an inverted position) with eight open petals and pericarp turned upwards, he should picture to his mind in succession the sun, the moon and fire as existing (in the form of circles) on the pericarp; in the centre of fire he should

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mentally behold My form as depicted hereafter, (so) happy to contemplate upon. (36-37) He should conceive It as symmetrical, gracious, having a charming countenance, with four long beautiful arms, a most shapely and graceful neck, lovely cheeks and bright smiles; with brilliant alligator-shaped ear-rings adorning well-matched ears, clad in golden raiment, dark-brown as a cloud, bearing (on the right and left side respectively of the chest) the marks of Śrīvatsa (a white curl of hair) and Śrī (a golden streak); decked with a conch, discus, mace and lotus and a wreath of sylvan flowers, feet shining with anklets, (nay,) distinguished by the effulgence of the Kaustubha gem, graced all over with a glorious diadem, wristlets, girdle and armlets; charming of every limb, pleasing to the heart, with a countenance and eyes enlivened with grace and very soft to the touch. And he should concentrate the mind on each limb (individually as well). (38—41)

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः । बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥४२॥
तत् सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत् । नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेन्मुखम् ॥४३॥
तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् । तच्च त्यक्त्वा मदारोहो न किंचिदपि चिन्तयेत् ॥४४॥
एवं समाहितमतिर्मामेवात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥४५॥
ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः । संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥४६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्दशोऽध्यायः ॥ १४ ॥

Withdrawing the senses from their objects with the help of the mind, and weaning the said mind (too) from all (other) objects with the help of the intellect, the driver (of the chariot of the body), a wise man should focus it on Me. (42) Gathering that mind which takes in the entire personality (of the Lord), he should (learn to) concentrate it on one member (alone). He should no more think of other limbs and should fix his thought (exclusively) on the (Lord's) face wearing a winsome smile. (43) Diverting the mind once it has gained its firm hold on My countenance, he should fix it on My all-pervading Self, (the substratum of all and unattached to all like the sky); and, transcending that too, and becoming one with Me (the Absolute), should cease to think of anything else (not even of the distinction between the subject and the object). (44) With his intellect thus established (in Me) he sees Me in himself and himself actually merged in Me, the Universal Soul, like (an individual) light in (the element of) fire. (45) The misconception regarding Matter (in the form of the body etc. being his own self), knowledge (in the form of ascribing knowership to the Self) and action (in the form of attributing activity to the Self) will soon disappear from the mind of the striver who concentrates his mind through most intense meditation as aforesaid. (46)

Thus ends the fourteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ पञ्चदशोऽध्यायः

Discourse XV

Names and Characteristics of the various Siddhis (mystic powers) acquired through Yoga

श्रीभगवानुवाच

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः । मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥ १ ॥

The glorious Lord began again: Siddhis (mystic powers of various kinds) wait upon the yogi of steady mind who has subdued his senses and controlled his breath (according to the procedure detailed in verses 32 to 35 of the foregoing discourse) and concentrates his mind on Me. (1)

उद्धव उवाच

कया धारणया कास्वित् कथंस्वित् सिद्धिरच्युत । कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥ २ ॥

Uddhava submitted: Kindly say through what mode of concentration which and what kind of Siddhi can be acquired and how many Siddhis (in all) are there, since You are the Bestower of (such) Siddhis on the yogis, O immortal Lord ! (2)

श्रीभगवानुवाच

सिद्धयोऽष्टादश प्रोक्ता धारणा योगपारगैः । तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥ ३ ॥
अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥ ४ ॥
गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति । एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥ ५ ॥
अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् । मनोजवः कामरूपं परकायप्रवेशनम् ॥ ६ ॥
स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् । यथासंकल्पसंसिद्धिराज्ञाप्रतिहतागतिः ॥ ७ ॥
त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता । अग्न्यर्काम्बुविषादीनां प्रतिष्टम्भोऽपराजयः ॥ ८ ॥
एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः । यया धारणया या स्याद् यथा वा स्यान्निबोध मे ॥ ९ ॥
भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः । अणिमानमवाप्नोति तन्मात्रोपासको मम ॥१०॥
महत्यात्मन्मयि परे यथासंस्थं मनो दधत् । महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥११॥
परमाणुमये चित्तं भूतानां मयि रञ्जयन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥१२॥
धारयन् मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् । सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥१३॥
महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् । प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥१४॥
विष्णौ व्यधीश्वरे चित्तं धारयेत् कालविग्रहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥१५॥
नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते । मनो मय्यादधद् योगी मद्धर्मा वशितामियात् ॥१६॥
निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥१७॥
श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि । धारयञ्छ्वेततां याति षड्ऊर्मिरहितो नरः ॥१८॥
मय्याकाशात्मनि प्राणे मनसा घोषमुद्वहन् । तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥१९॥
चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि । मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक् ॥२०॥
मनो मयि सुसंयोज्य देहं तदनु वायुना । मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥२१॥
यदा मन उपादाय यद् यद् रूपं बुभूषति । तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः ॥२२॥

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परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वा विशेत् प्राणो वायुभूतः षडङ्घ्रिवत् ॥२३॥
पार्ष्ण्याऽऽपीड्य गुदं प्राणं हृदुरःकण्ठमूर्धसु । आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥२४॥
विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् । विमानेनोपतिष्ठन्ति सत्त्ववृत्तीः सुरस्त्रियः ॥२५॥
यथा संकल्पयेद् बुद्ध्या यदा वा मत्परः पुमान् । मयि सत्ये मनो युञ्जंस्तथा तत् समुपाश्नुते ॥२६॥
यो वो मद्भावमापन्न ईशितुर्वशितुः पुमान् । कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥२७॥
मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः । तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥२८॥
अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः । मद्योगशान्तचित्तस्य यादसामुदकं यथा ॥२९॥
मद्विभूतीरभिध्यायन् श्रीवत्साङ्कविभूषिताः । ध्वजातपत्रव्यजनैः स्व भवेदपराजितः ॥३०॥

The glorious Lord replied : Eighteen (in all) are the Siddhis as well as the modes of concentration (leading to them) taught by those that have attained perfection in Yoga (the minor ones, such as insight into the past, present and future, being easily attainable by others too). Of the former, eight abide chiefly in Me (and in a lesser degree in those that have attained similarity of form with Me), (the other) ten being attainable through (mere development of) Sattvaguṇa. (3) 1-Aṇimā (reducing one's body to the size of an atom), 2-Mahimā (magnifying it to a gigantic size) and 3-Laghimā (extreme lightness of body)—these three pertain to the body; 4-Prāpti consists in establishing contact with the senses of the entire creation in form of the deities presiding over those senses. 5-Prākāmya means the capacity to enjoy pleasures heard of (through the scriptures as enjoyable in the other world alone) and capable of being seen (though enjoyed only in the subterranean regions); while 6-Īśitā consists in the capacity to impel Māyā and other subordinate potencies to function (according to one's will). (4) 7-Vaśitā means absence of attachment to the pleasures of sense; while the eighth Siddhi is Kāmāvasāyitā (according to which one is able to enjoy in the highest measure whatever pleasure one seeks to enjoy). These eight Siddhis, O gentle one, are considered as natural to Me (and unsurpassed). (5) The other ten Siddhis are:—1-absence of hunger and thirst, old age etc. in this (very) body; 2 & 3-the capacity to see and hear from an unusual distance; 4-locomotion at a speed which can be increased according to one's will; 5-taking any form at will; 6-(leaving one's own body and) entering any other (untenanted) body; 7-giving up the ghost at will; 8-participation in the pastimes of gods (with the Apsarās or celestial nymphs); 9-attainment of one's desired ends; and 10-exercising authority unobstructed everywhere. (6-7) The minor Siddhis (hinted at in verse 3 above) are:—to know things relating to the past, present and future; to remain unaffected by pairs of opposites (like heat and cold, joy and sorrow, likes and dislikes, etc.); to read others' mind etc; to neutralize the power of fire, the sun, water and poison etc. and to suffer no defeat (at the hands of anyone whatsoever). (8) These are the Siddhis following from Yogic concentration, typically mentioned by Me. (Now) hear from Me what Siddhi can be acquired through which mode of concentration and how. (9) He who focusses his mind, identified with the subtle elements, on Me as ensouling the subtle elements and worships (Me in) that form alone acquires My power of assuming an atomic size (and thereby attaining the capacity to enter even a slab of stone). (10) (Even so) concentrating his mind, identified with Mahat-tattva (the principle of cosmic intelligence), on Me, the Supreme ensouling the (said) Mahat-tattva, he acquires the capacity to assume any magnitude (sought for by him); and, focussing his mind on Me as ensouling any of the

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(five gross) elements individually, he attains the magnitude (all-pervasive character) of that particular element. (11) (Similarly) concentrating his mind on Me as ensouling the atoms of the (four) elements (other than ether), a yogi attains (extreme) lightness (of body), *viz*, the capacity to become as subtle as the subtlest division of time. (12) (Likewise) focussing his entire mind on Me as ensouling the (cosmic) Ego, born of Sattvaguṇa, the yogi who has given his mind to Me attains the (Siddhi of) Prāpti in the shape of control over the senses of all. (13) He who concentrates his mind on Me as ensouling the (Sūtra, the active aspect of) Mahat-tattva attains (the Siddhi known as) Prākāmya (easy access to all sorts of enjoyments of one's seeking), the highest Siddhi possessed by Me as presiding over the Sūtra, which is born of the Unmanifest. (14) He who focusses his mind on (Me as) the all-pervading Witness, the Ruler of Māyā (consisting of the three Guṇas), attains (the Siddhi known as) Īśitva, *viz*, control over all bodies and conscious selves. (15) The yogi who concentrates his mind on Me as Lord Nārāyaṇa, spoken of as the fourth or transcendent principle* (existing beyond the three states of 1. Virāṭ or the Cosmic Person, presiding over the physical plane, 2. Hiraṇyagarbha, presiding over the astral plane, and 3. the Causal Principle, presiding over the causal plane) and called by the name of Bhagavān (embodying in Himself the six divine properties of universal dominion, righteousness, glory, prosperity, wisdom and dispassion each in its entirety) acquires My virtues and attains (the Siddhi of) Vaśitā (non-attachment to all material objects). (16) Focussing his pure mind (cleansed through Prāṇāyāma etc.) on Me as the transcendent Brahma, one attains supreme bliss (which is only another name for the Siddhi called Kāmāvasāyitā), in which all desire ceases (for good). (17) Concentrating his mind on Me as Lord Aniruddha (the Lord of Śwetadwīpa), who is (absolutely) pure (untainted by the three Guṇas) and the embodiment of (or Propeller of) virtue, man attains (absolute) purity (in the form of no longer being subject to the three Guṇas or modes of Prakṛti) and is rid of the six waves or changes (*viz*, hunger and thirst, old age and death, grief and infatuation). (18) Mentally perceiving the (unexpressed) sound in Me as conceived in the form of the cosmic breath, taintless and all pervading like the sky, the said Jīva is able to hear (from a distance) the (diverse) sounds of living beings manifested therein. (19) Uniting the eye with the sun and the sun too with the eye, and contemplating on Me in the aforesaid (mutual) union (of the two), man is gifted with a penetrating vision and is (consequently) able to perceive the (whole) universe. (20) By virtue of the concentration (of mind) practised after uniting with Me the mind and thereafter the body (too) along with the breath (accompanying the body), (one attains the Siddhi called Manojava, as a result of which) the body surely finds itself wherever the mind goes. (21) The yogi gets converted into the very form, sought for by his mind, that he would assume making the mind his material (for that form), the force of concentration of the mind on Me (whose potency is inconceivable and who appear in numerous forms) being the ground of all Siddhis. (22) Seeking to enter another (soulless) body, the yogi who has controlled his breath as well as his Indriyas and mind should conceive himself as present in that body. (As a result of such contemplation) his vital air (the chief constituent of his

* The scripture defines the Turīya or fourth principle as below :—

विराड् हिरण्यगर्भश्च कारणं चेत्युपाधयः । ईशस्य यत्त्रिभिर्हीनं तुरीयं तत्पदं विदुः ॥

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astral body, which makes for his Jivahood) leaves his (own) body and becoming one with the cosmic air, enters (along with it) the other (through its nostrils) as a black bee passes from one flower to another. (23) Having blocked his rectum with his heel and pushed up the vital air (successfully to his heart, chest, throat and crown of head, and (mentally) forcing it upwards through the (aperture known as) Brahmarandhra to Brahma (or any other destination sought to be reached by him), the yogi should shed the body (whenever he likes). (24) Seeking to sport in the sport ground of the gods (in heaven), one should contemplate on Sattva (unmixed with Rajas and Tamas and) constituting My personality. (As a sequel to this contemplation) Apsarās (celestial damsels), representing (so many) rays of Sattva, wait on him with aerial cars (ready to take him bodily to heaven). (25) Devoted to Me and focussing his mind on Me, true of resolve as I am, man duly attains that (very) object which he seeks with his intellect whenever and in whatever way he wants it. (26) The command of a man who has acquired My disposition is not flouted anywhere any more than Mine, the Ruler of all and (absolutely) self-dependent as I am. (27) (Direct) knowledge of the past, present and future, coupled with (that of) birth and death (etc. as well as of others' mind etc.) comes to that yogi whose mind has been purified through devotion to Me and who knows how to concentrate his mind (on Me, the Knower of the past, present and future). (28) Seasoned by Yoga (in the form of concentration on My Personality, which is incapable of being damaged even slightly by fire etc.), the body of a sage whose mind has found its repose in concentration on Me cannot (likewise) be damaged by fire and other elements, which cannot harm him any more than water can prove harmful to aquatic creatures. (29) Contemplating on My glorious manifestations (avatars) graced with (the marks of) Śrīvatsa (etc.) and decked with My weapons (*viz*, conch etc.) and distinguished by an ensign, umbrella and chowrie (etc.)., the aforesaid sage turns out to be invincible. (30)

उपासकस्य मामेवं योगधारणया मुनेः । सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥३१॥
जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः । मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥३२॥
अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम् । मया सम्पद्यमानस्य कालक्षपणहेतवः ॥३३॥
जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः । योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत् ॥३४॥
सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः । अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥३५॥
अहमात्माऽऽन्तरो बाह्योऽनावृतः सर्वदेहिनाम् । यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चदशोऽध्यायः ॥ १५ ॥

The aforesaid Siddhis in their entirety wait upon the sage who worships Me through Yogic concentration as detailed in the foregoing verses. (31) What is that (there is no) Siddhi which is very difficult to attain for the sage who, having conquered his senses, tamed his mind, and controlled his breath and body, practises concentration on Me ? (32) The wise (however) speak of these as obstacles in the path of the man who is practising the highest (form of) Yoga (such as Jñānayoga or Bhaktiyoga) in that they cause delay in his getting united with Me (his true goal). (33) One attains here through concentration (as aforesaid on Me) all those Siddhis that follow from birth, (the use of) drugs,

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austerity and (the utterance of) spells.* One cannot (however) obtain the supreme reward (in the shape of residence in the divine realm of the Lord etc.) of Yoga (concentration on Me) by recourse to other means. (34) I am the Source (Bestower), I am the Custodian and Controller of all Siddhis, as well as of Yoga (union with God in the shape of final beatitude), Sānkhya (Knowledge leading to such union), Dharma (piety as taught by the exponents of Veda), nay, of the teachers of Veda (themselves). (35) I am the Self of all embodied souls, being their Inner Controller as well as enclosing them (from without) though unenclosed Myself, (even) as the (gross) elements both permeate and enclose the bodies of living beings. (36)

Thus ends the fifteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षोडशोऽध्यायः

Discourse XVI

Glorious manifestations of the Lord enumerated

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥ १ ॥
उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः । उपासते त्वां भगवन् याथातथ्येन ब्राह्मणाः ॥ २ ॥
येषु येषु च भावेषु भक्त्या त्वां परमर्षयः । उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥ ३ ॥
गूढश्चरसि भूतात्मा भूतानां भूतभावन । न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥ ४ ॥
याः काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ।
ता मह्यमाख्याह्यनुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपद्मम् ॥ ५ ॥

Uddhava submitted: You are actually the supreme Brahma, having no beginning or end, and unobscured (by Māyā). You are responsible for the protection, subsistence, destruction and birth of all existences. (1) The knowers of the (real) import of the Vedas (alone) worship You, O Lord, in Your reality as abiding in (all) created beings, high and low (as their Cause), though You cannot be easily known (perceived) by those that have not been able to purify their mind. (2) (Therefore, pray,) point out to me those particular entities (by) contemplating on You through which with devotion men of supreme wisdom (are able to) attain highest perfection (in the form of true devotion or saving wisdom). (3) The Inner Controller of beings, You remain hidden from their view, O Life-giver of (all) created beings ! Deluded by You, living beings are unable to perceive You, even though You behold them (all). (4) Mention to me all those powerful manifestations of Yours, invested by You with Your own divine glory, that may be existing on earth, in the quarters, in heaven or in the subterranean region, O Lord of infinite prowess ! I bow to Your lotus feet, which are the abode of (all) sanctuaries. (5)

* Cf. the following aphorism from the Yoga-Sūtras of Patañjali:—

जन्मौषधितपोमन्त्रयोगजाः सिद्धयः ।

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श्रीभगवानुवाच

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर । युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥ ६ ॥
ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम् । ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिकः ॥ ७ ॥
स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः । अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥ ८ ॥
अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः । अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥ ९ ॥
अहं गतिर्गतिमतां कालः कलयतामहम् । गुणानां चाप्यहं साम्यं गुणिन्यौत्पत्तिको गुणः ॥ १० ॥
गुणिनामप्यहं सूत्रं महतां च महानहम् । सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः ॥ ११ ॥
हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत् । अक्षराणामकारोऽस्मि पदानिच्छन्दसामहम् ॥ १२ ॥
इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाट् । आदित्यानामहं विष्णू रुद्राणां नीललोहितः ॥ १३ ॥
ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः । देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥ १४ ॥
सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्त्रिणाम् । प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा ॥ १५ ॥
मां विद्ध्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम् । सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥ १६ ॥
ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम् । तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥ १७ ॥
उच्चैःश्रवास्तुरङ्गाणां धातूनामस्मि काञ्चनम् । यमः संयमतां चाहं सर्पाणामस्मि वासुकिः ॥ १८ ॥
नागेन्द्राणामनन्तोऽहं मृगेन्द्रः शृङ्गिदंष्ट्रिणाम् । आश्रमाणामहं तुर्यो वर्णानां प्रथमोऽनघ ॥ १९ ॥
तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् । आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम् ॥ २० ॥

The glorious Lord replied : In a like manner I was put this very question by Arjuna while just going to fight with his enemies at (the battle-field of) Kurukṣetra, O chief of those possessing insight into the meaning of questions ! (6) Feeling like the common man that "I am the slayer and the other one is slain (by me)", and believing that slaying one's kinsfolk for the sake of kingdom is reproachful and unrighteous, he ceased from that act (at the beginning). (7) Disillusioned by My reasoning, that tiger among men then interrogated Me at the van of fight in the same way as you have done. (8) I am the Self, the Befriender and the Ruler of all these created beings, O Uddhava ! (in fact,) I am all the beings as well as responsible for their birth, life and death. (9) I am the motion of the mobile and Kāla (the Time-Spirit) among those that bring others under their control. I am the state of equilibrium (in the shape of Prakṛti) of the three Guṇas (modes of Prakṛti) and the property natural to a thing with attributes. (10) I am the Sūtra (the active aspect of Mahat-tattva, the very first evolute of Prakṛti) among the products constituted of the three Guṇas; (nay,) I am Mahat-tattva (the principle of cosmic intelligence) among big things. Of subtle principles I am the Jīva (the embodied soul); and of those that are difficult to conquer I am the mind. (11) Of the Vedas I am their teacher, Brahmā (who taught them for the first time to his mind-born sons); of Mantras (sacred texts) I am Praṇava (the sacred syllable OM), consisting of three members (A, U, M). Of the letter-sounds I am the sound represented by the letter 'अ' (A); of metres I am the metre Gāyatri (consisting of three feet). (12) Of all the gods I am Indra (their chief); of the (eight) Vasus (a particular class of gods) I am the god of fire (who carries oblations to the gods). Of the (twelve) sons of Aditi I am Viṣṇu (known by the name of Upendra, the youngest, who appeared in the court of the demon king Bali as a dwarf and robbed him of his dominion extending over the three worlds); of the (eleven) Rudras, I am Nīla-Lohita (Lord Śiva). (13) Of the

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nine Brahman sages (born of Brahmā's mind) I am Bhṛgu (the foremost of them); of the royal sages I am (Swāyambhuva) Manu. Of the celestial sages I am Nārada; of cows I am Kāmadhenu (*lit.*, the storehouse of milk and its products used as oblations for the gods). (14) Of the lords of Siddhas I am Lord Kapila; of birds I am Garuḍa (the king of birds, the carrier of Lord Viṣṇu). Of Prajāpatis (the gods presiding over creation) I am Dakṣa (the foremost of them); of the manes I am Aryamā (their head). (15) Of Daityas (the sons of Diti) know Me to be Prahrāda, the ruler of the demons. Of the stars and annual plants know Me to be (their ruler,) the moon-god; of Yakṣas and Rākṣasas know Me to be (their chief) Kubera (the lord of treasures), O Uddhava ! (16) Of the lords of elephants know Me to be Airāvata (the carrier of Indra); of aquatic creatures know Me to be their lord, Varuṇa (the god presiding over the waters). Of those emitting heat and light know Me to be the sun; and know Me to be the king among men. (17) I am Utchhaiḥśravā among horses; of metals I am gold. Of those that punish, I am Yama (the god of retribution); and of serpents I am Vāsuki (the chief of serpents). (18) of the rulers of snakes I am Lord Ananta (the serpent-god); of all animals having horns or large teeth I am the lion (the king of beasts). Of the (four) stages of life I am Sannyāsa (the fourth and the last); of the (four) grades of society I am the (very) first (*viz*, the Brahman class), O sinless Uddhava ! (19) Of (all) holy streams I am the (holy) Gangā; (while) of (all) stationary waters I am the ocean. Of weapons I am the bow; of the wielders of bow I am Lord Śiva (the Destroyer of the three cities). (20)

धिष्ण्यानामस्म्यहं मेरुर्गहनानां हिमालयः । वनस्पतीनामश्वत्थ ओषधीनामहं यवः ॥२१॥
पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पतिः । स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः ॥२२॥
यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् । वाय्वग्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचिः ॥२३॥
योगानामात्मसंरोधो मन्त्रोऽस्मि विजिगीषताम् । आन्वीक्षिकी कौशलानां विकल्पः ख्यातिवादिनाम्॥२४॥
स्त्रीणां तु शतरूपाहं पुंसां स्वायम्भुवो मनुः । नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम् ॥२५॥
धर्माणामस्मि संन्यासः क्षेमाणामबहिर्मतिः । गुह्यानां सूनृतं मौनं मिथुनानामजस्त्वहम् ॥२६॥
संवत्सरोऽस्म्यनिमिषामृतूनां मधुमाधवौ । मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् ॥२७॥
अहं युगानां च कृतं धीराणां देवलोऽसितः । द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान्॥२८॥
वासुदेवो भगवतां त्वं तु भागवतेष्वहम् । किम्पुरुषाणां हनुमान् विद्याध्राणां सुदर्शनः ॥२९॥
रत्नानां पद्मरागोऽस्मि पद्मकोशः सुपेशसाम् । कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविष्ष्वहम् ॥३०॥
व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः । तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥३१॥
ओजस्सहो बलवतां कर्माहं विद्धि सात्वताम् । सात्वतां नवमूर्तीनामादिमूर्तिरहं परा ॥३२॥
विश्वावसुः पूर्वचित्तिर्गन्धर्वाप्सरसामहम् । भूधराणामहं स्थैर्यं गन्धमात्रमहं भुवः ॥३३॥
अपां रसश्च परमस्तेजिष्ठानां विभावसुः । प्रभा सूर्येन्दुतारााणां शब्दोऽहं नभसः परः ॥३४॥
ब्रह्मण्यानां बलिरहं वीराणामहमर्जुनः । भूतानां स्थितिरुत्पत्तिरहं वै प्रतिसंक्रमः ॥३५॥
गत्युक्त्युत्सर्गोपादानमानन्दस्पर्शलक्षणम् । आस्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् ॥३६॥
पृथिवी वायुराकाश आपो ज्योतिरहं महान् । विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ॥३७॥
अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः । मयेश्वरेण जीवेन गुणेन गुणिना विना ।
सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥३८॥

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संख्यानं परमाणूनां कालेन क्रियते मया । न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥३९॥
तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः । वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेंऽशकः ॥४०॥
एतास्ते कीर्तिताः सर्वाः संक्षेपेण विभूतयः । मनोविकारा एवैते यथा वाचाभिधीयते ॥४१॥
वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च । आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥४२॥
यो वै वाङ्मनसी सम्यगसंयच्छन् धिया यतिः । तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत् ॥४३॥
तस्मान्मनोवाचःप्राणान् नियच्छेन्मत्परायणः । मद्भक्तियुक्तया बुद्ध्या ततः परिसमाप्यते ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षोडशोऽध्यायः ॥ १६ ॥

I am Mount Meru (the abode of Brahmā) among (all) abodes; of (all) spots difficult of access I am the Himalaya. Of trees I am the Aśwattha (the holy fig-tree); of annual plants I am barley. (21) Of family priests I am the sage Vasiṣṭha (the priest of the ancient solar dynasty of kings); of those devoted to the spirit of the Vedas I am the sage Bṛhaspati (the preceptor of the gods). Of (all) leaders of armies I am Skanda (the generalissimo of the gods); of those that lead men on the right path I am the glorious Brahmā (the birthless one). (22) Of (all) sacrificial performances I am Brahmayajña (the daily recitation of the Vedas); of (all) sacred vows I am (the vow of) harmlessness. Of purifying agencies, again, I am the purifying agency (*par excellence*) in the shape of the air, fire, the sun, water and the word (of a Brahman who is the only man qualified to judge and pronounce the purity or otherwise of a substance or living being). (23) Of all the limbs of Yoga (self-discipline) I am Samādhi (total absorption of the mind into the Spirit); I am political wisdom in those that seek victory. Of (all) scientific courses of correct understanding I am the science by which the distinction between Matter and Spirit is known; I am the (unending) doubt of those debating on the theory of Perception. (24) Of the fair sex I am Śatarūpā (the wife of Swāyambhuva Manu and the first female offspring of Brahmā); of men I am Swāyambhuva Manu (the first human male creation of Brahmā). Of ascetics I am the sage Nārāyaṇa; and of celibates, Sanatkumāra. (25) Of (all) virtues I am the vow of causing no fear to anyone; of all factors conducive to fearlessness I am thought withdrawn from without (and directed towards one's own self). Of (all) means of maintaining secrecy I am kind speech and silence (both of which help a man to conceal what exists in his mind); of pairs, again, I am Brahmā (the birthless one, who assumed two forms, the first part becoming a man and the other a woman).* (26) Of those that (ever) keep awake (without even winking) I am the (ever-revolving wheel of) time (represented by a twelvemonth); of the (six) seasons (constituting a year) I am (the two months of) Chaitra and Vaiśākha (constituting the vernal season). Of the (twelve) months (of a year) I am (the month of) Mārgaśīrṣa; and of the (twenty-seven) lunar mansions I am Abhijit.† (27) Of the (four) Yugas (or aeons) I am the Kṛta (Satyayuga) and of the self-controlled I am the sages Asita and Devala. Of the compilers and arrangers of the Vedas I am the sage (Kṛṣṇa) Dwaipāyana; of men of wisdom I am the self-possessed Śukrāchārya (the preceptor of the demon kings). (28)

* *Vide* III. xii. 52-53. The Śruti says:—अर्धो ह वा एव आत्मनो यत्पत्नीति ।

† Abhijit represents the last quarter of the asterism Uttarāṣāḍhā and one-fifteenth of the constellation Śravaṇa. Says the Śruti:—
अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्ताच्छ्रोणायाः ।

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Of divine personages* I am Lord Vāsudeva (the first and foremost of the four Vyūhas or manifestations of the Godhead, the Deity presiding over the intellect or Chitta); and of the votaries of the Lord I am you (Uddhava). Of Kimpuruṣas (a species of semi-divine beings resembling a monkey in shape) I am Hanumān (the monkey-god); of Vidyādharas (heavenly artistes) I am Sudarśana†. (29) Of precious stones I am the ruby; of lovely objects I am a lotus bud. Of the (many) varieties of Darbha grass (such as Kuśa and Dūrvā) I am (the variety known by the name of) Kuśa; of offerings thrown into the sacred fire I am cow's ghee. (30) Of those engaged in any business (and seeking to amass wealth) I am the wealth; in those engaged in practising trickery I am gambling. I am the endurance in those practising endurance; I am the courage of the courageous. (31) I am the organic strength as well as the strength of mind of the strong; (and) know that I am the action (done by way of an offering to Me) of the devotees of the Lord. Of the nine forms (*viz*, Vāsudeva, Sankarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsiṃha, and Vāmana) worshipped by the Sātvatas (followers of the Pañcharātra Āgama) I am the first and the highest (of them, *viz*, Vāsudeva). (32) I am Viśwāvasu of the Gandharvas (celestial songsters) and Pūrvachitti of the Apsarās (celestial nymphs). I am the firmness of mountains (and) the (pure) odour (characteristic) of the earth. (33) I am the sweet taste (characteristic) of water; of the most glorious I am (the god of) fire. I am the brilliant light in the sun, the moon and the stars; I am sound, the distinguishing property of ether. (34) I am Bali among those devoted to the Brahmans; of the valiant, I am Arjuna. I am the genesis, existence and final dissolution of created beings. (35) I am (the functions of) locomotion, speech, defecation, grasping and enjoyment (of the organs of action) and touching, seeing, tasting, hearing and smelling (of the senses of perception), as well as the faculty (of perceiving the sense-objects) inhering in all the senses of perception. (36) I am (the seven categories which are both of the nature of cause and effect, *viz*, the subtle elements of) earth, the air, ether, water, fire; the (cosmic) Ego and Mahat-tattva (the principle of cosmic intelligence); the (sixteen categories which are) modifications (alone, *viz*, the five gross elements and the eleven Indriyas), the soul (which is neither a cause nor an effect), the Unmanifest (primordial Matter‡, which is a cause alone), (the three modes of Prakṛti, *viz*,) Rajas, Sattva and Tamas as well as Brahma (the Absolute). (37) (Nay,) I am the numbering of these categories, their (distinguishing) knowledge (by means of their characteristics) and the (resultant) Realization of Truth. Nothing exists anywhere apart from Me, who am God as well as Jīva (the individual soul), the (three) Guṇas (modes of Prakṛti) as well as the categories made up of

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* A Bhagavān or divine personage is defined as below:—

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वेद्यो भगवानिति ।

"He (alone) should be recognized as a divine being, who possesses knowledge relating to the creation and destruction of life, the life and death of individual beings and of knowledge and nescience."

† A reference to this Sudarśana has already been made in X. xxxiv. 12-18.

‡ Cf. Sānkhya-Kārikā of Iśwara Kṛṣṇa, which says:—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

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the (three) Guṇas (*viz*, the Mahat-tattva and so on), (nay,) who am the Inner Controller of all as well as all. (38) The reckoning of atoms can be done by Me in course of time, but not so of My glorious manifestations (which are endless) as I evolve universes in tens of millions. (39) Wherever there is glory, affluence, renown, authority, modesty, liberality, elegance, good luck, valour, endurance and knowledge of Truth, that is (indeed) My part manifestation. (40) These are all My glorious manifestations made known to you in brief. They are (however) mere caprices of the mind (and not real); they are like something merely expressed in words. (41) (Therefore,) restrain (your) speech, curb (your) mind, control (your) breath, tame (your) senses and conquer your intellect with your (Sattvic) intellect and you will no longer be liable to return to the path of transmigration. (42) The sacred vows, austerities and liberality of the yogi who does not duly subdue his speech and mind with his reason leak out (unnoticed) as water from an unbaked jar. (43) Therefore, keeping his eyes fixed on Me as his goal, a man should control his mind, speech and breath by means of his intellect full of devotion to Me; thereby he will have reached the end of his journey. (44)

Thus ends the sixteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahmsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The duties pertaining to the four Varṇas and four Āśramas

उद्धव उवाच

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिलक्षणः । वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥ १ ॥
यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् । स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि ॥ २ ॥
पुरा किल महाबाहो धर्मं परमकं प्रभो । यत्तेन हंसरूपेण ब्रह्मणेऽभ्यात्थ माधव ॥ ३ ॥
स इदानीं सुमहता कालेनामित्रकर्शन । न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥ ४ ॥
वक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि । सभायामपि वैरिञ्च्यां यत्र मूर्तिधराः कलाः ॥ ५ ॥
कर्त्रावित्रा प्रवक्त्रा च भवता मधुसूदन । त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥ ६ ॥
तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षणः । यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥ ७ ॥

Uddhava submitted : The righteous course expressive of and engendering devotion to You and open to those observing the rules of conduct laid down for the (four) Varṇas (grades of society) and Āśramas, nay, to all human beings was taught by You in the foregoing Kalpa (cycle). (1) (Now) be pleased to tell me in detail, O lotus-eyed One, how Devotion is engendered (in man) through one's own (allotted) duty being (duly) followed. (2) The supreme and blissful course of conduct, O Lord of mighty arms, which You taught, it is said, to Brahmā in the former days in the form of the divine Swan mentioned before (in Discourse XIII), O Lord of Lakṣmī ! has now disappeared after a very long time, O Chastiser of foes ! and will not ordinarily survive on this mortal plane, even though it was taught (by You) long ago. (3-4) Other than You,

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O immortal Lord, there is none to teach, institute or defend this righteous course on earth, (nay) not even in Brahmā's court, where (all) sciences (in the form of the Vedas etc.) are in attendance in a personal form. (5) When the terrestrial soil is deserted, O Slayer of the demon Madhu ! by You,— who institute, maintain and teach this righteous course,—O Lord ! who will expound this extinct Dharma ? (6) Therefore, O Knower of (the secret of) all righteous courses, (pray,) tell me, O Lord, how and on whom among us the Dharma engendering Devotion to You has been enjoined. (7)

श्रीशुक उवाच

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान् हरिः । प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥ ८ ॥

Śrī Śuka continued: Thus interrogated by Uddhava (the foremost of His servants), the celebrated Lord Śrī Hari (Śrī Kṛṣṇa) felt (much) delighted and taught (as follows) for the welfare of mortals the courses of conduct which are binding for all times. (8)

श्रीभगवानुवाच

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम् । वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥ ९ ॥
आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः । कृतकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः ॥ १० ॥
वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् । उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥ ११ ॥
त्रेतामुखे महाभाग प्राणान्मे हृदयात्त्रयी । विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः ॥ १२ ॥
विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः । वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥ १३ ॥
गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम । वक्षःस्थानाद् वने वासो न्यासः शीर्षणि संस्थितः ॥ १४ ॥
वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः । आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥ १५ ॥
शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् । मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥ १६ ॥
तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः । स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षत्रप्रकृतयस्त्विमाः ॥ १७ ॥
आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् । अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥ १८ ॥
शुश्रूषणं द्विजगवां देवानां चाप्यमायया । तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः ॥ १९ ॥
अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः । कामः क्रोधश्च तर्षश्च स्वभावोऽन्तेवसायिनाम् ॥ २० ॥
अहिंसा सत्यमस्तेयमकामक्रोधलोभता । भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥ २१ ॥

The glorious Lord began again: This question of yours is full of righteousness in that it leads to Devotion (which is conducive to the highest good of men). (Now) hear from Me (something) about the righteous course followed by those observing the rules prescribed for the (four) Varṇas (grades of society) and Āśramas (stages in life). (9) In the (very) first Satya Yuga (of the present Kalpa) the caste of men was (only one and) known by the name of Haṃsa. People had their object (of life) accomplished by virtue of their (very) birth; hence they understood it by the name of Kṛtayuga (the aeon of blessedness). (10) In the beginning Praṇava (the mystic syllable OM) alone formed (the text of) the Veda; while I (alone as existing in their thought) constituted their piety appearing in the form of a bull (standing on all its four feet). Firm in askesis (in the shape of one-pointedness* of mind and senses) and free from sin they

* मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः ।

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contemplated on Me, the immaculate Lord. (11) At the beginning of (the next Yuga known by the name of) Tretā (after the expiry of Kṛtayuga), O highly blessed Uddhava, was revealed from My heart through My respiration the threefold Veda (knowledge consisting of three limbs in the shape of Ṛk, Sāma and Yajus); (and) from the latter appeared I as (the institution of) sacrifice* with its triple functions (of a Hotā, Adhwaryu and Udgātā). (12) (Again) from Brahmā (born of the Cosmic Person) appeared the (four grades of society under the names of) Brahmans, the Kṣatriyas, the Vaiśyas and the Śūdras, evolved (respectively) from His mouth, arms, thighs and feet and distinguished by their own (respective) conduct. (13) The householder's order appeared from My hips and loins; the order of (lifelong) celibates, from My heart; forest-life (the order of anchorites) from My chest (below the heart); while the order of recluses (Sannyāsa) was located in (sprang from the) crown of My head. (14) The nature of men belonging to the (different) Varṇas and Āśramas developed according to the character of their place of origin (the limb of the cosmic body from which they sprang up)—low in the case of those of a low origin and lofty in the case of those sprung of high origin. (15) Control of mind and the senses, meditation, (external as well as internal) purity, contentment, forgiveness, straightforwardness, devotion to Me, compassion and truthfulness—these are the natural traits of a Brahman. (16) Majesty, strength, fortitude, valour, forbearance, liberality, industry, firmness, devotion to the Brahmans and rulership—these are the (distinguishing) traits of a Kṣatriya. (17) Faith (in the scriptures as well as in the words of one's preceptor), firm adherence to liberality, sincerity (absence of hypocrisy), service to the Brahmans and remaining dissatisfied with hoards of money—these are the inborn characteristics of a Vaiśya. (18) Sincere (guileless) service to the Brahman, the cow and the gods too and contentment with whatever is obtained through such service—these are the inborn characteristics of a Śūdra. (19) Impurity, mendacity, thieving, want of faith, quarrelling without cause, concupiscence, anger and cupidity are the inborn characteristics of the casteless. (20) Non-violence, truthfulness, abstaining from theft, freedom from lust, anger and greed and doing what is pleasing and good to living beings—this constitutes the sacred duty of all the Varṇas (grades of society). (21)

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः । वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुतः ॥२२॥
मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् । जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान् दधत् ॥२३॥
स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः । नच्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥२४॥
रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम् । अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदीं जपेत् ॥२५॥
अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुराञ्शुचिः । समाहित उपासीत संध्ये च यतवाग् जपन् ॥२६॥
आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् । न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥२७॥
सायं प्रातरुपानीय भैक्ष्यं तस्मै निवेदयेत् । यच्चान्यदप्यनुज्ञातमुपयुञ्जीत संयतः ॥२८॥
शुश्रूषमाण आचार्यं सदोपासीत नीचवत् । यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥२९॥
एवंवृत्तो गुरुकुले वसेद् भोगविवर्जितः । विद्या समाप्यते यावद् बिभ्रद् व्रतमखण्डितम् ॥३०॥

Having undergone in due course (*viz*, after the purificatory rites relating to birth etc. have been gone through) a second birth in the shape of investiture with the sacred

* The Śruti says :—'यज्ञो वै विष्णुः ।'

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thread, and dwelling in the house of a preceptor with his senses (duly) controlled, the twice-born (male child) should (learn to) recite the Vedas (with due intonation) and reflect on their meaning (with the help of the guru) when called upon (to do so). (22) A Brahmachārī (religious student) should wear a girdle (of Muñja grass) and deerskin (round his loins), a string of Rudrākṣa beads (about his neck) and the sacred thread (baldric-wise across his left shoulder), should carry a staff (of the Palāśa tree) and a water-pot (made of the shell of a wild cocoanut or gourd) and a bunch of Kuśa grass (in the palm of his hand) and grow matted locks (for want of proper care). He should never scrub his teeth (with a brush etc.) nor apply soap etc. to his clothes and should never use a coloured seat. (23) He should remain silent while bathing, taking his meals, pouring oblations into the sacred fire, doing Japa (muttering a prayer) and answering the calls of nature. He should never pare his nails nor remove the hair even in his arm-pits and on his private parts. (24) Observing a (strict) vow of celibacy, he should never voluntarily allow his seed to escape; and if it (ever) escapes anyhow (in spite of himself in a dream etc.), he should (proceed to) take a plunge bath and, going through a course of Prāṇāyāma (inhaling the air through his right nostril, holding it as long as one can and exhaling it through the left), should repeat the Gāyatrī-Mantra (at least 108 times on his rosary). (25) Pure of body and calm of mind he should (both morning and evening) worship the fire (by pouring oblations into it), the sun-god (by offering Arghya or oblations of water to him), the Āchārya (who has invested him with the sacred thread and taught him the Gāyatrī), the cow (by offering handfuls of grass to her), the Brahmans, the preceptor (who has merely instructed him in the Śāstras), the elders and the gods and should wait upon both the twilights, silently muttering the Gāyatrī-Mantra. (26) He should know the Āchārya to be (no other than) Myself (the Supreme Lord) and should never disregard him nor should he pry into his faults taking him to be a mortal; for the preceptor represents all the gods (in his person). (27) Bringing alms (from other houses) (both) morning and evening, he should offer it to the preceptor as also whatever else he might have received and make use of only what is permitted (by the preceptor) keeping himself fully under control. (28) Doing service to the preceptor, the student should always wait upon him with joined palms like a menial by following him (wherever he goes), lying down (full of vigilance when he is asleep), sitting (when he is taking rest after being relieved of his fatigue by kneading his feet etc.) and standing (when he is comfortably seated) not far from him. (29) Conducting himself as aforesaid and maintaining his vow (of celibacy) uninterrupted till his course of learning is completed, he should (continue to) live in the preceptor's house, completely weaned from all luxuries. (30)

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् । गुरवे विन्यसेद् देहं स्वाध्यायार्थं बृहद्व्रतः ॥३१॥
अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम् । अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः ॥३२॥
स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् । प्राणिनो मिथुनीभूतानग्रहस्थोऽग्रतस्त्यजेत् ॥३३॥
शौचमाचमनं स्नानं संध्योपासनमार्जवम् । तीर्थसेवा जपोऽस्पृश्याभक्ष्यासम्भाष्यवर्जनम् ॥३४॥
सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन । मद्भावः सर्वभूतेषु मनोवाक्कायसंयमः ॥३५॥
एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् । मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः ॥३६॥

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If the student seeks to ascend (after death) to (the highest heaven, *viz*,) Satya-loka (the realm of Brahmā),* the home of the Vedas (living in a personal form), he should completely dedicate his body (life) to the preceptor for (further) study of the Vedas (as well as to repay his debt to the preceptor), observing the vow of lifelong celibacy. (31) Full of splendour born of a study of the Vedas and devoid of (all) sin, the Brahmachārī should have no sense of diversity (left in him) and should worship Me, the Supreme, (alone) in (the sacred) fire, the preceptor, his own self and in all created beings. (32) He who is not a householder (a Brahmachārī, an anchorite or a recluse) should give up the sight and touch of womankind, conversation and joking etc. with them and should (even) avoid coming face to face with living beings sexually united. (33) Purity (of body and mind), rinsing one's mouth with water (after answering the calls of nature and taking one's meals or refreshment and sipping water before commencing a sacred rite or devotions or taking one's meals etc.), bathing (after passing stool and shaving oneself and on ceremonial occasions as well as on touching an untouchable person or object, and on the expiry of a period of impurity caused by birth or death in one's family and so on), saying the Sandhyā prayers (both morning and evening as well as at midday), straightforwardness, resorting to holy places and sacred waters, muttering sacred texts (such as the Gāyatrī) and keeping aloof from untouchable persons and objects, prohibited food (and drink) and people who are not worth speaking to, looking upon all created beings as (no other than) Myself and control of mind, speech and body—this constitutes the Dharma (sacred duty) prescribed for all the Āśramas (stages of life pertaining to the first three Varṇas), O Uddhava (the delight of your race) ! (34-35) Having mastered the Vedas and with the seeds of his Karma burnt by intense Tapas (askesis), the Brahmachārī observing the vow of perpetual celibacy and resplendent like fire becomes My devotee (and attains to Me) if he is devoid of impurity (in the shape of interested motives). (36)

अथानन्तरमावेक्षयन् यथा जिज्ञासितागमः । गुरवे दक्षिणां दत्त्वा स्नायाद् गुर्वनुमोदितः ॥३७॥
गृहं वनं वोपविशेत् प्रव्रजेद् वा द्विजोत्तमः । आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥३८॥
गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम् । यवीयसीं तु वयसा तां सवर्णामनु क्रमात् ॥३९॥
इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् । प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥४०॥
प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् । अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः ॥४१॥
ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥४२॥
शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।
मय्यर्पितात्मा गृह एव तिष्ठन् नातिप्रसक्तः समुपैति शान्तिम् ॥४३॥
समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् । तानुद्धरिष्ये नचिरादापद्भ्यो नौरिवार्णवात् ॥४४॥
सर्वाः समुद्धरेद् राजा पितेव व्यसनात् प्रजाः । आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥४५॥
एवंविधो नरपतिर्विमानेनार्कवर्चसा । विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥४६॥
सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् । खड्गेन वाऽऽपदाऽऽक्रान्तो न श्ववृत्त्या कथंचन ॥४७॥
वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि । चरेद् वा विप्ररूपेण न श्ववृत्त्या कथंचन ॥४८॥
शूद्रवृत्तिं भजेद् वैश्यः शूद्रः कारुकटक्रियाम् । कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥४९॥

* *Vide* verse 5 above.

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वेदाध्यायस्वधास्वाहाबल्यन्नाद्यैर्यथोदयम् । देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥५०॥
यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा । धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतून् ॥५१॥

He who, having duly investigated the purport of the Vedas, forthwith seeks to enter the next Āśrama (stage of life, *viz*, the life of a householder) should after offering Dakṣiṇā (a parting present by way of gratitude) to the preceptor perform the ceremony known as the Samāvartana-Saṃskāra (marking the completion of his studies and coming back home from the preceptor's house) with the approval of the preceptor. (37) A Brahmachārī may enter the life of a householder (if he has the sexual urge) or the life of an anchorite (if he is keen on self-purification) or (if he is pure-minded already and), if he is a Brahman (the foremost of the twice-born classes), he may (even) renounce the world and go about as a mendicant recluse. (Or) he should (in the regular course) pass from one stage to another. He who is devoted to Me* should in no case act otherwise (*i. e.*, remain without embracing any Āśrama or return from a higher Āśrama to a lower one). (38) A Brahmachārī desiring to enter the life of a householder should take a wife belonging to his own Varṇa (grade of society); unblemished (in point of pedigree and bodily and other characteristics), and younger (than himself) in age. If, however, he takes a wife belonging to a Varṇa different from his own, he should marry her after he has espoused a girl belonging to the same Varṇa as his own and that too in the proper order. (39) Performance of sacrifices, study of the Vedas and bestowal of gifts are the duties of all the twice-born; whereas to accept gifts, to teach the Vedas and to officiate as a priest in sacrifices constitute the vocation of a Brahman alone. (40) Looking upon acceptance of gifts as (something) detracting from his austerity, (Brahmanical) glory and renown, a Brahman should live by the other two (vocations) alone or, perceiving the drawbacks of those vocations (too), should live by (gleaning) the food-grains left by the owner of a field after reaping the crop. (41) This body of a Brahman is surely not intended for trivial enjoyment but for (undergoing) hardship and investigation of truth in this life and for (attaining) everlasting happiness (in the shape of final beatitude) after death. (42) With his mind fully satisfied by living on the food-grains gleaned (partly) from the fields and (partly) from the grain market (when the stock has been removed or sold at the end of a day), and with his soul dedicated to Me, nay, following his noble duty (of a householder in the shape of entertaining a newcomer and so on) in a disinterested spirit and continuing to live at home, though never deeply attached (to its inmates or things), a Brahman duly attains (abiding) peace. (43) (Even) as a vessel rescues a drowning man from the sea, I deliver without delay from straits those who duly redeem a Brahman or (for that matter) anyone (solely) depending on Me and suffering hardship. (44) (Just) as a father would save his progeny from woes (of every kind) or (just) as a king elephant would lift up (fellow) elephants as well as himself (from a pit into which they have fallen), a sagacious king should deliver all (classes of) people from calamities (of every description) and save himself (too) by himself (his own efforts). (45) Shaking off all sin

* According to another interpretation the words अन्यथा मत्परः should be split up as अन्यथा अमत्परः, taking the intervening 'अ' as dropped according to the rules of Sandhi. That would mean that the interdiction is binding only on these who are not devotees, devotees being exempted from this rule.

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(that he might have incurred in his past lives) in this (very) life, such a (benevolent) king ascends to heaven (after death) in an aerial car, brilliant like the sun, and revels in the company of Indra (the lord of paradise). (46) A Brahman in distress may (try to) get over it by taking to the calling of a merchant, dealing in such goods only as are worth selling (and not in prohibited articles such as spirituous liquor, salt etc.) or (as a third alternative), when overwhelmed with adversity, he may live even by the sword*, but under no circumstance by service to a man of lower grade. (47) A Kṣatriya too may live by the trade of a Vaiśya or (even) by hunting in (times of) adversity or he may live by teaching etc. (the pursuit of a Brahman), but in no case by menial service. (48) (Even so) a Vaiśya (in adversity) may adopt the calling of a Śūdra and the latter, the craft of an artisan†, such as making mats and so on. When rid of adversity (of course) a man belonging to a higher caste should no longer seek his living by a reproachful pursuit (prescribed for men of a lower grade). (49) A householder (belonging to the twice-born classes) should according to his means daily worship the gods, the Ṛṣis, the manes and (other) living beings (including men) as My (own) manifestations, through oblations into the secred fire, recitation of the sacred texts (technically known by the name of Brahmayajña), Śrāddha and Tarpaṇa, Bali or Bhūtayajña (offering before the daily meals morsels of cooked food to birds and animals, nay, all other creatures including lifeless objects) and offering food and water etc. to newcomers respectively. (50) With the wealth got without effort or earned (by pursuing one's own avocation) and (therefore) free from blemish he should perform sacrifices with due ceremony alone without putting his dependents to hardship. (51)

कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥५२॥
पुत्रदाराप्तबन्धूनां संगमः पान्थसंगमः । अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥५३॥
इत्थं परिमृशन् मुक्तो गृहेष्वतिथिवद् वसन् । न गृहैरनुबध्येत निर्ममो निरहंकृतः ॥५४॥
कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् । तिष्ठेद् वनं वोपविशेत् प्रजावान् वा परिव्रजेत् ॥५५॥
यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः । स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते ॥५६॥
अहो मे पितरौ वृद्धौ भार्या बालात्मजाऽऽत्मजाः । अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥५७॥
एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् । अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः ॥५८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तदशोऽध्यायः ॥ १७ ॥

A sane householder too should not get attached to the members of his family nor should he be unmindful of his goal (*i. e.*, Myself). (Nay,) he should realize even the invisible (worlds) to be (as) perishable as

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* Although the law-giver Gautama enjoins a Brahman in straitened circumstances to take to the military profession in preference to trade, the Lord permits him to do so only as a third alternative and gives preference to trade obviously because it is a peaceful pursuit and does not involve destruction of life.

† Lord Manu classifies Kārus or artisans under the following five heads :—

तक्षा च तन्तुवायश्च नापितो रजकस्तथा । पञ्चमश्चर्मकारश्च कारवः शिल्पिनो मताः ॥

"The five varieties of Kārus are—carpenters, weavers, barbers, washermen and shoemakers or tanners of leather."

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the visible. (52) Association with one's sons, wife, friends and relations is no better than the coming together of travellers (in a rest-house). With every change of body they vanish like a dream seen during sleep. (53) Pondering thus and living (unattached) in his house like a stranger and having no sense of "I" and "mine" (with regard to the body and those connected with it), he does not get bound by his household but remains free (from all bondage). (54) Worshipping Me alone through his household duties, a devotee may stay in his house (continue to be a householder) or retire into the forest (enter the order of an anchorite) or renounce the world and go about as a mendicant recluse if he has a male issue. (55) The fool whose mind is attached to the house and who is afflicted with the hankering for progeny and wealth, (nay,) who is domineered over by his wife and whose intellect is (ever) bewildered by the notion of "I" and "mine" gets bound. (56) He remains engrossed in thought as follows:—"Alas ! my aged parents, my wife, whose children are (yet) very young, and my children (too) (—all these) will be left without a protector and will feel (very) miserable and afflicted without me. How will they survive ?" (57) With his mind wholly distracted thus through excessive attachment to his household and his judgment clouded, (nay,) unsated with the pleasures of sense and thinking of them all the time, this fellow, when dead, descends into (the) blinding darkness (of hell). (58)

Thus ends the seventeenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

The Duties of anchorites and recluses

श्रीभगवानुवाच

वनं विविक्षुः पुत्रेषु भार्यां न्यस्य सहैव वा । वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥ १ ॥
कन्दमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत् । वसीत वल्कलं वासस्तृणपर्णाजिनानि च ॥ २ ॥
केशरोमनखश्मश्रुमलानि बिभृयाद् दतः । न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥ ३ ॥
ग्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्वासारषाड् जले । आकण्ठमग्नः शिशिरे एवं वृत्तस्तपश्चरेत् ॥ ४ ॥
अग्निपक्वं समश्नीयात् कालपक्वमथापि वा । उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥ ५ ॥
स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम् । देशकालबलाभिज्ञो नाददीतान्यदाऽऽहृतम् ॥ ६ ॥
वन्यैश्चरुपुरोडाशैर्निर्वपेत् कालचोदितान् । न तु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ ७ ॥
अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् । चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः ॥ ८ ॥
एवं चीर्णेन तपसा मुनिर्धमनिसंततः । मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥ ९ ॥
यस्त्वेतत् कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् । कामायाल्पीयसे युञ्ज्याद् बालिशः कोऽपरस्ततः ॥ १० ॥
यदासौ नियमेऽकल्पो जरया जातवेपथुः । आत्मन्यग्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥ ११ ॥
यदा कर्मविपाकेषु लोकेषु निरयात्मसु । विरागो जायते सम्यङ् न्यस्ताग्निः प्रव्रजेत्ततः ॥ १२ ॥

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इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे । अग्नीन् स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥१३॥
विप्रस्य वै संन्यसतो देवा दारादिरूपिणः । विघ्नान् कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात् परम् ॥१४॥
बिभृयाच्चेन्मुनिर्वासः कौपीनाच्छादनं परम् । त्यक्तं न दण्डपात्राभ्यामन्यत् किंचिदनापदि ॥१५॥
दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं पिबेज्जलम् । सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत् ॥१६॥
मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् । न ह्येते यस्य सन्त्यङ्ग वेणुभिर्न भवेद् यतिः ॥१७॥
भिक्षां चतुर्षु वर्णेषु विगर्ह्यान् वर्जयंश्चरेत् । सप्तागारानसंक्लृप्तांस्तुष्येल्लब्धेन तावता ॥१८॥
बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः । विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥१९॥
एकश्चरेन्महीमेतां निस्सङ्गः संयतेन्द्रियः । आत्मक्रीड आत्मरत आत्मवान् समदर्शनः ॥२०॥
विविक्तक्षेमशरणो मद्भावविमलाशयः । आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥२१॥
अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया । बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥२२॥
तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः । विरक्तः क्षुल्लकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत् ॥२३॥
पुरग्रामव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत् । पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥२४॥
वानप्रस्थाश्रमपदेष्वभीक्षणं भैक्ष्यमाचरेत् । संसिध्यत्याशुसम्मोहः शुद्धसत्त्वः शिलान्धसा ॥२५॥

The glorious Lord began again: Committing his wife to the care of his sons, the householder who is keen to retire into the woods (enter the life of an anchorite) should spend the third part of his life in the forest alone or even with his wife with his senses fully controlled. (1) He should subsist on wild bulbs, roots and fruits which are fit for being offered into the sacrificial fire and should wear as his apparel the bark of trees or matting etc. made of grass or leaves or deerskin. (2) He should allow the hair of his head as well as on his body, nails, moustaches and beard as well as the dirt on his body to grow and should not (even) scrub his teeth (with a brush etc.), should take a plunge bath (after the manner of a pestle without rubbing his body) three times (daily, *viz*, in the morning and evening as well as at midday) and should sleep on the ground (covered with grass etc.). (3) In summer he should allow himself to be heated by five fires (one placed in each quarter about himself and the fifth in the form of the sun blazing overhead); during the rains he should expose* himself to showers while in the closing months (Māgha and Phālguna) of winter (comprising what is known as the Śiśira Ṛtu and roughly corresponding to January and February of the English calender) he should remain immersed up to the neck in water.† He should practise austerities, following this mode of life. (4) He is permitted to eat (only) what is roasted in fire or gets ripened by (process of) time. He can thrash (wild corn) in a mortar (with a pestle) and pound hard substances with a stone or may use the teeth alone for a mortar (and pestle). (5) Fully aware of the place and time where and when a certain thing could be had as well as of his own (digestive) power he should personally get together (all) the means of his subsistence and should never use what was got at another time ‡

* This is technically knwon by the name of Abhrāvakāśa-Vrata.

† This has been mentioned in the Smṛti-texts under the name of Udaka-vāsa-Vrata.

‡ Cf. VII. xii. 19, where an anchorite has been called upon to reject the old stock each time a fresh (natural) supply of cereals and other eatables is obtained.

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(and laid by for future use). (6) An ascetic should perform rites (such as the Āgrayaṇa) enjoined at particular periods of time with oblations prepared out of wild products; but he should on no account propitiate Me through (the sacrifice of) an animal as enjoined by the Vedas. (7) Agnihotra (offering to the sacred fire an oblation consisting chiefly of milk, oil and sour gruel), Darśa (half-monthly sacrifice performed on every Amāvāsyā or the new moon) pūrṇamāsa (the half-monthly sacrifice performed on every full moon) and the (three) sacrifices performed at the beginning of the three seasons of four months each (under the names of Vaiśwadeva, Varuṇapraghāsa and Śākamedha) have been enjoined on an anchorite as in the case of a householder by the exponents of the Vedas. (8) Having propitiated Me, the embodiment of wisdom, through austerities undergone by him thus, a hermit reduced to a (mere) skeleton (*lit.*, spread all over with protruding veins for want of flesh) comes to Me (through successive stages) from Maharloka* (the realm of the Ṛṣis, to which he ascends in the ordinary course after death). (9) Who could be more stupid than him who would divert such great Tapas, performed with (great) hardship and calculated to secure the highest good, to the fulfilment of a paltry desire (*viz*, the desire for any material or ethereal fruit up to the attainment of Brahmaloka)? (10) When the ascetic, shaking with old age, is incapable of observing any longer the sacred vow (to which he has pledged himself), he may withdraw the (three) sacred fires (known by the names of Āhavanīya, Gārhapatya and Dakṣiṇā, that he has been maintaining and worshipping) into himself and, with his mind fixed on Me, enter† the fire (burn himself to death). (11) When (however) he develops a thorough distaste for the higher worlds (upto the realm of Brahmā, the creator) as a reward of pious acts (done from an interested motive), though (as a matter of fact) no better than hell (abounding as they do in sorrows), he may, on the sacred fires having been withdrawn (into himself), renounce the world and go about as a mendicant recluse from the very Āśrama in which he may be stationed. ‡ (12) Having propitiated Me according to precept (through the Prājāpatya sacrifice after performing the eight types of Śrāddha incumbent on him who is going to renounce the world), if he is free from (all) desires, and given everything to the officiating priest and having withdrawn the sacred fire into his own breath, the hermit may enter the order of recluses. (13) In the way of a Brahman who is actually going to renounce the world the gods in the garb (through the agency) of his wife and so on place obstacles, for fear lest he should outstrip them and attain to the Supreme. (One who is bent on attaining final beatitude should not, however, be deterred by such obstacles). (14) If at all a recluse would have a covering (for his body), he should wear a piece of cloth

* As regards the devotee whose mind has been thoroughly purified through the disinterested practice of Devotion, he gets liberated even before death.

† An ascetic who prosecutes his austerities till the end of his life is sure to attain Mokṣa; while he who observes the rules laid down for an anchorite till the end of the third stage of his life earns the title to enter the order of Sannyāsa even if he has not developed full Vairāgya. The course recommended in this verse is only intended for him who is unable to carry on his austerities till the end of the third stage on account of a weak constitution and has not the requisite Vairāgya to qualify him for Sannyāsa.

‡ The Śruti lays down that a Brahman may turn out to be a recluse whenever true Vairāgya appears in him, in whatever stage of life he may be—'यदहरेव विरजेत्तदहरेव प्रव्रजेत्'.

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barely enough to cover the strip of cloth used by him to hide his private parts with. Nor should he retain (in his possession) anything renounced by him (at the time of entering the order of Sannyāsa) other than a staff (used as a token of Sannyāsa) and a Kamaṇḍalu (a water-pot made of the shell of a wild cocoanut) otherwise than in a critical plight. (15) He should take (every) step (only) after the ground he is going to tread has been scanned with his eyes (lest he should unwittingly trample any creature); he should drink water strained with (a piece of) cloth, utter words tested on the touchstone of truth and do that which has been found correct by reference to his conscience. (16) Silence is the cudgel to control one's speech; abstinence from interested action, the one to control one's body; and Prāṇāyāma (breath-control) is the cudgel to curb one's mind. He who does not wield these (cudgels) cannot be (held to be) a recluse by (mere) bamboo-staves carried on his person. (17) A recluse should resort for alms to the four types of Brahmans alone (those living by gifts received, teaching, officiating at sacrifices and gleaning food-grains from fields and grain-markets), avoiding those of reproachful conduct and visit only seven houses not specified before, and should remain contented with the food got from those houses (alone). (18) Going to a reservoir of water (such as a pond or tank) outside the town or village, he should rinse his mouth there and, allotting a (due) share to those deserving it (*viz*, Lord Viṣṇu, Brahmā, the sun-god and all created beings) once it has been consecrated (by sprinkling with water and so on), he should silently consume all the rest that was brought (by him,—neither bringing more than was required nor laying by anything for another time). (19) With his senses fully controlled he should perambulate this earth (all) alone and free from attachment, finding recreation and delight in the Self, self-possessed and viewing all alike. (20) Dwelling in a lonely yet secure abode and keeping his mind pure through devotion to Me, the sage should contemplate on the Self as one and undistinguishable from Me. (21) By inquiring into the truth (of things) he should investigate the true nature of bondage and liberation of the Self. Bondage consists in the distraction of the senses and Liberation in their full control. (22) Therefore, keeping in check the six senses (the five external senses and the mind, the internal sense) and averse to the trifling pleasures of sense, and finding abundant joy in the Self, the recluse should go about the world contemplating on Me. (23) He should perambulate the earth full of holy tracts, rivers, mountains, woodlands and hermitages, entering towns and villages, cowherd stations and caravanserais (only) for the sake of alms. (24) He should often beg alms from the hermitages of anchorites; for, his mind being purified by the (hemit's) food obtained by gleaning grains from the fields, he is rid of infatuation and attains the goal of his life soon. (25)

नैतद् वस्तुतया पश्येद् दृश्यमानं विनश्यति । असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥२६॥
यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् । सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत् स्मरेत् ॥२७॥
ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः । सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः ॥२८॥
बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत् । वदेदुन्मत्तवद् विद्वान् गोचर्यो नैगमश्चरेत् ॥२९॥
वेदवादरतो न स्यान्न पाखण्डी न हैतुकः । शुष्कवादविवादे न कंचित् पक्षं समाश्रयेत् ॥३०॥
नोद्विजेत जनाद् धीरो जनं चोद्वेजयेन्न तु । अतिवादांस्तितिक्षेत नावमन्येत कंचन ।
देहमुद्दिश्य पशुवद् वैरं कुर्यान्न केनचित् ॥३१॥
एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः । यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥३२॥

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He should not regard this visible world as real because it is perishable. (Therefore,) with his mind unattached to this world as well as to the next he should cease from every activity intended (to secure the objects of senses). (26) Realizing by force of reasoning (on the analogy of a dream) that all that exists (apart from the Self) *viz*, this (objective) universe (regarded as "mine") as well as the body (and referred to as "I") conjoined with the mind, speech and the vital air (along with the delights of sense) as a (mere) mental illusion superimposed on the Self, and (therefore) turning his back on it, he should think no more of it and remain established in the Self. (27) No longer governed by the scriptural ordinance, he who is established in Self-Knowledge, though (outwardly) appearing as a seeker of Liberation (averse to the pleasures of sense) or a devotee of Mine, seeking nothing (not even Liberation), may do as he likes, renouncing (attachment to the duties of) the four Āśramas (stages of life) along with their distinguishing marks (such as the triple staff in the case of a recluse). (28) Though sound of judgment, he should sport like a child (bereft of the sense of honour and ignominy); though clever, he should behave like a dullard. Though learned he should rave like a madman (inasmuch) as he has none to please by his speech); though devoted to the intention of the Vedas, he should behave like an animal (observing no consistency in his behaviour). (29) He should not take delight in expounding the section of the Vedas treating of ritual acts, nor should he observe any rules of conduct opposed to the injunctions of the Vedas and the Smṛti texts, nor should he be devoted to (empty) ratiocination, nor again should he take any side in a fruitless discussion. (30) He should not be annoyed with any one nor should he annoy anyone. With his mind (fully) controlled he should put up with abuses and should never show disrespect to anyone; nor should he for the sake of his body make enemies with anyone like a brute. (31) For, (just) as the same moon gets reflected in (a number of) vessels holding water, the same transcendent Self is present in (all) created beings as well as in one's own body (so that there is no ground for enmity whatsoever from the point of view of the spirit) and the bodies (too) are essentially one constituted as they are of the same gross elements (so that enmity with any being whatsoever is enmity with one's own Self). (32)

अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् । लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतन्त्रितम् ॥३३॥
आहारार्थं समीहेत युक्तं तत्प्राणधारणम् । तत्त्वं विमृश्यते तेन तद् विज्ञाय विमुच्यते ॥३४॥
यदृच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम् । तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः ॥३५॥
शौचमाचमनं स्नानं न तु चोदनया चरेत् । अन्यांश्च नियमाञ्ज्ञानी यथाहं लीलयेश्वरः ॥३६॥
न हि तस्य विकल्पाख्या या च मद्वीक्षया हता । आदेहान्तात् क्वचित् ख्यातिस्ततः सम्पद्यते मया ॥३७॥

Full of fortitude a Sannyāsī should not get dejected on not getting food in time on any occasion nor should he feel rejoiced to get it; (for) both (his getting and not getting it) lie in the hands of Providence. (33) (This should not lead one to think that a Sannyāsī need not even go out to beg food.) He must exert himself to procure food; for an attempt on his part to sustain life would be (quite) justified; (for) by sustaining life truth is investigated by him and realizing the truth thereby he will get liberated for all time to come. (34) A recluse should eat the food, whether excellent or of the worst type, obtained by the will of Providence and (also) accept whatever clothing and bed is got (by him). (35) A man of wisdom should cultivate the habits of cleanliness, rinsing the mouth (after answering the calls of nature, taking

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food or even light refreshment such as milk and fruits and sipping water before meals etc.), and bathing (thrice every day) and observe other rules of conduct (mentioned heretofore) by way of sport, as I, the almighty Lord, do, but not in compliance with scriptural ordinance (which is no longer binding on him). (36) For there is no longer any perception of difference in him; whatever there was has been uprooted by My realization (as the Self of all). What does appear (in him) at times (e. g., at the time of begging alms and taking meals etc. even now as a recurrence of what has already been set aside) will continue (by force of Prārabdha) till death. Thereafter he will get (indissolubly) united with Me. (37)

दुःखोदर्केषु कामेषु जातनिर्वेद आत्मवान् । अजिज्ञासितमद्धर्मो गुरुं मुनिमुपाव्रजेत् ॥३८॥
तावत् परिचरेद् भक्तः श्रद्धावाननसूयकः । यावद् ब्रह्म विजानीयान्मामेव गुरुमादृतः ॥३९॥
यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः । ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥४०॥
सुरानात्मानमात्मस्थं निहुते मां च धर्महा । अविपक्वकषायोऽस्मादमुष्माच्च विहीयते ॥४१॥
भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः । गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥४२॥
ब्रह्मचर्यं तपः शौचं संतोषो भूतसौहृदम् । गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥४३॥
इति मां यः स्वधर्मेण भजेन्नित्यमनन्यभाक् । सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते दृढाम् ॥४४॥
भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम् । सर्वोत्पत्त्यप्ययं ब्रह्मकारणं मोपयाति सः ॥४५॥
इति स्वधर्मनिर्णिक्तसत्त्वो निर्ज्ञातमद्गतिः । ज्ञानविज्ञानसम्पन्नो नचिरात् समुपैति माम् ॥४६॥
वर्णाश्रमवतां धर्म एष आचारलक्षणः । स एव मद्भक्तियुतो निःश्रेयसकरः परः ॥४७॥
एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम् । यथा स्वधर्मसंयुक्तो भक्तो मां समियात् परम् ॥४८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टादशोऽध्यायः ॥ १८ ॥

A man of self-control who has got disgusted with the pleasures of sense, which are (invariably) attended with sorrow, but who has not (yet) been instructed in the duties that enable one to realize Me should betake himself to a teacher given to contemplation. (38) Full of reverence and devotion and free from censoriousness he should do service to the preceptor in a respectful mood, knowing him really to be Myself, till he realizes Brahma. (39) He, however, who has not (yet) been able to control his six senses (including the mind, the internal sense); whose intellect, the controller of his senses, (too) is intensely fond of the pleasures of sense; who is destitute of wisdom and dispassion and (simply) makes his living by the triple staff (the emblem of a recluse); the impurities of whose heart have not yet been fully burnt and who has (thus) violated the duties of a Sannyāsī and is deceiving the gods (by his ceasing to propitiate them through sacrificial performances which he would have otherwise done), his own self (by depriving himself of luxuries which he would have freely enjoyed as a householder) as well as Myself, dwelling in his heart, (by failing to realize Me) is deprived of this world as well as of the next. (40-41) (To sum up,) control of the mind and the senses and harmlessness (mainly) constitute the righteous course of a mendicant (recluse); enduring hardships prescribed by the Śāstras and inquiry into the truth, of an anchorite (dwelling in the woods); protection of living beings and performance of (the five great) sacrifices, of a householder; and rendering service to the preceptor, that of the celibate (who has gone through a second birth by being invested with the sacred

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thread and taught the Gāyatrī). (42) Observing chastity (during the nights other than those in which he is permitted to copulate with his wedded wife), enduring hardships involved in the discharge of his rightful duties, purity (of body and mind), contentment and kindness to (all) created beings (—these) constitute the sacred duty even of a householder who seeks the bed of his wife (only) during the period following the courses favourable for conception (sixteen nights after their appearance); (whereas) My worship is the pious duty common to all. (43) He who constantly worships Me through the performance of his duty as aforesaid, seeking no other reward (beyond My pleasure) begins to look upon all created beings as Myself and attains firm devotion to Me. (44) Through unceasing Devotion, O Uddhava, he attains to Me, the supreme Ruler of all the worlds, responsible for the creation and destruction of all, the Source of the Vedas. (45) He whose mind has thus been purified through the performance of his own duty and who has fully realized My divine character is equipped with (both) indirect and direct knowledge concerning Me and (eventually) attains to Me before long. (46) This is the righteous course of those affiliated to a particular Varṇa (grade of society) and Āśrama (stage in life), consisting of certain (definite) rules of conduct. The same Dharma, when characterized by devotion to Me (*i. e.*, pursued as an offering to Me) proves to be of supreme value as a means to final beatitude. (47) (Thus) I have told you, O good one, how a man wedded to his righteous course turns out to be a devotee and duly attains to Me, the Supreme. And this is what you asked Me (in particular). (48)

Thus ends the eighteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

A Dissertation on Devotion, Spiritual Enlightenment and Yogic disciplines in the form of the five Yamas, the (five) Niyamas and so on

श्रीभगवानुवाच

यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः । मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥ १ ॥
ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च सम्मतः । स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मद्दते प्रियः ॥ २ ॥
ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम । ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम् ॥ ३ ॥
तपस्तीर्थं जपो दानं पवित्राणीतराणि च । नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥ ४ ॥
तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव । ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावितः ॥ ५ ॥
ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि । सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥ ६ ॥
त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो मायान्तराऽऽपतति नाद्यपवर्गयोर्यत् ।
जन्मादयोऽस्य यदमी तव तस्य किं स्युराद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥ ७ ॥

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The glorious Lord began again: He who is equipped with learning culminating in intuition, (nay,) who has realized the Self and does not take his stand on (mere) logical reasoning should know this world of differences (as well as the means of sublating it) to be a mere phantom appearing in Me and (eventually) relinquish this knowledge too. (This is what is technically known by the name of Vidwat-Sannyāsa.) (1) To a man of wisdom I am the only beloved; I am recognized to be his purpose (goal) as well as the means of accomplishing it; I am his heaven (highest joy) and Mokṣa (release) too; no object other than Me is dear to him. (2) (Only) those whose mind has been thoroughly purified through knowledge and realization (of the Self) are able to know My supreme state (glory). The man of wisdom bears Me up with his knowledge, hence he is most beloved of Me. (3) Askesis, resorting to sacred places or holy waters, the muttering of prayers, charity and other purifying agencies do not consummately bring about that perfection which is wrought by a ray of Knowledge. (4) Therefore, knowing your own self up to the stage of realization, O Uddhava, and equipped with (such) knowledge and realization and full of Devotion worship Me (alone, rejecting everything else). (5) Having worshipped Me, their Inner Controller and Bestower of the fruit of all sacrifices, in their own self (heart), sages have attained to Me alone in the form of highest perfection (final beatitude). (6) This threefold modification (of Prakṛti, in the form of the body, the senses and the mind) that crops up in you, O Uddhava, is (only) an illusion (and not real) in that it appears in the middle (like the serpent in a rope), and does not exist in the beginning or at the end. (Hence) when these (six) states—in the shape of birth etc., (*viz*, birth, existence, growth, transformation, decay and death)—befall (by turns) this psycho-physical organism, nothing happens (no change comes) to you, the substratum (beyond and unaffected by these states). (Reverting to the illustration of the serpent and the rope) what (the rope) persists before (the appearance of) and after (the disappearance of) a phantom (*viz*, the serpent) also exists in the middle. (Just as the states through which a serpent passes do not affect its substratum, *viz*, the rope, the states of the body do not affect you, the substratum of the body.) (7)

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैतद् वैराग्यविज्ञानयुतं पुराणम् ।
आख्याहि विश्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्विमृग्यम् ॥ ८ ॥
तापत्रयेणाभिहतस्य घोरे संतप्यमानस्य भवाध्वनीश ।
पश्यामि नान्यच्छरणं तवाङ्घ्रिद्वन्द्वातपत्रादमृताभिवर्षात् ॥ ९ ॥
दृष्टं जनं सम्पतितं बिलेऽस्मिन् कालाहिना क्षुद्रसुखोरुतर्षम् ।
समुद्धरैनं कृपयाऽऽपवर्ग्यैर्वचोभिरासिञ्च महानुभाव ॥ १० ॥

Uddhava submitted: (Pray,) expound in a thorough (conclusive) way, O Lord of the universe, which is Your own form ! this purifying and most ancient (because embodied in the dateless Vedas) wisdom, coupled with dispassion and intuition, as well as the path of Devotion, sought after (even) by the great (Brahmā and others). (8) For a man tormented on all sides with the threefold agony (*viz*, 1–that brought about by divine agencies in the form of natural calamities, 2–that inflicted by other living beings and 3–that arising out of bodily distemper or mental disturbance) and

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undergoing intense suffering in the fearful path of metempsychosis, O Lord, I find no shelter other than the umbrella of Your feet, which (not only affords protection against the scorching sunshine but also) rains nectar on all sides. (9) Kindly lift up once for all this creature fallen deep into this abyss (of transmigration) and bitten by the snake of Death, (yet) seized by the great thirst for trifling delights (of sense), and soothe me with (nectar-like) words showing the way to Liberation, O Lord possessed of immense glory ! (10)

श्रीभगवानुवाच

इत्थमेतत् पुरा राजा भीष्मं धर्मभृतां वरम् । अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुशृण्वताम् ॥११॥
निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः । श्रुत्वा धर्मान् बहून् पश्चान्मोक्षधर्मानपृच्छत ॥१२॥
तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् । ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् ॥१३॥
नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥१४॥
एतदेव हि विज्ञानं न तथैकेन येन यत् । स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम् ॥१५॥
आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वियात् । पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत् ॥१६॥
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते ॥१७॥
कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥१८॥

The glorious Lord replied: Thus did King Yudhiṣṭhira (who bore no enmity to any creature whatsoever) ask this (very) question in the former days of Bhīṣma, the foremost of those devoted to the righteous course (pleasing to the Lord), while all of us listened. (11) Having heard the exposition of many righteous courses,—when the (internecine) war between the Bharatas had come to an end,—Yudhiṣṭhira, distressed over the death of his kinsmen, subsequently asked Bhīṣma about the courses of conduct conducive to emancipation. (12) I shall reproduce to you the exposition of those righteous courses which was heard (by Me) from the lips of Bhīṣma (of heavenly vows), and which is full of precepts on spiritual enlightenment, dispassion, intuition, faith and Devotion. (13) Jñāna (spiritual enlightenment) has been concluded by Me to be that by which one is enabled to perceive the nine (*viz*, Prakṛti or primordial Matter, Puruṣa or the Spirit, Mahat-tattva or the principle of cosmic intelligence, Ahankāra or the cosmic Ego and the five Tanmātrās or subtle elements), the eleven (*viz*, the five senses of perception, the five organs of action and the mind), the five (*viz*, the gross elements), and the three categories (namely, the three Guṇas or modes of Prakṛti, *viz*, Sattva or the principle of harmony, Rajas or the principle of activity and Tamas or the principle of ignorance and inertia) as permeating (all) created beings (from Brahmā, the earliest and foremost of all, down to the merest blade of grass) and further perceives the one (intelligent principle, *viz*, the Supreme Spirit) running through them. (14) When (however) a man no longer perceives as he did before the many (phenomena) as permeated by the one (reality, *viz*, Brahma) but sees that one reality only, that alone is Vijñāna to be sure. (In order to perceive this one reality (alone), he should ponder the coming into existence, continuance and dissolution (*i. e.*, the transitoriness and hence unreality) of (the many) existences constituted of the three Guṇas. (15) That alone should be concluded to be real, which abides at the beginning as well as at the end (of creation) and follows from one evolute to another in the middle, and again which remains

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(as the residue) in the process of their involution (return to the original state). (16) Of the (many) Pramāṇas (means of cognition) Śruti texts (negating plurality), direct perception (of an effect being invariably produced by a cause), tradition and inference—these four are the most authoritative. Plurality of substances not finding support in the light of these; a discerning man (realizes the spiritual substance permeating all phenomena to be the only reality and) recoils from diversity (in the form of this world of matter). (17) Since (all) ritual acts (which are rewarded with heaven) are transient, a wise man should look upon even the invisible world, including the realm of Brahmā (the creator), as full of misery and perishable like the visible. (18)

भक्तियोगः पुरैवोक्तः प्रीयमाणाय तेऽनघ । पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम् ॥१९॥
श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् । परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥२०॥
आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् । मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥२१॥
मदर्थेष्वङ्गचेष्टा च वचसा मद्गुणेरणम् । मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥२२॥
मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च । इष्टं दत्तं हुतं जप्तं मदर्थं यद् व्रतं तपः ॥२३॥
एवं धर्मैर्मनुष्याणामुद्धवात्मनिवेदिनाम् । मयि संजायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥२४॥

The path of Devotion has already been delineated by Me. I shall, however, tell you once more the royal road to Devotion, since you have developed a liking for it, O sinless one! (19) Keenness to hear My nectar-like stories, repeated exposition of My stories when they have been (duly) heard, intense devotion to (My) worship, and glorifying Me with songs of praise, enthusiasm in doing service to Me (in the form of sweeping My temple and so on), saluting Me with all the eight limbs (*viz*, the head, breast, hands, knees and feet), offering much more devoted worship to My devotees and looking upon all created beings as Myself; directing (all) the movements of one's body to pursuits intended to propitiate Me (e. g., plucking basil leaves and flowers etc. for My worship), to utter My praises (alone) with one's speech, resigning the mind to Me, and giving up all (one's) desires; spurning for My sake (in order to be able to carry on My adoration uninterruptedly) wealth as well as the means of enjoyment (luxuries) and self-gratification, (all of which generally interfere with Devotion) and undertaking sacrificial performances, practising charity, offering oblations into the sacred fire, muttering prayers, observing fasts and other sacred vows and (other) austerities (in the form of undergoing hardships sanctioned by the Śāstras) done for My sake—all these are stepping-stones to Devotion. (20—23) Devotion (consisting in all-absorbing Love for Me, the reward of all spiritual endeavours) to Me develops, by (following) such righteous courses, in the heart of men who dedicate (to My service) their (very) self (in the shape of their psycho-physical organism as well as all that is connected with it), O Uddhava! What other object remains for such a devotee to be accomplished? (In other words, all his objects are accomplished as a matter of course through Devotion alone.) (24)

यदाऽऽत्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् । धर्म ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥२५॥
यदर्पितं तद्विकल्पे इन्द्रियैः परिधावति । रजस्वलं चासन्निष्ठं चित्तं विद्धि विपर्ययम् ॥२६॥
धर्मो मद्भक्तिकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् । गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥२७॥

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When the mind, equipped with Sattva and (therefore) tranquil, is devoted to Me, man (automatically) acquires piety, wisdom coupled with dispassion and divine powers. (25) When (however) the aforesaid mind is set on various objects (tho body, dwelling etc.), it wanders along with the senses and gets all the more stained with Rajas and addicted to evil and then know it (for certain) that a man develops the reverse (of piety etc. (*viz*, unrighteousness, ignorance, passion and lack of divinity). (26) That (alone) which engenders devotion to Me is extolled (in the scriptures) as Dharma (piety); that (alone) which enables one to perceive unity (everywhere) is glorified as wisdom; a distaste for the pleasures of sense is spoken highly of as dispassion and mystic powers (such as the capacity to assume the size of an atom) are extolled as divine powers. (27)

उद्धव उवाच

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन । कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो ॥२८॥
किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते । कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा ॥२९॥
पुंसः किंस्विद् बलं श्रीमन् भगो लाभश्च केशव । का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च ॥३०॥
कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः । कः स्वर्गो नरकः कःस्वित् को बन्धुरुत किं गृहम् ॥३१॥
क आढ्यः को दरिद्रो वा कृपणः कः क ईश्वरः । एतान् प्रश्नान् मम ब्रूहि विपरीतांश्च सत्पते ॥३२॥

Uddhava submitted : Of how many varieties is Yama (self-control) declared to consist and of how many types is Niyama (self-discipline) declared to be, O Chastiser of foes ? What is Śama ? What does Dama consist in, O Enchanter of beings ? What is (the definition of) Titikṣā (and) what is firmness, O Lord ? (28) What is charity ? What is Tapas ? What is valour ? What is truthfulness and what is called (by the name of) Ṛta ? What is (known as) Tyāga ? What is the esteemed wealth ? What is Yajña and what goes by the name of Dakṣiṇā ? (29) What is the strength of men, O glorious One ? What is fortune and what is the gain, O Ruler (even) of Brahmā and Śiva ? What is supreme Wisdom ? What is Hrī ? What is adornment ? What is happiness and what is misery ? (30) Who is a man of erudition and who is a fool ? What is the path (of virtue) and what is the wrong way ? What is heaven ? What is hell ? Who is a friend and what is the home ? (31) Who is opulent and who is a destitute ? Who is pitiable and who is the master of his self ? (Pray,) answer these questions of mine and (also) define the contraries (of what has been asked), O Protector of the virtuous ? (32)

श्रीभगवानुवाच

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः । आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥३३॥
शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥३४॥
एते यमाः सनियमा उभयोर्द्वादश स्मृताः । पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥३५॥
शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः । तितिक्षा दुःखसम्मर्षो जिह्वोपस्थजयो धृतिः ॥३६॥
दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् । स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥३७॥
ऋतं च सूनृता वाणी कविभिः परिकीर्तिता । कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते ॥३८॥
धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः । दक्षिणा ज्ञानसंदेशः प्राणायामः परं बलम् ॥३९॥
भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः । विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ह्रीरकर्मसु ॥४०॥
श्रीर्गुणा नैरपेक्ष्याद्याः सुखं दुःखसुखात्ययः । दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित् ॥४१॥

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मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥४२॥
नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे । गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥४३॥
दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रियः । गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥४४॥
एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः । किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥४५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनविंशोऽध्यायः ॥ १९ ॥

The glorious Lord replied: Harmlessness, uttering only that which is wholesome, agreeable and true, non-thieving, absence of attachment, modesty, non-accumulation of possessions, faith, forchastity, silence, firmness (of resolve), forgiveness and fearlessness, bodily cleanliness and mental purity, muttering the Gāyatrī and other sacred texts, austerity, pouring oblations into the sacred fire, reverence (for true religion), hospitality and offering worship to Me; visiting sacred places, working for the benefit of others, contentment and service to the preceptor— these have been declared to be the twelve Yamas and the twelve Niyamas divided in two (separate) verses. Carried into practice they positively yield fruit (in the shape of final beatitude or worldly prosperity) according to the desire of men, O dear one ! (33—35) Śama is dependence of the intellect on Me; Dama consists in control of the senses. Titikṣā consists in (calmly) enduring, suffering and firmness in completely controlling the palate and the sex. (36) Forswearing enmity towards (the entire) creation is the highest form of charity; Tapas has been declared to consist in abandoning luxuries (of all kind). Valour consists in curbing one's natural propensities or cravings and truthfulness consists in perceiving unity (in the form of Brahma) everywhere. (37) Ṛta has been declared by the wise as consisting in truthful and agreeable speech. Śaucha (which is a variety of Tyāga when construed in the sense of shaking off impurity) consists in absence of attachment to one's actions; while Tyāga is declared as consisting in (renouncing the world and) entering the order of Sannyāsa. (38) Righteousness is the esteemed wealth of men; Myself, the supreme Lord, am the Yajña (which should accordingly be performed as identical with Myself and not as a dry ritual). Dakṣiṇā (or gift made at a sacrifice) consists in service to the preceptor (which induces the preceptor to impart wisdom). Prāṇāyāma (control of breath) is the supreme strength (inasmuch as it is helpful in curbing the mind, which is so difficult to curb). (39) My divine state (consisting in the six attributes of lordship, piety, glory, affluence, wisdom and dispassion, each in its fullest measure) is (real) fortune and Devotion to Me is the highest gain. Wisdom consists in sublating diversity (appearing) in the Self and Harī is shrinking from prohibited acts. (40) Adornment consists in virtues like desirelessness; happiness consists in rising above joys and sorrows and misery lies in seeking gratification through enjoyment; a man of erudition is he who knows what is bondage and what is liberation. (41) The fool is he who looks upon the body as his self and that connected with it as his; that which leads to My realization (the path of renunciation) has been declared to be the path (of virtue) and the path of worldly activity (which distracts the mind) is the wrong one; predominance of Sattvaguṇa is heaven. (42) Preponderance of Tamoguṇa is hell. The preceptor is one's (true) friend and he is no other than Me (the teacher of the entire universe), O friend ! The human body is the (true) habitation

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(place of enjoyment). He alone who abounds in virtues is said to be opulent. (43) Destitute is he who is discontented; he (alone) is pitiable, who has not been able to control his senses. He is the master (of his self), whose mind is not attached to the objects of sense; and he who is attached to the pleasures of sense is the opposite of a master (*i. e.*, a slave). (44) These questions of yours have all been duly answered. What is to be gained by elaborate discussion? The definition of good and evil (in a nutshell) is as follows. To direct one's eyes to the virtues and faults (of others) is evil, while virtues lies in developing a disposition entirely free from the habit of seeing the merits and demerits of others, O Uddhava! (45)

Thus ends the nineteenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ विंशोऽध्यायः

Discourse XX

Jñānayoga, Karmayoga and Bhaktiyoga analysed

उद्धव उवाच

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते । अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम् ॥ १ ॥
वर्णाश्रमविकल्पं च प्रतिलोमानुलोमजम् । द्रव्यदेशवयःकालान् स्वर्गं नरकमेव च ॥ २ ॥
गुणदोषभिदादृष्टिमन्तरेण वचस्तव । निःश्रेयसं कथं नृणां निषेधविधिलक्षणम् ॥ ३ ॥
पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर । श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि ॥ ४ ॥
गुणदोषभिदादृष्टिर्निगमात्ते नहि स्वतः । निगमेनापवादश्च भिदाया इति ह भ्रमः ॥ ५ ॥

Uddhava submitted: The command of the almighty Lord, *viz*, Yourself, (which goes by the name of Veda) consists of (both) injunctions and interdictions, and (thus) takes into account the good and evil nature of actions (as determined by their good and evil consequences), O lotus-eyed One! (1) The Veda further cognizes the distinction of the Varṇas and Āśramas (based on their virtues and faults); the merits and demerits of those born in the irregular course (of the union of a man of a lower order with a woman of a higher grade) and those regularly born (of the union of a man of a higher order with a woman of lower grade); the substance, place, age and time (suitable or otherwise for a sacrifice) as well as (the existence of) heaven and hell (attained as a result of virtuous and sinful actions). (2) How can Your word (in the form of the Vedas), consisting as it does of injunctions and interdictions, lead to final beatitude without taking into consideration the distinction of good and bad (actions)? (3) Your word in the form of Veda is the (one) excellent eye possessed by the manes, gods and human beings, enabling them to obtain insight into the unseen purpose (of life, *viz*, final beatitude, heavenly bliss and so on) as well as into the end (to be attained in this very life) and the means (of attaining it), O almighty Lord! (4) Knowledge of the distinction between good and evil is derived from Your command (the Veda), and not by itself. And it is by Your word (alone) that this distinction is negatived. This obviously causes bewilderment (in my mind). (Be pleased to set it at rest.) (5)

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श्रीभगवानुवाच

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया । ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥ ६ ॥
निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु । तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥ ७ ॥
यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥ ८ ॥
तावत् कर्माणि कुर्वीत न निर्विद्येत यावता । मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ ९ ॥
स्वधर्मस्थो यजन् यज्ञैरनाशीःकाम उद्धव । न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ॥१०॥
अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः । ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥११॥
स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा । साधकं ज्ञानभक्तिभ्यामुभयं तत्साधकम् ॥१२॥
न नरः स्वर्गतिं काङ्क्षेन्नारकीं वा विचक्षणः । नेमं लोकं च काङ्क्षेत देहावेशात् प्रमाद्यति ॥१३॥
एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः । अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥१४॥
छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम् । खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः ॥१५॥
अहोरात्रैश्छिद्यमानं बुद्ध्वाऽऽयुर्भयवेपथुः । मुक्तसङ्गः परं बुद्ध्वा निरीह उपशाम्यति ॥१६॥
नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धिं न तरेत् स आत्महा ॥१७॥

The glorious Lord replied: Three Yogas (disciplines or paths) in the shape of (spiritual) enlightenment, (disinterested) action and Devotion have been taught by Me (in the sections of the Veda treating of Brahma, ritual acts and worship of gods respectively) with intent to ensure the highest good of men (in the shape of Liberation). No other way is found anywhere (in the scriptures). (6) Out of these the path of Jñāna is efficacious for those who have lost (all) charm for (the fruit of) ritual acts (considering it to be full of sorrow) and (accordingly) abandoned such acts; whereas the path of Action is effectual for those who hanker after their fruit and whose mind has not (therefore) recoiled from such acts (as full of sorrow). (7) To the man, however, in whom has sprouted by (some) stroke of (good) fortune a zeal for (hearing) My stories (and chanting My name) etc. and who is neither disgusted with the pleasures of sense nor deeply attached to them, the path of Devotion brings success (in the form of God-Realization). (8) A man should (continue to) do his duties (enjoined upon him by the Śāstras—whether of an obligatory nature or those of an occasional type) so long as he does not get disgusted with the pleasures of sense or so long as keenness does not appear in him for listening to My stories etc. (9) A man adhering to his course of conduct and propitiating Me through sacrificial performances, but never hankering for their fruit, O Uddhava, neither ascends to heaven nor goes down to perdition unless he perpetrates a prohibited act. (10) (Nay,) continuing in this body and sticking to his own righteous course, abstaining from sin and (thus) purged of (all) impurities (in the shape of attachment etc.), he automatically attains pure wisdom (in the form of Self-Realization) or (even) devotion to Me (which is superior to Self-Realization) by My grace. (11) In the same way as the denizens of hell, heavenly beings too covet (an abode in) this world, which is favourable for the attainment of wisdom and Devotion (both), whereas both the aforesaid realms are unhelpful to it. (12) A wise man should not long for heaven any more than he should for hell; nor should he long even for (being reborn in) this world (as a human being). (For) through attach-

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ment to a particular body one (generally) neglects one's (true) interests. (13) Alive to this truth he should diligently strive for Liberation (*lit.*, cessation of transmigration) before death (overtakes him), knowing this body to be mortal, though helpful to the attainment of his goal. (14) A bird which is unattached (to its abode) surely attains happiness on abandoning its abode in the form of the tree on which it has built its nest, which is being cut down by these agents of Death. (15) Shuddering with fear to perceive his life being cut short by (the passage of) days and nights, and free from attachment, the man who has no desire (likewise) attains (everlasting) peace on realizing the Supreme. (16) That man (undoubtedly) kills his soul (brings about his own spiritual degradation), who,—having secured the exceptionally fit vessel of a human body, the source of all blessings and (therefore) a most rare boon, yet easily obtained (without any effort by the grace of God) and piloted by (an expert helmsman in the form of) a preceptor and propelled by a favourable wind in the shape of Myself—(nevertheless) fails to cross the ocean of mundane existence. (17)

यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः । अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥१८॥
धार्यमाणं मनो यर्हि भ्राम्यदाश्ववस्थितम् । अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥१९॥
मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः । सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् ॥२०॥
एष वै परमो योगो मनसः संग्रहः स्मृतः । हृदयज्ञत्वमन्विच्छन् दम्यस्येवार्वतो मुहुः ॥२१॥
सांख्येन सर्वभावानां प्रतिलोमानुलोमतः । भवाप्ययावनुध्यायेन्मनो यावत् प्रसीदति ॥२२॥
निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः । मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥२३॥
यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया । ममार्चोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः ॥२४॥

When (however) a man feels averse to (all) actions (realizing their being attended with evils of various kinds) and disgusted (with their fruit as a source of attachment and consequently of misery), a yogi should after fully controlling his senses (try to) concentrate his mind so as to make it steady through repeated effort (at turning it towards the Self). (18) When, (even) while it is being focussed (on the Self), it soon begins to wander (due to its habitual vagrancy) and becomes unsteady (again), one should be on his alert and bring it (back) under his control by recourse to the method of conciliation (in the form of granting it a little freedom). (19) (Once it has been brought under control again) he should never allow its movements to go unnoticed and, having controlled his breath and conquered his senses, should reduce his mind to subjection by means of his intellect enriched with Sattva. (20) (Just) as he who seeks (to secure) the obedience of a horse that has yet to be broken succeeds in taming it (only) by following its will to some extent in the beginning, repeatedly winning over the mind (by recourse to the method of conciliation) as aforesaid has been declared to be (a ladder to) the highest Yoga. (21) With a clear knowledge of the ultimate principles (enumerated by the Sānkhya system of philosophy), he should constantly contemplate in the order of creation the evolution, and in the reverse order the involution, of all categories (from Mahat-tattva down to his own body) till his mind becomes still. (22) The mind of a man averse to worldly activity of various kinds and disgusted with the pleasures of this world as well as of the next and ruminating on what has been taught by his preceptor gives up its wickedness (in the form of attachment to the pleasures of sense) by repeatedly dwelling upon what has (already) been

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ruminated upon (by him *viz*, the teachings of his preceptor). (23) The mind should dwell on the Supreme Spirit (the only object worthy of thought) through Yama (self-control) and other Yogic processes, through right knowledge in the form of an inquiry into the essential unity of the individual soul and the Supreme Spirit or through worship of My image or other representation (worthy of adoration), but never by other methods. (24)

यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम् । योगेनैव दहेदंहो नान्यत्तत्र कदाचन ॥२५॥
स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः । कर्मणां जात्यशुद्धानामनेन नियमः कृतः ।
गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥२६॥
जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु । वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥२७॥
ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः । जुषमाणश्च तान् कामान् दुःखोदर्कांश्च गर्हयन् ॥२८॥
प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुनेः । कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥२९॥
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥३०॥
तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः । न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥३१॥
यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् । योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥३२॥
सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा । स्वर्गापवर्गं मद्धाम कथंचिद् यदि वाञ्छति ॥३३॥
न किंचित् साधवो धीरा भक्ता ह्येकान्तिनो मम । वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥३४॥
नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् । तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥३५॥
न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः । साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥३६॥
एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः । क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे विंशोऽध्यायः ॥ २० ॥

If a yogi (ever) commits through error a reproachful act (although ordinarily there is little chance of his doing so), he should burn that sin by recourse to Yoga alone (in the form of repeated effort at Self-Realization, contemplation on Me or chanting of the Divine Name etc.) and should never resort to any other act (such as penance) in such circumstances. (25) That (alone) which is known as strict adherence to one's own individual course has been extolled as a virtue. By making such demarcation of virtue and fault, restriction has been imposed on actions, which are (all) impure by origin (and that too) with the intention of enabling one to shake off attachments (to the pleasures of sense). (26) He who has reverence for My stories developed (in his heart) and has lost (every) charm for all activities (but not for their rewards) and, though recognizing the pleasures of sense to consist of sorrow (alone) is yet unable to relinquish them should therefore lovingly worship Me (by means of hearing and chanting My names and stories etc.), full of faith and firm in his conviction (that everything will be accomplished through Devotion alone) and enjoying those pleasures while condemning them as attended with misery. (27-28) All the cravings embedded in the heart of the sage constantly worshipping Me through the discipline of Devotion as (already) taught (in verses 20-23 of Discourse XIX above) disappear, I being present in his heart. (29) The knot (in the shape of the ego-sense) in his heart is broken, all his doubts get resolved and the (entire) stock of his Karma is exhausted the moment I, the Soul of the universe, am realized. (30) Therefore, for the yogi who is full of devotion to Me and has his mind fixed on Me, neither Jñāna (spiritual enlighten-

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ment) nor even Vairāgya (dispassion) is generally conducive to blessedness in this world. (31) By recourse to the discipline of devotion to Me My devotee easily attains all that can be had through actions (enjoined by the Vedas), that which is obtained through askesis, nay, that which is secured by means of spiritual enlightenment and dispassion, (practice of) Yoga, piety in the form of liberality as well as by recourse to other means of attaining blessedness (such as undertaking a pilgrimage to sacred places and observing fasts etc.)—heaven, final beatitude or (residence in) My realm if he so desires on any account. (32-33) As a matter of fact, pious men of wisdom exclusively devoted to Me seek nothing, not even final beatitude characterized by freedom from rebirth, though conferred by Me. (34) The wise declare desirelessness to be the greatest and most efficacious way to final beatitude. Therefore, devotion to Me falls to his lot (alone) who does not seek—much less solicit—anything (else). (35) Virtue and sin, resulting from good and evil, do not attach to pious souls (free from likes and dislikes) that are even-minded and exclusively devoted to Me and have (accordingly) attained to Me, who stand beyond reason. (36) Those who follow in the aforesaid manner the paths shown by Me as leading to Me attain to My realm, which is free from fear (of death etc.), and realize that which is known as the supreme Brahma. (37)

Thus ends the twentieth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकविंशोऽध्यायः

Discourse XXI

The process of determining what is good and what is evil and the secret underlying it

श्रीभगवानुवाच

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् । क्षुद्रान् कामांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते ॥ १ ॥
स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः । विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥ २ ॥
शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुषु । द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ॥ ३ ॥
धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ । दर्शितोऽयं मयाऽऽचारो धर्ममुद्वहतां धुरम् ॥ ४ ॥
भूम्यम्ब्वग्न्यनिलाकाशा भूतानां पञ्च धातवः । आब्रह्मस्थावरादीनां शारीरा आत्मसंयुताः ॥ ५ ॥
वेदेन नामरूपाणि विषमाणि समेष्वपि । धातुष्वुद्धव कल्प्यन्ते एतेषां स्वार्थसिद्धये ॥ ६ ॥
देशकालादिभावानां वस्तूनां मम सत्तम । गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥ ७ ॥
अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् । कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम् ॥ ८ ॥
कर्मण्यो गुणवान् कालो द्रव्यतः स्वत एव वा । यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः ॥ ९ ॥
द्रव्यस्य शुद्ध्यशुद्धी च द्रव्येण वचनेन च । संस्कारेणाथ कालेन महत्त्वाल्पतयाथवा ॥१०॥
शक्त्याशक्त्याथवा बुद्ध्या समृद्ध्या च यदात्मने । अघं कुर्वन्ति हि यथा देशावस्थानुसारतः ॥११॥
धान्यदार्वस्थितन्तूनां रसतैजसचर्मणाम् । कालवाय्वग्निमृत्तोयैः पार्थिवानां युतायुतैः ॥१२॥
अमेध्यलिप्तं यद् येन गन्धं लेपं व्यपोहति । भजते प्रकृतिं तस्य तच्छौचं तावदिष्यते ॥१३॥

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स्नानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः । मत्स्मृत्या चात्मनः शौचं शुद्धःकर्माचरेद् द्विजः ॥१४॥
मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम् । धर्मः सम्पद्यते षड्भिरधर्मस्तु विपर्ययः ॥१५॥
क्वचिद् गुणोऽपि दोषः स्याद् दोषोऽपि विधिना गुणः । गुणदोषार्थनियमस्तद्भिदामेव बाधते ॥१६॥
समानकर्माचरणं पतितानां न पातकम् । औत्पत्तिको गुणः सङ्गो न शयानः पतत्यधः ॥१७॥
यतो यतो निवर्त्तेत विमुच्येत ततस्ततः । एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥१८॥

The glorious Lord began again : Abandoning the aforesaid paths leading to Me, consisting of Devotion, spiritual enlightenment and (disinterested) action, they who enjoy the trifling pleasures of sense with their fickle senses undergo transmigration. (1) What goes by the name of devotion to one's own duty has been proclaimed to be a virtue. The contrary of it (*viz*, devotion to another's duty), however, is a fault. Such is the conclusion about the nature of both (*viz*, virtue and fault). (2) Purity and impurity (fitness for use or otherwise), virtue and fault (goodness or otherwise) and good and evil consequences are determined in regard to homogeneous substances in order to regulate one's natural proneness to betake oneself to a particular substance, by creating a doubt (in one's mind) about it. (3) (Of these) purity and impurity are determined for the purpose of knowing the righteous way as distinguished from the unrighteous; virtue and fault are defined in order to regulate usage (what is intrinsically good is used in exceptional cases notwithstanding its impurity); and good and evil consequences are determined in order to enable one to make one's living (one is permitted to use an impure substance in exceptional circumstances only to the extentnecessary for maintaining one's existence), O sinless one ! Such a course of conduct has been shown by Me (in the form of Manu and other divine law-givers) for men bearing the responsibility of upholding the cause of virtue. (4) Earth, water, fire, the air and ether—these five elements coupled with the Self (Spirit) enter into the constitution of the bodies of all created beings from Brahmā (the foremost of created beings) down to the immobile creation (the plant or vegetable kingdom, the lowest species of life). (That is to say, all created beings are one in point of the material stuff of which they are constituted as well as in point of their Jivahood or spiritual essence). (5) (Yet) in order to enable these creatures (by regulating their activity) to attain their purpose (of life in the form of Dharma or religious merit, Artha or material possessions, Kāma or gratification of the senses and Mokṣa or final beatitude) diverse names and forms (*viz*, Brahman, Kṣatriya and so on) are invented by the Vedas with reference to the bodies though made up of the same substance, O Uddhava ! (6) In order (however) to regulate the activities (of created beings) goodness and otherwise are attributed by Me (in the form of the Vedas) even to entities like space and time (including the fruit and motive of actions, as well as those qualified for various types of actions), nay, to substances, O most noble one ! (7) Of (all) tracts of land, that which is untrodden by the black deer is unholy, more so that which is lacking in devotion to the Brahmans. Even

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that which is hallowed by the presence of the black deer is unholy if destitute of righteous men. The tract known by the name of Kīkaṭa (comprising the territories of Anga, Vanga and Kalinga*, roughly corresponding to the modern district of Bhagalpur in Bihar and the states of Bengal and Utkala) is unholy if not inhabited by good men.† The land mostly inhabited by Mletchhas‡ and barren land (too) is (likewise) unholy. (8) (A) period of) time which is fit for the performance of righteous actions from the point of view of (adequate supply of) requisite articles or by itself is valuable (from that point of view); whereas (a period of) time in which a (sacred) rite (already commenced) has to be abandoned (for scarcity of requisite materials or political upheaval) and (even so) that which is declared as unfit for any (religious) rite (due to impurity occasioned by the death of a blood relation or other near relative or childbirth in one's own house or family) is impure. (9) The purity and impurity of a substance are brought about by another substance as well as by the word of mouth (of a Brahman), by a purificatory process (and otherwise), nay, by (flux of) time§ and by largeness and smallness of area respectively (as in the case of a tank polluted by the touch of a low-born person), by physical fitness and otherwise or by knowledge and the affluent circumstances (or otherwise) of the individual concerned. (Nay,) the sin which the aforementioned agencies (of pollution) bring to a soul (by polluting a substance) really do so (only) according to the local conditions and other circumstances of the individual concerned. (10-11) The purity of food-grains, (articles of) wood, bones (such as ivory) and textiles, savoury substances (such as milk, ghee and honey), metals (especially gold), hides and skins and earthen substances is brought about by (passage of) time, the air, fire, earth and water jointly or severally. (12) That by recourse to which an article (such as a stool, household utensil or cloth) smeared with an impure substance sheds its (foul) smell and (impure) coating and returns to its natural state is intended to be its purifier. (13) The purity of a doer prompted by the ego-sense is brought about by bathing, munificence, askesis, age (prescribed

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* A Smṛti text says :—

अङ्गवङ्गकलिङ्गेषु सौराष्ट्रमगधेषु च । तीर्थयात्रां विना गत्वा पुनः संस्कारमर्हति ॥

"One travelling in the territories of Anga, Vanga and Kalinga, Saurāṣṭra and Magadha except on a pilgrimage deserves to undergo the rite of investiture with the sacred thread once more."

† स वै पुण्यतमो देशः सत्पात्रं यत्र विद्यते ।

"That land indeed is most holy where resides a noble and deserving person !"

‡ In the Baudhāyana-Smṛti a Mletchha has been characterized as follows :—

गोमांसखादको यस्तु विरुद्धं बहु भाषते । सर्वाचारविहीनश्च म्लेच्छ इत्यभिधीयते ॥

"He is called a Mletchha, who eats the bovine flesh, speaks much that is self-contradictory and is destitute of all good conduct."

§ A Smṛti text says :—

काले मेघोदकं ग्राह्यं वर्ज्यं तु त्र्यहमेव हि । अकाले दशरात्रं स्यात्ततः शुद्धिर्विधीयते ॥

"Rain water collected in a reservoir such as a tank during the rains can be used (for drinking and other purposes). Of course it should be avoided for three days (so that the impurities that may have flowed into it from the catchment area may settle down in the meantime). At other times one should wait for ten days; then (only) purity is ordained to have been brought about."

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for a certain act), strength, purificatory rites (such as investiture with the sacred thread) and righteous acts (like the saying of Sandhyā prayers) and (above all) by remembering Me. A member of the twice-born classes (or even a Śūdra for that matter) should (proceed to) do his duty (only) when purified (by these). (14) The purity of a Mantra (sacred formula) is brought about by learning it (properly from a qualified man) and the purity of an act lies in dedicating it to Me. Religious merit is acquired through (the purity of) the aforesaid factors (place, time, substance, agent, sacred formula and righteous act enumerated in the foregoing verses); while the reverse (their impurity) (makes for) unrighteousness. (15) In some cases even a virtue turns out to be a fault and *vice versa* in the light of a scriptural ordinance. (In this way) the scriptural ordinance determining the goodness or otherwise of a particular object cuts at the root of the distinction (of good and bad) itself. (16) In the case of those (already) fallen (in social rank or morals) the perpetration of an act similar to that which is sinful for others (not so fallen) is not (further) degrading. (Similarly) sexual intercourse (with one's lawfully wedded wife during the days permitted* by the Śāstras) when already afreed upon is a virtue (although it is a sin in the case of a recluse); (for) a person (already) lying (on the ground) has no chance of a (further) fall. (17) A man is rid of attachment for each of those objects and actions from which he desists. This righteous course (in the shape of detachment) is salutary for men and dispels their grief, infatuation and fear. (18)

विषयेषु गुणाध्यासात् पुंसः सङ्गस्ततो भवेत् । सङ्गात्तत्र भवेत् कामः कामादेव कलिर्नृणाम् ॥१९॥
कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते । तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥२०॥
तया विरहितः साधो जन्तुः शून्याय कल्पते । ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च ॥२१॥
विषयाभिनिवेशेन नात्मानं वेद नापरम् । वृक्षजीविकया जीवन् व्यर्थं भस्त्रेव यः श्वसन् ॥२२॥

From (our) misconception regarding the goodness (agreeability) of an object springs up attachment to it in man. From attachment follows the desire to possess it and from desire alone ensues quarrel among men (as a sequel to such desire being thwarted by someone). (19) From quarrel proceeds anger which is difficult to restrain; infatuation follows anger and by infatuation is soon obscured man's all-penetrating judgment (distinguishing right from wrong). (20) Deprived of judgment, O good one, a living being (man) is as good as a non-entity. The (very) purpose (of life) of such an (almost) unconscious and dead man is consequently defeated. (21) Due to excessive attachment (and longing) for the pleasures of sense he who knows neither himself nor the Supreme lives in vain (as if unconscious) like a tree and breathes like the bellows (is as good as dead for all practical purposes). (22)

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् । श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥२३॥
उत्पत्त्यैव हि कामेषु प्राणेषु स्वजनेषु च । आसक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु ॥२४॥
न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि । कथं युञ्ज्यात् पुनस्तेषु तांस्तमो विशतो बुधः ॥२५॥

* A Śruti text says:—
"ऋतौ भार्यामुपेयात् ।"
"One should copulate with one's wedded wife during the sixteen nights following the period of menstruation."

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एवं व्यवसितं केचिदविज्ञाय कुबुद्धयः । फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥२६॥
कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः । अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते ॥२७॥
न ते मामङ्ग जानन्ति हृदिस्थं य इदं यतः । उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः ॥२८॥
ते मे मतमविज्ञाय परोक्षं विषयात्मकाः । हिंसायां यदि रागः स्याद् यज्ञ एव न चोदना ॥२९॥
हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया । यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः ॥३०॥

Such a promise of reward (in the shape of heaven etc. contained in the Vedas as for example 'स्वर्गकामो यजेत'—One aspiring for heaven should perform sacrifices like Aśwamedha) does not point out the way to blessedness but is put forward only in order to create in the mind of men (externally inclined) a taste (for ritual acts) as introductory to an exposition of final beatitude, even as before administering a (dose of) bitter medicine (to a stubborn child) a sweet promise is made (by parents just in order to prevail upon the child to take the dose). (23) Indeed mortals naturally have their mind attached to objects of desire (such as wealth, cattle etc.), to their life (including their sense-organs, vitality, virility etc.) as well as to their own people (progeny, wife and so on), even though they are (ultimately) sources of misery (bondage) to the Self. (24) How could the (all-knowing) Veda direct such men—blind to their (real) interests and yet devout (convinced about the infallibility of the Vedas) and wandering (as a reward of their sacrificial performances) in the path of enjoyment (the superhuman species of life—the state of gods and other heavenly beings) and (then) entering (as a punishment for their cruelty to animals in the course of those sacrificial performances) the inanimate forms of life (such as the plant kingdom)—once more to those (very) enjoyments (through such texts as 'पशुकामो यजेत', 'आयुरिन्द्रियकामो यजेत', 'पुत्रादिकामो यजेत'—One desirous of cattle, one desirous of longevity, sound organs etc. and one desirous of progeny, wife and so on should undertake sacrificial performances) ? (25) Not knowing such intention (of the Vedas), some misguided people (the advocates of Karma or ritual acts) interpret the promises (contained in the Vedas) of fruit (in the shape of final beatitude) as offering blossoms (alone in the shape of heavenly enjoyment). (But) not so the knowers of (the real import of) the Vedas (sages Vyāsa and others) indeed. (26) Men seeking pleasures of sense and (therefore ever) miserable, grasping, mistaking the enjoyments of heaven (which are like so many flowers) as the (supreme) fruit (of human endeavour) confounded by their excessive attachment to ritual acts (in which the sacred fire plays a prominent part) and finding the Path of Smoke at the end (of their life) are not able to realize their own self. (27) With ritual acts as the only theme of their talks and intent on gratifying their flesh, they are unable to know Me, though present in their heart,—Me, who am this universe and from whom this universe has sprung up,—any more than those whose eyes are bedimmed by mist are able to recognize even that which is close at hand, O dear Uddhava ! (28) Not knowing My opinion,—which is not quite apparent, and which is to the effect that if one has a passion for destruction of life, it should be restricted to sacrificial performances only, and that there is no scriptural ordinance making it obligatory on us,—those wicked men indulging in destruction of life as a pastime and with their mind set on the pleasures of sense worship the gods as well as the manes and the rulers of evil spirits through sacrificial performances carried on by means of animals slaughtered with the desire of gratifying themselves. (29-30)

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स्वप्नोपमममुं लोकमसन्तं श्रवणप्रियम् । आशिषो हृदि संकल्प्य त्यजन्त्यर्थान् यथा वणिक् ॥३१॥
रजस्सत्त्वतमोनिष्ठा रजस्सत्त्वतमोजुषः । उपासत इन्द्रमुख्यान् देवादीन् न तथैव माम् ॥३२॥
इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि । तस्यान्त इह भूयास्म महाशाला महाकुलाः ॥३३॥
एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् । मानिनां चातिस्तब्धानां मद्वार्तापि न रोचते ॥३४॥

Picturing to their mind the other world,—which is evanescent like the objects seen in a dream and a source of misery, though delightful to the ear,—and the blessings sought for (in this world), they part with their earnings (expend them on sacrificial performances etc.) even as a merchant would stake his (hard-earned) fortune (in the hope of gaining more). (31) Rooted in Rajas, Sattva and Tamas, they worship gods etc., Indra being the chief of them,—who (likewise) take delight in Sattva, Rajas and Tamas,—and not so (devotedly) Myself (who stand beyond the three Guṇas). (32) They indulge in the (fond) hope that, having worshipped the gods through sacrifices in their earthly career, they will ascend to heaven and revel (there), and at the end of such enjoyment (in heaven) will be born (again) in the terrestrial region of a high pedigree and be great householders (living in stately mansions). (33) Even the talk bearing on Me does not find favour with the egotistic and highly arrogant men who have their mind distracted thus by (seemingly) flowery promises (contained in the Vedas). (34)

वेदा ब्रह्मात्मविषयास्त्रिकाण्डविषया इमे । परोक्षवादा ऋषयः परोक्षं मम च प्रियम् ॥३५॥
शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥३६॥
मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना । भूतेषु घोषरूपेण बिसेष्वूर्णेव लक्ष्यते ॥३७॥
यथोर्णनाभिर्हृदयादूर्णामुद्वमते मुखात् । आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥३८॥
छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः । ओंकाराद् व्यञ्जितस्पर्शस्वरोष्मान्तःस्थभूषिताम् ॥३९॥
विचित्रभाषाविततां छन्दोभिश्चतुरुत्तरैः । अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम् ॥४०॥
गायत्र्युष्णिगनुष्टुप च बृहती पङ्क्तिरेव च । त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद्विराट् ॥४१॥
किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् । इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥४२॥
मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् । एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम् ।
मायामात्रमनूद्यान्ते प्रतिषिद्ध्य प्रसीदति ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकविंशोऽध्यायः ॥ २१ ॥

These Vedas dealing with the three departments (*viz*, ritual acts, the worship of gods and Brahma-Realization) teach (as a matter of fact) the truth that Brahma (alone) constitutes the Self of (us) all. The Vedic texts, however, (as well as their seers) convey their meaning (only) indirectly (and hence it is not manifest to all at first sight) and (such indirect mode of) teaching (alone) is dear to Me as well (inasmuch as the pure-hearted alone can grasp the real spirit, the generality of men being liable to misunderstand it and be led astray). (35) (The meaning of) the Veda (which is Brahma manifested in the form of word) is most difficult to understand, consisting as it does of the vital air (the Parā stage of speech), the mind (the Paśyantī stage residing in the Anāhata Chakra, including the Madhyamā stage, consisting of Buddhi or the intellect and residing in the Maṇipūra Chakra located in the heart) and the organ of speech (the Vaikharī state). (As consisting of the Cosmic Prāṇa) it is endless (in point of time) and limitless (in space), profound (obscure) and difficult

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to fathom like the ocean. (36) Presided over by Me,—the infinite Brahma, possessed of endless potencies,—the said Veda is perceived (by the wise) in the form of the Anāhata sound in (all) created beings as the fibre in a lotus stalk. (37) (Even) as a spider sends forth the cobweb from its heart through its mouth, (the Lord in the form of Hiraṇyagarbha working through) the vital air, essentially blissful, and appearing in the form of Veda, with the material of Anāhata sound evolves from the cavity of the heart through the mind, which conceives the (various) sounds represented by the letters of the alphabet, the Vaikharī form of speech —flowing in a thousand channels and embellished with (the articulate sounds represented by the letters of the alphabet* classified (in Indian phonetics) as sibilants, vowels, aspirants and semi-vowels (so-called because they stand between the vowels, on the one hand, and consonants on the other), manifested out of the (sacred sound) OM (heard in a subtle form within the heart),—elaborated by various languages (Vedic as well as secular) and characterized by (a number of) metres successively consisting of four more letters than the preceding and having no limit or end; and Himself withdraws it. (38—40) Some of these metres are (respectively known by the names of) Gāyatrī†, Uṣṇik, Anuṣṭubh, Bṛhatī, Pankti, Triṣṭubh, Jagatī, Atitchhanda, Atyaṣṭi, Atijagatī and Ativirāṭ. (41) None in the world other than Me knows the heart (hidden meaning) of this (sacred) speech (in the form of Veda)—as to what it lays down (in the section dealing with ritual acts), what it reveals (through the various Mantras or sacred texts in the section dealing with the worship of gods) and what it puts forward by way of hypothesis and (then) calls it in question (in the section dealing with spiritual knowledge). (42) Me (alone in the form of Yajña) it enjoins (in the Karmakāṇḍa); Me (alone in the form of various deities) it names (in the Devatā-kāṇḍa); (nay,) whatever (objective existence such as ether) is superimposed on Me (first) and (then) negatived (in the Jñāna-Kāṇḍa) is also Myself. Taking its stand on Me (as the Cause of all causes and the highest Reality) the Veda posits diversity as a mere illusion and (then), denying it, ultimately becomes quiet. This much is the import of all the Vedas. (43)

Thus ends the twenty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

Categories enumerated; Distinction between Prakṛti and Puruṣa

उद्धव उवाच

कति तत्त्वानि विश्वेश संख्यातान्यृषिभिः प्रभो । नवैकादश पञ्च त्रीण्यात्थ त्वमिह शुश्रुम ॥ १ ॥

* The twenty-five consonants, *viz*, क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, and म are collectively known as the sibilants. अ, इ, उ, ऋ, ऌ, ए, ऐ, ओ, औ are known as vowels; श, ष, स and ह are called the aspirants; while य, र, ल and व are known as the Antahsthas.

† Of these the Gāyatri consists of 24 letters; Uṣṇik, of 28; Anuṣṭubh, of 32 and so on.

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केचित् षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् । सप्तैके नव षट् केचिच्चत्वार्येकादशापरे ॥ २ ॥
केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । एतावत्त्वं हि संख्यानामृषयो यद्विवक्षया ।
गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥ ३ ॥

Uddhava submitted : How many are the categories or fundamental principles enumerated by the seers, O Ruler of the universe ? You (for your part) have referred (in Discourse XIX above) to nine, eleven, five and three—twenty eight categories (in all), O Lord, as we have heard. (1) Some (however) speak of twenty-six categories; others, of twenty-five. Some (more) declare seven, nine, six and four respectively; while others mention eleven. (2) Some (again) declare seventeen; others, sixteen and (still) others, thirteen. With what intention do the sages severally declare such a (large) variety of numbers ? Be pleased O eternal Lord, to tell us this. (3)

श्रीभगवानुवाच

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा । मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥ ४ ॥
नैतदेवं यथाऽऽत्थ त्वं यदहं वच्मि तत्तथा । एवं विवदतां हेतुं शक्तयो मे दुरत्ययाः ॥ ५ ॥
यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति वादस्तमनु शाम्यति ॥ ६ ॥
परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥ ७ ॥
एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च । पूर्वस्मिन् वापरस्मिन् वा तत्त्वे तत्त्वानि सर्वशः ॥ ८ ॥
पौर्वापर्यमतोऽमीषां प्रसंख्यानमभीप्सताम् । यथा विविक्तं यद्वक्त्रं गृह्णीमो युक्तिसम्भवात् ॥ ९ ॥

The glorious Lord replied: Whatever the Brahmans (well-versed in the Vedas) declare is but right; (for) all categories stand included in all (others). What is there hard to establish for those who make their assertion accepting the potency of My Māyā ? (4) My potencies (in the form of the three Guṇas—Sattva, Rajas and Tamas appearing as so many modifications of the mind)—which are (so) difficult to overcome—are at the back of those wrangling over the cause (of the universe) in the following strain; "It is not quite as you say; what I say is correct." (5) Diversity (in the form of this universe), which is the subject of controversy among the disputants, follows from the disturbance of equilibrium of these potencies. When control of the mind and subjugation of the senses are attained, the diversity disappears and the controversy (also) is set at rest as a sequel to it. (6) The categories being comprised in one another, O jewel among men, they are enumerated as more or less according to the viewpoint of the speaker (by including effects in a cause and *vice versa*). (7) In a single category, whether it is a cause or an effect, are found comprised all other categories (*viz*, effects in a cause and *vice versa*). (8) Therefore, we accept as conclusive whatever is stated according to one's own viewpoint by any one of those (disputants) seeking to establish the relation as cause and effect or a definite number of categories, there being a cogent reason behind every such assertion. (9)

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् । स्वतो न सम्भवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥ १० ॥
पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि । तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः ॥ ११ ॥
प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः । सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥ १२ ॥
सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते । गुणव्यतिकरः कालः स्वभावः सूत्रमेव च ॥ १३ ॥

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Self-Realization in the case of the Jīva (individual soul), (who is) characterized by ignorance that has no beginning, cannot take place by itself (and is possible only through instructions imparted by another omniscient being) there must be another (being) who knows the truth and is able to impart His Knowledge (to the Jīva). (That is the argument advanced in favour of their contention by those who recognize an additional category, *viz*, God as apart from the soul and thus raise the number of categories to twenty-six.) (10) There is not the least difference in this body between the individual soul and God (both being of the nature of consciousness). (Therefore) the assumption that they are distinct from one another is meaningless. And knowledge (or Self-Realization) is (but) a function of Sattvaguṇa (a constituent of Prakṛti). (Hence it is not necessary to recognize a twenty-sixth category in the shape of God in order to rationalize the possibility of Self-Realization. This is the stand taken by those who recognize only twenty-five principles.) (11) Prakṛti (primordial Matter) is (only another name for) the (state of) equilibrium of the (three) Guṇas. Therefore, Sattva, Rajas and Tamas,—which are (severally) responsible for the continuance, appearance and disappearance of the universe,—are the adjuncts of Prakṛti and not of the Spirit (who is a non-doer and hence cannot be accepted as the ground of the three Guṇas responsible for the continuance etc. of the universe). (12) Knowledge, according to this (latter) classification, is spoken of as (but) a modification of Sattva; action, of Rajas; and ignorance, of Tamas (all the three of which are comprised in Prakṛti; hence action and ignorance too are included in Prakṛti). (Again,) Time is (no other than) God (who is responsible for the disturbance of equilibrium of the Guṇas or modes of Prakṛti) and Swabhāva (nature) is the Mahat-tattva (the principle of cosmic intelligence, which is all—powerful. (Hence it is not necessary to multiply categories in both these classifications.) (13)

पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः । ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥१४॥
श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः । वाक्पाण्युपस्थपाय्वङ्घ्रिकर्माण्यङ्गोभयं मनः ॥१५॥
शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः । गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥१६॥
सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी । सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥१७॥
व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया । लब्धवीर्याः सृजन्त्यण्डं संहताः प्रकृतेर्बलात् ॥१८॥

(Of the twenty-eight categories mentioned in verse 1 above, in four groups of nine, eleven, five and three respectively, the last three, *viz*, the three Guṇas, which are included by others in Prakṛti, have thus been enumerated. Of the remaining twenty-five) Puruṣa (the Spirit, comprising God as well as the individual soul, both of which are conscious by nature), Prakṛti (primordial Matter), Mahat-tattva (the principle of cosmic intelligence), Ahankāra (the cosmic Ego), ether, the air, fire, water and earth (in their gross form)—these are the nine categories (already) referred to by Me (in verse 1 above). (14) The (five) faculties (senses) of cognition (perception), *viz*, the senses of hearing, touch, sight, smell and taste; the (five) organs of action, *viz*, the organ of speech, hands, the organ of generation, the organ of defecation and feet, and the mind, the controller of both (the senses of preception and the organs of action); the (five) varieties of sense-objects, *viz*, sound, touch, taste, smell and colour—these are the other eleven and five categories mentioned in verse

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1 *supra*. Locomotion and speech, urination and defecation and handicraft are the (five) functions of the organs of actions (and no separate categories). (15-16) Appearing in the form of (the sixteen) evolutes (*viz*, the five gross elements, the ten Indriyas and the mind) and the (seven) causal principles (*viz*, the Mahat-tattva, Ahankāra and the five objects of sense) indeed, Prakṛti (being the material cause) undergoes the state of being created etc. through Sattva and the other (two) Guṇas (or modes of Prakṛti) at the time of creation etc. of this (visible) universe; whereas the immutable Puruṣa (being the efficient cause) looks on (as a mere witness). (17) Energized by a glance from the Puruṣa and united with one another, fundamental principles like Mahat-tattva (which enter into the constitution of the universe), undergoing transformation, bring forth the cosmic egg with the help of Prakṛti (their source). (18)

सप्तैव धातव इति तत्रार्थाः पञ्च खादयः । ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः ॥१९॥
षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् । तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥२०॥
चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयविनः खलु ॥२१॥
संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च । पञ्च पञ्चैकमनसा आत्मा सप्तदशः स्मृतः ॥२२॥
तद्वत् षोडशसंख्याने आत्मैव मन उच्यते । भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश ॥२३॥
एकादशत्व आत्मासौ महाभूतेन्द्रियाणि च । अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ ॥२४॥
इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥२५॥

According to the view that the fundamental principles are (only) seven (*vide* verse 2 above), the five elements beginning with ether, (the principle of) consciousness (*viz*, the subject or Jīva) and the (universal) Spirit, the Ground of both (the subject and the object), these are the (seven) categories (Prakṛti etc., the causal principles, being included in their evolutes); from the above-named (seven categories) spring up the body, the Indriyas (the five senses of perception and the five organs of action) as well as the vital airs (comprising the evolutes, all of which are likewise included in their causes). (19) (Similarly) even according to the view (also referred to in verse 2 above) that the fundamental principles are six (only), they are the five elements, the sixth being the Supreme Person. Having evolved this (objective) universe in conjunction with the former (*viz*, the elements), sprung from Himself, He enters it (as its Inner Controller). (According to this view all objective existences should be taken as covered by the five elements and the individual soul by the Universal Spirit.) (20) Even according to the view (also mentioned in verse 2 above) that the categories are four only, they are fire, water and earth (the source of and as such no other than food), evolved from the Spirit (the fourth principle). (Prakṛti and the other causal principles should be recognized here as included in their three evolutes enumerated in this verse and the other two elements, *viz*, ether and the air too likewise included in them or rejected as superfluous.) By means of the aforesaid (four) categories indeed has this evolution of the universe (which is made up of so many parts) taken place. (21) According to the view (referred to in verse 3 above) which enumerates seventeen principles, they are the five elements, the five Tanmātrās (objects of senses) and the five senses of perception along with the one mind, and the Ātmā (or the Spirit, which includes the individual soul as well as the Universal Spirit) being recognized as the seventeenth. (22) Likewise, according to the view (also mentioned in verse 3) which enumerates sixteen categories, the Ātmā itself (in its thinking aspect) is spoken of as the

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mind. (Again, according to the view, finding mention in verse 3 above, which recognizes only thirteen categories) the five elements (including the five Tanmātrās) and the same number of senses (that reveal them), the mind and the twofold Spirit (*viz*, the individual soul and the Universal Spirit) constitute the thirteen principles. (23) According to the view (referred to in verse 2) restricting the number of categories to eleven (only), they comprise the aforesaid Ātmā (which includes the individual soul as well as the mind), the (five) gross elements and the (five) senses (of perception). (Similarly according to the view, also mentioned in verse 2, recognizing nine categories only) the eight causal principles* (*viz*, the five elements, the mind, the intellect and the ego) and Puruṣa (the Spirit)—these are the nine categories (the evolutes being included in the causal principles). (24) Thus the fundamental principles have been reckoned in different ways by the seers. All that reckoning is justified supported, as it is by reason. What is there unbecoming on the part of the wise ? (25)

उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात्कृष्ण दृश्यते न भिदा तयोः ॥२६॥
प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि । एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि ।
छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः ॥२७॥
त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तितः । त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः ॥२८॥

Uddhava submitted: Although both Prakṛti (Primordial Matter) and Puruṣa (the Spirit) are essentially distinct (one from the other), their diversity is not perceived, O Kṛṣṇa, because of their inter-relation. (26) The Spirit is seen in (and through) the body (a product of Matter) alone and Prakṛti (body) too is seen in (as identical with) the Self. Be pleased (therefore), O lotus-eyed One, to resolve the grave doubt in my mind in this matter by Your clever words supported with reason, O omniscient Lord ! (27) Since enlightenment in this world comes to the Jīvas (embodied souls) through You (alone), and the obscuration of knowledge (too) follows from Your energy (in the shape of Avidyā or Nescience), therefore You alone know the course of Your own Māyā, and none else. (28)

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥२९॥
ममाङ्ग माया गुणमय्यनेकधा विकल्पबुद्धीश्च गुणैर्विधत्ते ।
वैकारिकस्त्रिविधोऽध्यात्ममेकमथाधिदैवमधिभूतमन्यत् ॥३०॥
दृग् रूपमार्कं वपुरत्र रन्ध्रे परस्परं सिध्यति यः स्वतः खे ।
आत्मा यदेषामपरो य आद्यः स्वयानुभूत्याखिलसिद्धसिद्धिः ।
एवं त्वगादि श्रवणादि चक्षुर्जिह्वादि नासादि च चित्तयुक्तम् ॥३१॥
योऽसौ गुणक्षोभकृतो विकारः प्रधानमूलान्महतः प्रसूतः ।
अहं त्रिवृन्मोहविकल्पहेतुर्वैकारिकस्तामस ऐन्द्रियश्च ॥३२॥

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* Cf. Bhagavadgītā VII. 4:—
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

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आत्मापरिज्ञानमयो विवादो ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।
व्यर्थोऽपि नैवोपरमेत पुंसां मत्तः परावृत्तधियां स्वलोकात् ॥३३॥

The glorious Lord replied : Prakṛti (the body) and Puruṣa (the soul)—there is radical difference between the two, O jewel among men ! This psycho-physical organism (which is a product of Prakṛti) undergoes numerous changes (in the course of its existence) inasmuch as it owes its existence to a disturbance in the equilibrium of the three Guṇas (while the soul is absolutely changeless). (29) My Māyā (enchanting potency), O loved one, consisting as it does of the three Guṇas, creates by means of those (very) Guṇas differences as well as the manifold notions of difference. (Though limitless in variety) this changeable universe is (broadly speaking) threefold (in character); one (such) variety is Adhyātma; the next (in order) is Adhidaiva and the other is Adhibhūta. (30) The sense of sight (for example) falls under the category of Adhyātma; colour (its object) is Adhibhūta and the solar element existing in the organ of sight (which enables it to perceive light) is Adhidaiva. Every one of these (three) depends for its existence on the other two. That which exists in the sky (*viz*, the orb of the sun, however), being self-existent, is independent of these three. (Similarly) since the Ātmā—being the cause of all these (Adhyātma etc.)—is (their witness and therefore) different from them, (therefore) by virtue of its own (self-existent) conscious nature illumines all illuminating agents (Adhyātma etc.). (Just as the eye has been shown above to have three aspects,) the tactile sense, the auditory sense, the palate, the olfactory sense as well as the intellect, the mind, the ego and the faculty of reason (also) should be (similarly) understood to possess a threefold character. (31) The modification evolved out of the Mahat-tattva—which has its root in Prakṛti—through the instrumentality of Kāla (the Time-Spirit) or God, who is responsible for disturbing the equilibrium of the (three) Guṇas (modes of Prakṛti), *viz*, Ahankāra (the cosmic ego), and which is of three kinds, *viz*, Vaikārika (Sattvic), Tamasic and Aindriya (Rajasic), lies at the root of the notion of difference brought into being by ignorance about the Self. (32) The controversy whether the Self as distinguished from the body exists or not is the result of not realizing the Self. Though meaningless (inasmuch as it is capable of being set at rest by Self-Realization) it does not cease in the case of men whose mind is turned away from Me, their real Self. (33)

उद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो । उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च ॥३४॥
तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः । न ह्येतत् प्रायशो लोके विद्वांसः सन्ति वञ्चिताः॥३५॥

Uddhava submitted : Tell me, O Protector of cows ! how men whose mind is turned away from You take and (then) give up corporeal forms, high and low, in conformity with actions performed by themselves, O Lord ! (in other words) how the omnipresent Self could pass from one body to another, how actions could be ascribed to the actionless, and how birth and death could be attributed to that which is beyond birth and death. It is a thing which cannot be easily conceived by men of poor understanding; for, generally speaking there are none in the world who are conversant with this topic, deluded as people are (by Your Māyā). (34-35)

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श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् । लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥३६॥
ध्यायन्मनोऽनुविषयान् दृष्टान् वानुश्रुतानथ । उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शाम्यति ॥३७॥
विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः । जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥३८॥
जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद । विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः ॥३९॥
स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥४०॥
इन्द्रियायनसृष्ट्येदं त्रैविध्यं भाति वस्तुनि । बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद् यथा ॥४१॥
नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च । कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते ॥४२॥
यथार्चिषां स्रोतसां च फलानां वा वनस्पतेः । तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥४३॥
सोऽयं दीपोऽर्चिषां यद्वत् स्रोतसां तदिदं जलम् । सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥४४॥
मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् । म्रियते दुर्भगो भ्रान्त्या यथाग्निर्दारुसंयुतः ॥४५॥

The glorious Lord replied : United with the five senses (as well as with the five organs of action and the five subtle elements), the mind of the Jīvas, consisting as it does of latencies of Karma, travels from one body to another; and the soul, though distinct from it, follows it (identified as it is with that mind). (36) Being under the sway of Karma (destiny which determines the nature of future existence), the mind contemplates (at the dying moment) objects (actually) seen or heard of (promised in the Vedas and brought to the forefront by the said destiny) and, being reborn in the midst of those (contemplated) objects, gets insensible to his present surroundings. The memory (too of his present life) ceases thereafter. (37) When through deep attachment for (identification with) a new body the mind no longer remembers the previous body, this complete forgetfulness of a Jīva (about the body with which he was identified till the last moment), brought about by some reason (or other in the shape of the Prārabdha which kept him tied down to the previous body having been exhausted) constitutes his death (in relation to that body). (38) And the wise declare the birth of a Jīva to consist in completely identifying himself with a particular body just as a dream and a reverie consist in one's identifying oneself with the body appearing in a dream or a reverie, O giver of plenty ! (39) Just as the Jīva identified with the present body no longer remembers the preceding one, the dreaming soul or the soul drowned in a reverie no longer remembers (the body of) a preceding dream or a preceding reverie; nay, he visualizes his self, though old (existing from before) as if it had newly come into existence. (40) Due to the coming into existence of a body (the seat of the ten Indriyas) or due to the appearance in another setting of the mind (which forms the background of the ten Indriyas) a threefold distinction (in the form of the mind, senses and body) appears in the (one) Self (the only reality), as a result of which the Self becomes the occasion for internal and external differences, just as a Jīva assumes a number of undesirable bodies in the course of a dream and appears manifold or just as a man begetting a number of wicked children, though one, assumes different relations with reference to the friends and enemies etc. of those children and appears diversified. (41) As a matter of fact, O dear Uddhava, (the bodies of) created beings come into existence and perish every moment by action of Time, whose velocity is too subtle to be perceived; and it is due to this subtlety that their appearance and disappearance in quick succession every moment are not seen. (42) As in the case of flames

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of lamps, the currents of streams and the fruits of a tree, so in the case of all created beings their age, condition etc. are determined (by Time). (43) (Just) as the notion (entertained) and assertion (made) about (a series of) flames (arising and disappearing in place of one another) that this is the same flame, or about the particles of water following one after another in a stream that this is the same water are false, so it is the unwise alone (whose life is spent in vain) that entertain the notion and make the assertion about bodies arising and disappearing in place of one another at the same spot that this is the same body. (44) Even such (an ignorant) Jīva is neither born nor dies as a result of its Karma continuing in the form of a seed. Yet through illusion (in the form of false identification with the body etc.) it appears to be born (though really unborn) and also dies as it were (though immortal), (just) as fire (though abiding in the form of an element till the end of the Kalpa) appears to come into existence and die through illusion (as a result of contact with fire-wood and the cessation of such contact respectively). (45)

निषेकगर्भजन्मानि बाल्यकौमारयौवनम् । वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥४६॥
एता मनोरथमयीर्ह्यन्यस्योच्चावचास्तनूः । गुणसङ्गाद्बुपादत्ते क्वचित् कश्चिज्जहाति च ॥४७॥
आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ । न भवाप्ययवस्तूनामभिज्ञो द्वयलक्षणः ॥४८॥
तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ । तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥४९॥
प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् । तत्त्वेन स्पर्शसम्मूढः संसारं प्रतिपद्यते ॥५०॥
सत्त्वसङ्गादृषीन् देवान् रजसासुरमानुषान् । तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥५१॥
नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् । एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ॥५२॥
यथाम्भसा प्रचलता तरवोऽपि चला इव । चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥५३॥
यथा मनोरथधियो विषयानुभवो मृषा । स्वप्नदृष्टाश्च दाशार्ह तथा संसार आत्मनः ॥५४॥
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥५५॥
तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः । आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥५६॥
क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा । ताडितः संनिबद्धो वा वृत्त्या वा परिहापितः ॥५७॥
निष्ठितो मूत्रितो वाग्भिर्बहुधैवं प्रकम्पितः । श्रेयस्कामः क्वच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत् ॥५८॥

Entry into the womb (in the form of seed), gestation and birth, infancy (extending up to the age of five), boyhood (extending up to the age of sixteen), youth (extending up to the age of forty-five), middle age (extending up to the age of sixty), old age and death—these are the nine states of the body. (46) These states, high and low,—brought about by one's own desire of course—of a body (which is other than the Self) a certain individual soul accepts as one's own through false identification with Matter; while another with great difficulty disowns them (by grace of God). (47) One's own birth (including the preceding two states, which cannot be directly known by oneself) can be inferred from the birth of one's son and death from that of one's father. The knower of things subject to birth and death can never be subject to birth and death (himself). (48) He who comes to know the birth (sprouting) of an annual plant from its seed and its end from its being shrivelled up after yielding its fruit (in the shape of food-grains), such a seer is distinct from the plant. Even so the seer of a body (*viz*, the soul) is distinct from the body. (Therefore, he who knows these states of the body is not affected by them

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though dwelling in the body.) (49) Failing to distinguish the Spirit from Matter in the aforesaid manner and getting deeply attached to the pleasures of sense as the only reality, the ignorant Jīva undergoes transmigration. (50) Made to revolve (in the whirligig of metempsychosis) by his actions, a man attains to the regions of gods and Ṛṣis through application to virtues (born of Sattvaguṇa), like control of the mind and the senses to the realm of demons (the subterranean regions) and human beings (the terrestrial plane) through devotion to lust etc. (born of Rajoguṇa) and descends to the realm of spirits and to the scale of sub-human creatures (and even immobile creation) through close application to grief and infatuation etc. (born of Tamoguṇa). (51) Just as a man who sees others dancing and singing (naturally) tries to imitate them, so the soul, though actionless, is made to follow the movements of the body etc. prompted by the intellect, when it sees them (and takes them to be its own). (52) (Just) as by the side of moving water the trees also appear as though moving, the activity etc. of the body are reflected in the Self. And (just) as when the eye is made to revolve (along with our body) the earth (around us too) is seen as though revolving (along with us), the excellences attributed to the objects of senses by the perceiving mind appear to exist in them, though not actually existing. (53) (Again) just like the experiences of a reverie or those of a dream our sense-experiences as well as our identification with the body etc. are false, O scion of Daśārha ! (54) Even though pleasurable and painful experiences do not belong to the soul, (suffering entailed by) metempsychosis does not cease for him who dwells on the pleasures of sense (as something enjoyed by the Self), any more than calamities (which are anything but real) cease to befall a dreaming man (till he is fully awake). (55) Therefore, Uddhava, do not enjoy (any more) the pleasures of sense with your vile senses (which are so difficult to gratify and are sure to lead you to perdition if indulged without restraint). Look upon the varied experiences (both of the pleasurable and painful type) as illusory and as reflected in the soul (only) because of our ignorance about its true nature (as the ground of all experiences). (56) Whether reproached or insulted, ridiculed or belittled, beaten or tightly bound (with ropes) etc. or deprived of one's means of livelihood, literally spat or urinated upon by the wicked and thus shaken in many ways from one's fixity in the Self by the ignorant, and even when reduced to straits, a seeker of blessedness should (try to) redeem oneself by recourse to reason. (57-58)

उद्धव उवाच

यथैवमनुबुध्येयं वद नो वदतां वर । सुदुस्सहमिमं मन्ये आत्मन्यसदतिक्रमम् ॥५९॥
विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी । ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान् ॥६०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वाविंशोऽध्यायः ॥ २२ ॥

Uddhava submitted : (Pray,) tell us (all seekers of blessedness), O Jewel among speakers, how I should get enlightened thus (so as to be able to put up with all such outrages). I regard such outrage to oneself by the wicked as most difficult to bear even for the knowing, except (of course) those who are engaged in duties pleasing to You (such as chanting and hearing Your names and glories) and have found shelter in Your feet and whose passions have (according-

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ly) been stilled; for nature (in the form of tendency to revolt against ill-treatment) is (indeed) very powerful (and therefore hard to conquer), O Soul of the universe ! (59-60)

Thus ends the twenty-second discourse in Book Eleven of the great and glorious Bhāgavata Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

The Episode of a forbearing Brahman

बादरायणिरुवाच

स एवमाशंसित उद्धवेन भागवतमुख्येन दाशार्हमुख्यः ।
सभाजयन् भृत्यवचो मुकुन्दस्तमाबभाषे श्रवणीयवीर्यः ॥ १ ॥

Śrī Śuka (the son of Vedavyāsa) began again: Thus prayed to by Uddhava, the foremost of the Lord's devotees, and welcoming the words of His servant (Uddhava), Lord Śrī Kṛṣṇa (the Bestower of Liberation) the Jewel of the Daśārhas, the story of whose exploits is worth listening to, addressed him (as follows). (1)

श्रीभगवानुवाच

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः । दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥ २ ॥
न तथा तप्यते विद्धः पुमान् बाणैः सुमर्मगैः । यथा तुदन्ति मर्मस्था ह्यसतां परुषेषवः ॥ ३ ॥
कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥ ४ ॥
केनचिद् भिक्षुणा गीतं परिभूतेन दुर्जनैः । स्मरता धृतियुक्तेन विपाकं निजकर्मणाम् ॥ ५ ॥

The glorious Lord said: Indeed, there is scarcely any pious soul in this world, O pupil of the sage Bṛhaspati, who is really able to compose his mind agitated by the abusive words uttered by a wicked fellow. (2) A man is not so (severely) pained when pierced by shafts that have deeply entered his vital parts as indeed by the shaft-like pungent words of the wicked, that wrankle in his heart and torment him. (3) In this connection the wise narrate, O Uddhava, a most sacred story (of his despondency) told by some mendicant, who was subjected to indignity by wicked people and (yet) remained full of composure, recongnizing it to be the consequence of his own (evil) deeds. I shall (presently) relate it to you; please hear it with a fully concentrated mind. (4-5)

अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया । वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥ ६ ॥
ज्ञातयोऽतिथयस्तस्य वाङ्मात्रेणापि नार्चिताः । शून्यावसथ आत्मापि काले कामैरनर्चितः ॥ ७ ॥
दुश्शीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः । दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥ ८ ॥
तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः । धर्मकामविहीनस्य चक्रुधुः पञ्चभागिनः ॥ ९ ॥
तदवध्यानविस्रस्तपुण्यस्कन्धस्य भूरिद । अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः ॥१०॥
ज्ञातयो जगृहुः किंचित् किंचिद् दस्यव उद्धव । दैवतः कालतः किंचिद् ब्रह्मबन्धोर्नृपार्थिवात् ॥११॥

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स एवं द्रविणे नष्टे धर्मकामविवर्जितः । उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥१२॥
तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः । खिद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानभूत् ॥१३॥

In the principality of Avanti (Malwa) there lived a certain Brahman richly endowed with wealth, though parsimonious*, lascivious, greedy and most irascible, and pursued the vocation of agriculture and trade. (6) Neither relatives nor guests were (ever) honoured by him even with bare words. (Nay,) living in a house devoid of piety and ritual acts, even his own person was never gratified with pleasures when there was time for it. (7) The relations and servants, (nay, even) the wife and sons as well as the daughters of that ill-behaved and stingy fellow felt disgusted (with him) and not only did not do what was liked by him but (actually) bore ill will to him. (8) The five claimants (*viz*, the gods, the manes, the sub-human species, human beings, *i. e.*, newcomers and the Brahman seers, to whom offerings are made during the five great sacrifices) got angry at that Brahman, who (simply) guarded his wealth like a Yakṣa (a species of demi-gods) as aforesaid, was destitute of piety and enjoyment (both) and (as such) had fallen from this world as well as from the next. (9) Even the wealth—that had cost him so much (fruitless) exertion through pursuits (like agriculture) which entailed untold hardships—of that Brahman, whose (residual) stock of merit had run out through his neglect of the said (five) claimants, O liberal-minded Uddhava, met with destruction. (10) The relations seized a portion of the wealth of that unworthy Brahman, robbers laid their hands on another, O Uddhava; while the rest was lost through the agency of Providence (in the shape of fire etc.), time, the king and other human beings. (11) His wealth having been lost in the aforesaid manner, the Brahman, who was destitute of (all) piety and enjoyment and was neglected by his own people, gave way to anxiety that was hard to overcome. (12) A very great despondency overtook the Brahman, who, having lost his wealth, had been reduced to a pitiable condition and had thus long been brooding over his lot and sorrowing with his throat choked with tears. (13)

स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः । न धर्माय न कामाय यस्यार्थायास ईदृशः ॥१४॥
प्रायेणार्थाः कदर्याणां न सुखाय कदाचन । इह चात्मोपतापाय मृतस्य नरकाय च ॥१५॥
यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः । लोभः स्वल्पोऽपि तान् हन्ति श्वित्रो रूपमिवेप्सितम् ॥१६॥
अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये । नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥१७॥
स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः । भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥१८॥
एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् । तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥१९॥
भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा । एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥२०॥
अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः । त्यजन्त्याशु स्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥२१॥
लब्ध्वा जन्मामरप्रार्थ्यं मानुष्यं तद् द्विजाग्र्यताम् । तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुभां गतिम् ॥२२॥
स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान् । द्रविणे कोऽनुषज्येत मर्त्योऽनर्थस्य धामनि ॥२३॥
देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिनः । असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥२४॥

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* A Kadarya (miser) has been defined in a Smṛti text as follows:—

आत्मानं धर्मकृत्यं च पुत्रदारांश्च पीडयन् । देवतातिथिभृत्यांश्च स कदर्य इति स्मृतः ॥

"He is spoken of as a miser, who allows his own self (body), sons and wife, deities guests and servants and (even) his sacred duties to suffer (on account of his stinginess)."

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व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयो बलम् । कुशला येन सिध्यन्ति जरठः किं नु साधये ॥२५॥
कस्मात् संक्लिश्यते विद्वान् व्यर्थयार्थेहयासकृत् । कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥२६॥
किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत । मृत्युना ग्रस्यमानस्य कर्मभिर्वोत जन्मदैः ॥२७॥

And he said (to himself) as follows:—"Oh, what a pity ! In vain has this body been subjected to suffering by me, who took such (great) pains over (the acquisition of) wealth neither for religious merit nor for self-gratification ! (14) Generally the riches of misers never contribute to their (bodily) comfort (or happiness). In this life, on the other hand, they conduce to the agony of their soul; and when a miser is no more (in this world) they lead him to hell (as a result of neglect of his obligatory and other duties). (15) Just as white leprosy spoils an exterior worth coveting, even a little greed mars the immaculate glory of the glorious and the laudable qualities that exist in those possessing merit. (16) Bodily exertion, apprehension, anxiety and delusion fall to the lot of men engaged in the acquisition of wealth, in augmenting and preserving it once it has been acquired, and anxiety (grief alone) is involved in its expenditure, loss and enjoyment. (17) (Moreover) since the tendency to misappropriate others' property, violence, mendacity, hypocrisy, covetousness and anger, pride, arrogance, discord, animosity, distrust, a spirit of rivalry and fondness for women in general, love of gambling and addiction to wine—these fifteen evils found in men are believed to have their source in wealth; therefore, a seeker of (final) beatitude should abandon from a distance the evil going by the name of wealth (*lit.*, that which is solicited). (18-19) (One's own) brothers, wife, parents and uncles as well as one's near and dear ones, who were (once) full of love, nay, had identity of interest, are all estranged in no time by a single shell and converted into enemies. (20) Agitated and incensed over the question of the least wealth, these people cast at once (all) affection to the winds and, full of jealousy, forsake in no time and (even) take the life of their rival. (21) They who, having secured a human birth,—worthy of being solicited even by immortals,—and there too the status of a Brahman, the foremost of the twice-born, and yet ignoring it, mar (fail to achieve) their self-interest (in the shape of final beatitude) meet with an evil destiny (go down to hell as a result of their addiction to the evils enumerated in verse 18 above). (22) Having obtained this (human) body, the gateway to heaven as well as to final beatitude, what mortal man would get attached to wealth, the abode of (all) evil ? (23) He who guards his wealth like a Yakṣa, neither propitiates (by means of it) the gods, the Ṛṣis, the manes and (other) living beings kinsmen, relatives and other claimants nor himself and goes down (to perdition). (24) My fortune, lifetime and strength, through which men of understanding achieve perfection, have (all) been carelessly spent, occupied as I have been with My fruitless endeavours in the cause of (amassing) wealth. What can I possibly accomplish now, as I have grown old ? (25) Wherefore does a man alive to the evil repeatedly allow himself to be troubled so much by his futile endeavours for (the acquisition of) wealth ? To be sure this world stands fully enchanted by the deluding potency of some (unknown and unseen) agency. (26) What purpose of a man who is (already in the process of) being devoured by Death could be served by riches or by those that confer wealth (on him) and what is to be gained (by him) through enjoyments sought after by the world or those that cater for (such) enjoyments or (for that matter) through actions (that are conducive to rebirth ? (27)

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नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः । येन नीतो दशामेतां निर्वेदश्चात्मनः ध्रुवः ॥२८॥
सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः । अप्रमत्तोऽखिलस्वार्थे यदि स्यात् सिद्ध आत्मनि॥२९॥
तत्र मामनुमोदेरन् देवास्त्रिभुवनेश्वराः । मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः समसाधयत् ॥३०॥

"Surely Lord Śrī Hari, who embodies in His person all the gods, by whom I have been reduced to this predicament, is pleased with me, and (it is through His pleasure alone that) despondency has come over me, which will serve (me) as a bark (to cross the ocean of metempsychosis). (28) Complacent of mind and (wide) awake to all my interests, I, who have (luckily enough) been reduced to such a (pitiable) plight, shall during what (little) time—if any—is left (at my disposal) attenuate my body (through askesis). (29) Let the gods who are the rulers of the three worlds (earth, heaven and the intermediate region) shower their grace on me in the aforesaid state. (I feel reassured by the thought that) Khaṭwānga (an ancient king) attained in no time Vaikuṇṭha (the realm of Lord Viṣṇu, which is a manifestation of Brahma)". (30)

श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः । उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षुरभून्मुनिः ॥३१॥
स चचार महीमेतां संयतात्मेन्द्रियानिलः । भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥३२॥
त वै प्रवयसं भिक्षुमवधूतमसज्जनाः । दृष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः ॥३३॥
केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम् । पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन ॥३४॥
प्रदाय च पुनस्तानि दर्शितान्यादुरुर्मुनेः । अन्नं च भैक्ष्यसम्पन्नं भुञ्जानस्य सरित्तटे ॥३५॥
मूत्रयन्ति च पापिष्ठाः ष्ठीवन्त्यस्य च मूर्धनि । यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥३६॥
तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः । बध्नन्ति रज्ज्वा तं केचिद् बध्यतां बध्यतामिति ॥३७॥
क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः । क्षीणवित्त इमां वृत्तिमग्रहीत् स्वजनोज्झितः ॥३८॥
अहो एष महासारो धृतिमान् गिरिराडिव । मौनेन साधयत्यर्थं बकवद् दृढनिश्चयः ॥३९॥
इत्येके विहसन्त्येनमेके दुर्वातयन्ति च । तं बबन्धुर्निरुरुधुर्यथा क्रीडनकं द्विजम् ॥४०॥
एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् । भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥४१॥
परिभूत इमां गाथामगायत नराधमैः । पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥४२॥

The glorious Lord continued: Having thus resolved in his mind, the Brahman (the foremost of the twice-born classes) who belonged to Avanti undid the knots (in the shape of the ego-sense and the feeling of myness) existing in his heart and turned out to be a peaceful ascetic subsisting on alms. (31) With his mind, senses and breath fully controlled he traversed this globe and entered towns and villages (only) for (begging) alms (and that too) incognito and unattached. (32) Seeing that aged mendicant untidy (in appearance), wicked people ill-treated him in numerous insulting ways, O good Uddhava! (33) Some snatched away his triple bamboo staff (carried as a symbol of complete renunciation); others, his (begging) bowl and Kamaṇḍalu (vessel made of cocoanut shell for carrying water); some took away his seat and string of Rudrākṣa beads and still others, his quilt of rags and even strips of cloth. (34) Returning them (once) or (simply) showing them (as if offering them back) they would snatch them from the ascetic once more; nay, while he partook on the riverside of the food got by way of alms, they would snatch away that (too). (35) People who were extremely vile (even) spat and

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urinated on his head; they forced him to speak while he was silent and would thrash him if he did not. (36) Calling him a thief, others threatened him with words; while others tied him with a rope, exclaiming "Let him be bound, let him be bound !" (37) Some would insultingly taunt him, saying "He is (in the heart of his hearts) a rogue, though (outwardly) carrying a (triple) staff as an emblem of piety. Deserted by his own people on his wealth having been depleted, he has adopted this course of life (as a means of livelihood rather than in a spirit of renunciation)." (38) Others would ridicule him saying "Oh, this most robust fellow is firm as a huge mountain. Strong of resolution like a heron he seeks to gain his end through (a vow of) silence !" while others broke wind at him. (Nay,) people (even) tied and restrained that Brahman (even) as a bird kept for diversion. (39-40) Whatever affliction—caused by any living being, brought about by Providence, or having its source in his own body—thus came to him he took each as his own lot to be worked out by him (and reconciled himself with it). (41) Ill-treated (as aforesaid) by the basest of men bent on bringing about his downfall (by forcing him to abandon his course of conduct befitting a recluse), and (yet) adhering to his duty and resorting to firmness of a Sattvic type (as depicted in *Gita*, XVIII. 33), the mendicant sang the following song. (42)

द्विज उवाच

नायं जनो मे सुखदुःखहेतुर्न देवताऽऽत्मा ग्रहकर्मकालाः ।
मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद् यत् ॥४३॥
मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।
शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सृतयो भवन्ति ॥४४॥
अनीह आत्मा मनसा समीहता हिरण्मयो मत्सख उद्विचष्टे ।
मनः स्वलिङ्गं परिगृह्य कामान् जुषन् निबद्धो गुणसङ्गतोऽसौ ॥४५॥
दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्व्रतानि ।
सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः ॥४६॥
समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ।
असंयतं यस्य मनो विनश्यद् दानादिभिश्चेदपरं किमेभिः ॥४७॥
मनोवशेऽन्ये ह्यभवन् स्म देवा मनश्च नान्यस्य वशं समेति ।
भीष्मो हि देवः सहसः सहीयान् युञ्ज्याद् वशे तं स हि देवदेवः ॥४८॥
तं दुर्जयं शत्रुमसह्यवेगमरुंतुदं तन्न विजित्य केचित् ।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून् विमूढाः ॥४९॥
देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ।
एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥५०॥
जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात्र हि भौमयोस्तत् ।
जिह्वां क्वचित् संदशति स्वदद्भिस्तद्वेदनायां कतमाय कुप्येत् ॥५१॥
दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ।
यदङ्गमङ्गेन निहन्यते क्वचित् कुप्येत कस्मै पुरुषः स्वदेहे ॥५२॥

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आत्मा यदि स्यात् सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ।
न ह्यात्मनोऽन्यद् यदि तन्मृषा स्यात् क्रुध्येत कस्मान्न सुखं न दुःखम् ॥५३॥
ग्रहा निमित्तं सुखदुःखयोश्चेत् किमात्मनोऽजस्य जनस्य ते वै ।
ग्रहैर्ग्रहस्यैव वदन्ति पीडां क्रुध्येत कस्मै पुरुषस्ततोऽन्यः ॥५४॥
कर्मास्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तद्धि जडाजडत्वे ।
देहस्त्वचित् पुरुषोऽयं सुपर्णः क्रुध्येत कस्मै न हि कर्म मूलम् ॥५५॥
कालस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तत्र तदात्मकोऽसौ ।
नाग्नेर्हि तापो न हिमस्य तत् स्यात् क्रुध्येत कस्मै न परस्य द्वन्द्वम् ॥५६॥
न केनचित् क्वापि कथंचनास्य द्वन्द्वोपरागः परतः परस्य ।
यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः ॥५७॥
एतां स आस्थाय परात्मनिष्ठामध्यासितां पूर्वतमैर्महर्षिभिः ।
अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दाङ्घ्रिनिषेवयैव ॥५८॥

The Brahman said: Neither these people nor any deity nor the self nor the stars nor Karma nor the Time-Spirit is responsible for my joys and sorrows. The Śruti texts declare the mind alone to be the cause (of our joys and sorrows)—the (same) mind which sets going the course of worldly existence. (43) The powerful mind indeed sets into operation the three Guṇas (by giving rise to attachment and aversion etc.) and from the latter proceed actions of various kinds--immaculate (Sattvic or virtuous), black (Tamasic or sinful) and bright (Rajasic or of a mixed type—virtuous as well as sinful); thence crop up (the various) states of existence conforming to the colour (character) of those actions. (44) Co-existing with the thinking mind (as the Inner Controller), yet unattached to its operations, and full of wisdom, God, who is a friend (director) of mine (the Jīva), merely looks on with His unclouded vision. Accepting as its own self the mind, which unfolds the universe within itself, and enjoying the objects of the senses through attachment with the three Guṇas, the Jīva (individual soul) gets bound. (45) Liberality (to the poor), devotion to one's allotted duty, observance of the five Niyamas (*viz*, 1–external purity, 2–contentment, 3–austerity, 4–study of the scriptures and chanting of the Divine Name and 5–self-surrender to God) and the five Yamas (*viz*, 1–non-violence, 2–truthfulness, 3–non-thieving, 4–continence and 5–non-acquisition of property), learning, meritorious acts and noble vows—all find their culmination in control of the mind; for subjugation of the mind (alone) constitutes the highest Yoga (wisdom). (46) Say what is there to be accomplished through charitable gifts etc. by him whose mind is perfectly calm and collected ? And what other object can be achieved through these gifts etc. by him whose mind is uncontrolled or inert (through languor etc.) ? (47) Indeed others, *i. e.*, the senses (or even the gods presiding over them—*viz*, Brahmā and others) are under the control of the mind. But the mind does not readily come under the control of anyone else; for the god (of a mind) is redoubtable (being the cause of the manifold worldly sufferings) and more powerful than the powerful, so that he who is able to bring it under control is adorable even to the gods.*

* This is an echo of the following Śruti text :—
मनो वशे सर्वमिदं बभूव न चान्यस्य मनो वशमन्वियाय । भीष्मो हि देवः सहसः सहीयान् ।

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(48) Unable to conquer that enemy (in the guise of the mind), of irresistible tempo, which is (so) difficult to conquer (otherwise than by the Lord's grace), and which torments the (very) vitals, some deluded persons thereupon make friends, neutrals and enemies of men and wage a wicked warfare in this world. (49) Taking this body (of their own)—a creation of their mind (alone)—as their very self and the body of their son, wife etc. as theirs, men of clouded judgment, labouring under the misapprehension that this is my own self and he is another, revolve in the world of matter (enveloped in the darkness of ignorance), the end of which is difficult to reach. (50) If, however, an individual is (held to be) responsible for our joy and sorrow, even in this case what does it matter to the soul (which is neither the giver nor the experiencer of joy and sorrow) ? The capacity to give and experience joy and sorrow indeed belongs to two earthly bodies (and not to the soul, which is devoid of action and as such incapable of giving or experiencing sorrow). If ever a man (unwittingly) bites his own tongue with his own teeth, with which of them should he get angry on his experiencing pain through such biting ? (51) If any god (presiding over any particular Indriya) is (held to be responsible for (our) sorrow (or joy), let it be so. Even then what does it matter to the soul (which neither inflicts nor suffers pain) ? The capacity to inflict and suffer pain belongs to the two gods inflicting and suffering pain (through the organs presided over by them and not to the soul, which is devoid or form and beyond all change). When a (particular) limb (presided over by one deity) in one's own body is (ever) smitten by another (presided over by a different god) at which of the two limbs (or gods) should the man get angry ? (52) If the soul is responsible (for our joys and sorrows), (even) then what blame attaches to another, one's own intrinsic nature being responsible for one's joys and sorrows ? (If, however, it is argued that others become instrumental in such modification of the soul, my reply is that) there is no entity other than the soul (which is all-comprehensive—'सर्वं खल्विदं ब्रह्म' as the Śruti says); if there is (or appears to be), it is illusory. Hence their is neither joy nor sorrow. Wherefore (then) should one feel angry (at all) ? (53) If the stars (are held to be) responsible for (one's) joys and sorrows, what responsibility attaches to the soul, which is birthless ? They exert their influence only on a body which is subject to birth (and death). (Moreover) the astrologers declare the evil (or good) influence exerted by the stars as falling directly on a (fellow) star (the star which happened to be at the ascendant at the birth of a man and only indirectly on the personality born at that particular time because of the deity presiding over that star identifying itself with the said personality). At whom (then) should the soul, which is other than the star as well as from the body born under its influence, get angry ? (54) If Karma (action done in a previous or even the present life) is (held to be) responsible for (one's) joys and sorrows, let it be (so). (Even in that case) what responsibility attaches to the soul ? For, action is possible only in the event of the being a substance (both) material and conscious. (That alone which is material is subject to change and no one who is not conscious can engage in a pursuit conducive to one's own interests.) The body, however, is material (and is not alive to its own interests); while the soul consists of pure wisdom (and is therefore never liable to change). Hence Karma, which is the root of joy and sorrow, does not exist (at all). At whom (then) should one feel angry ? (55) If, however, Kāla (the Time-Spirit) is (believed to be) responsible for one's joy and sorrow, (even) in that case what responsibility

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attaches to the soul? (For) the soul (being a fragment of Brahma) is the same as Kāla (which is identical with Brahma). No suffering can come to a part from the whole any more than the heat of fire could burn an individual flame or the coldness of ice could benumb a particle of it. (Nay, the soul is the same as the Supreme and) there can be no pair of contraries (e. g., joy and sorrow) to the Supreme. (Such being the case,) at whom should one be angry? (56) Through (the agency or instrumentality of) none and at no place or time and on no account can there be any connection of the Self,—which lies beyond Prakṛti (the ultimate cause of the universe),—with the pairs of opposites (such as joy and sorrow) as there is in the case of Ahankāra (the ego-sense), which reveals the world (even though it does not exist in the Self). (Hence) he who has awakened to this truth has no fear from (other) created beings. (57) Embracing the aforesaid conclusion regarding the Supreme Spirit. adopted by the most ancient and eminent seers, I, such as I am, shall get over this mundane existence (having its root in the darkness of ignorance),—which is (so) difficult to cross,—through worship of the feet of Śrī Kṛṣṇa (the Bestower of Liberation) alone. (58)

श्रीभगवानुवाच

निर्विद्य नष्टद्रविणो गतक्लमः प्रव्रज्य गां पर्यटमान इत्थम् ।
निराकृतोऽसद्भिरपि स्वधर्मादकम्पितोऽमुं मुनिराह गाथाम् ॥५९॥

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः । मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥६०॥
तस्मात् सर्वात्मना तात निगृहाण मनो धिया । मय्यावेशितया युक्त एतावान् योगसंग्रहः ॥६१॥
य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः । धारयञ्छ्रावयञ्छृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥६२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रयोविंशोऽध्यायः ॥ २३ ॥

The glorious Lord went on: Getting disgusted with the pleasures of sense and leaving his home and wandering over the earth, the ascetic,—whose depression of spirits was gone even though he had lost his fortune, and who did not budge from his righteous course of conduct though ill-treated as aforesaid by the wicked,—chanted the foregoing song. (59) None other brings joy or sorrow to the Jīva (embodied soul). Friends, neutrals and foes, nay, the (whole) world is an illusion of the mind, engendered by ignorance (about the Self). (60) Endowed with an intellect focussed on Me, therefore, O dear Uddhava, control the mind by all means; such is the highest consummation of Yoga (wisdom). (61) He who hears or repeats (to others) or remembers with a concentrated mind this song chanted by the (aforesaid) mendicant, bearing as it does on absorption in Brahma, is never over-powered by pairs of opposites (such as joy and sorrow). (62)

Thus ends the twenty-third discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ चतुर्विंशोऽध्यायः

Discourse XXIV

A Dissertation on Sānkhya-Yoga

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम् । यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम्॥ १ ॥
आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् । यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥ २ ॥
तन्मायाफलरूपेण केवलं निर्विकल्पितम् । वाङ्मनोऽगोचरं सत्यं द्विधा समभवद् बृहत् ॥ ३ ॥
तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥ ४ ॥
तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः । मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥ ५ ॥
तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः । ततो विकुर्वतो जातोऽहंकारो यो विमोहनः ॥ ६ ॥
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् । तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः ॥ ७ ॥
अर्थस्तन्मात्रिकाज्जज्ञे तामसादिन्द्रियाणि च । तैजसाद् देवता आसन्नेकादश च वैकृतात् ॥ ८ ॥
मया संचोदिता भावाः सर्वे संहत्य कारिणः । अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥ ९ ॥
तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ । मम नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मभूः ॥१०॥
सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् । लोकान् सपालान् विश्वात्मा भूर्भुवःस्वरिति त्रिधा ॥११॥
देवानामोक आसीत् स्वर्भूतानां च भुवः पदम् । मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम् ॥१२॥
अधोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः । त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥१३॥
योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः । महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥१४॥
मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् । गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥१५॥
अणुर्बृहत् कृशः स्थूलो यो यो भावः प्रसिध्यति । सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥१६॥
यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् । विकारो व्यवहारार्थो यथा तैजसपार्थिवाः ॥१७॥
यदुपादाय पूर्वस्तु भावो विकुरुतेऽपरम् । आदिरन्तो यदा यस्य तत् सत्यमभिधीयते ॥१८॥
प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः । सतोऽभिव्यञ्जकः कालो ब्रह्म तत्त्रितयं त्वहम् ॥१९॥
सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः । महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ॥२०॥
विराण्मयाऽऽसाद्यमानो लोककल्पविकल्पकः । पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥२१॥
अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते । धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥२२॥
अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे । लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥२३॥
रूपं वायौ स च स्पर्शे लीयते सोऽपि चाम्बरे । अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥२४॥
योनिर्वैकारिके सौम्य लीयते मनसीश्वरे । शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥२५॥
स लीयते महान् स्वेषु गुणेषु गुणवत्तमः । तेऽव्यक्ते सम्प्रलीयन्ते तत् काले लीयतेऽव्यये ॥२६॥
कालो मायामये जीवे जीव आत्मनि मय्यजे । आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥२७॥
एवमन्वीक्षमाणस्य कथं वैकल्पिको भ्रमः । मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तमः ॥२८॥
एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः । प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥२९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्विंशोऽध्यायः ॥ २४ ॥

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The glorious Lord began again: I shall now fully expound before you the truth underlying the doctrine of Sānkhya as conclusively ascertained by the ancient seers (Kapila and others), realizing which a man bids fair to shed at once the delusion (in the shape of varied experiences such as joy and sorrow etc.) occasioned by the notion of difference (as between oneself and others). (1) During the period of final dissolution (before the Yugas began to run their course), in the very first Satya Yuga (at the beginning of creation) and whenever there are men shrewd of judgment, (in their eyes too) the subjective consciousness (in the shape of the seer) as well as the entire objective existence was one absolutely undifferentiated substance (Brahma) indeed. (2) That absolute undifferentiated reality, Brahma (the Infinite), which is beyond the ken of speech and the mind, became dual (as it were) in the shape of Māyā (objective existence) and that which is reflected in it (*viz*, the Jīva or the seer). (3) Of the said two (halves), one substance indeed is the well-known Prakṛti, consisting of two aspects (*viz*, cause and effect); while the other entity is consciousness (itself), and that is called Puruṣa (the Spirit). (4) Out of (this) Prakṛti—(even) while its equilibrium was being disturbed by Me (in the form of the Time-Spirit) as motivated by the Jīvas (whose Karma is ultimately responsible for creation),—there appeared the three Guṇas—Tamas, Rajas and Sattva. (5) Out of the aforesaid (three Guṇas) was evolved the Sūtra (the principle of cosmic activity) as well as Mahat (the principle of cosmic intelligence), which is (ever) accompanied by the Sūtra (of which it is a counterpart and in conjunction with it forms one composite whole). From Mahat, even as it underwent modification, there appeared Ahankāra (the cosmic ego), which deluded the Jīva (by bringing about its identification with the body etc.). (6) (This) Ahankāra is of three kinds, *viz*, Sattvic, Rajasic and Tamasic. It is the cause of the five Tanmātras (the subtle elements), the eleven Indriyas (the five senses of perception and the five organs of action) and the mind (including the deities presiding over the Indriyas and the mind) and (though material or non-spiritual in substance it is a sort of connecting link between Spirit and Matter inasmuch as it is interpenetrated by a reflection of the Spirit and) is (therefore considered to be both) spiritual and material. (7) From the Tamasic type of Ahankāra, which is the source of the (five) Tanmātras, came into being (through the Tanmātras) the (five gross) elements (ether, the air, fire, water and earth), from the Rajasic type sprang up the (ten) Indriyas; and from the Sattvic type were evolved the eleven deities (presiding over the Indriyas and the mind, *viz*, the deities presiding over the quarters, the wind-god, the sun-god, Varuṇa, the god of water, the Aświnīkumāras, the god of fire, Indra, the lord of paradise, Lord Viṣṇu, Mitra and Prajāpati, the deity presiding over procreation, and the moon-god), as well as the mind. (8) Impelled (energized) by Me, and rendered operative in conjunction with one another, all the (aforementioned) categories evolved the cosmic egg, (which served as) My excellent sporting-ground (when I entered it as its Inner controller). (9) In that egg as it lay on the waters (that constituted a support for the egg and are referred to in the Vaiṣṇava literature by the name of Garbhoda) appeared I (in the form of Garbhodaśāyī Nārāyaṇa, the second Cosmic Person). From My navel sprang up the lotus that (brought forth the universe and as such) bore the name of the universe; and on that lotus appeared Brahmā (the self-born, another manifestation of the Cosmic Person with four faces and invested

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with a body evolved as a result of past meritorious deeds). (10) Characterized by Rajas (the principle of activity) and equipped with askesis, the aforesaid Brahmā (the creator of the universe) evolved by My grace the three spheres,—*viz*, Bhūrloka (the terrestrial globe including the seven subterranean regions, *viz*, Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla), Bhuvarloka (the aerial region) and Swarloka (understood in its wider sense as comprising the five celestial worlds—Swarloka or paradise, Maharloka, Janaloka, Tapoloka and Satyaloka)—with their guardian deities. (11) (Of these three spheres), Swarloka (construed in the narrow sense of paradise) constituted the home of the gods; Bhuvarloka, of spirits and Bhūrloka, of men and other living beings (constituting the sub-human species—animals, birds, reptiles, insects and moths etc.); while the (ethereal) region extending beyond the three (aforesaid) worlds constituted the home of the Siddhas (eminent Brahman sages like Bhṛgu). (12) Brahmā (the ruler of the universe) created a home for the Asuras (demons) and the Nāgas (serpent-demons) underground (in the subterranean regions known by the name of Atala and so on). In the aforesaid three spheres, are worked out all the destinies of those prompted by the three Guṇas (Sattva etc.). (13) Maharloka, Janaloka, Tapoloka and Satyaloka (Brahmaloka) are the (successively higher) goals—free from (all) impurities (in the shape of attachment, greed etc.)—to be reached through Yoga (as propounded by the sage Patañjali), askesis (as practised by those belonging to the third stage of life, *viz*, Vānaprastha) and Sannyāsa (renunciation as practised by recluses, that have renounced their home as well as family life); (whereas) My realm (Vaikuṇṭha) is the objective to be reached through the discipline of Devotion. (14) With Me, having Kāla (the Time-Spirit) for My energy, as the Dispenser of the fruit of actions, this (living) creation, yoked to Karma, rises higher (upto the Brahmaloka) and descends (to the level of the plant kingdom in the scale of spiritual evolution according to the nature of his actions) in this world (of matter), which is (nothing but) a stream of the three Guṇas. (15) Minute or large, lean or stout, whatever entity has come into being is pervaded by (made up of) Prakṛti (Matter) and Puruṣa (Spirit) both. (16) That which really constitutes the beginning as well as the end of a thing represents its middle too and that alone is real (inasmuch as it pervades all its states). Its modifications have only a practical value even as the modifications (ornaments etc.) of gold or those of clay (*viz*, earthenware). (17) That alone is real, adopting which as its material an earlier existence (e. g. the Mahat-tattva) produces a later existence (e. g. Ahankāra). That which is intended in a particular instance to be mentioned as the beginning and end of some effect is spoken of as real. (18) The well-known material cause of this (visible) universe, *viz*, Prakṛti (Primordial Matter), He who presides over this Prakṛti, *viz*, the Supreme Person, and the Time-Spirit, which manifests the universe (by disturbing the equilibrium of Prakṛti)—all these three are as a matter of fact the same as I, the Infinite. (19) The elaborate process of creation ever continues in (due) order of succession (from father to son) for the sake of (enjoyment of) the embodied soul (that undergoes birth in various species of life made up of the three Guṇas) until the life of the universe comes to a close, or (in other words) until the Lord (Myself) so wills it. (20) When contacted (gazed on) by Me (as the Time-Spirit, the Destroyer of created beings), the cosmic egg, in which the creation and dissolution of the worlds alternately take place, becomes fit along with the (various) worlds (comprised

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in it) for disintegration into the five (gross) elements. (21) (Consequent on the total failure of crops occasioned by a prolonged drought extending over a hundred years) the mortal body (of human beings and other living creatures) is withdrawn into the food (on which it subsisted); the food is reduced to seeds (persists in the form of seeds alone); the seeds get merged into the soil (no longer take root); while the earth (on being dried by the sun and burnt by the flames emanating from the mouths of Lord Sankarṣaṇa) is reduced to (the subtle state of) odour (the cause of the earth). (22) Odour gets merged into (its cause, the element of) water and water is reduced to its own (essential property, *viz*, the quality of) taste. Taste gets merged into (its cause, the element of) fire, and fire is withdrawn into (its own essential property of) colour. (23) Colour gets merged into (its cause,) the air and the latter is reduced to (its subtle state, *viz*, the quality of) touch while that too gets merged into (its cause, the element of) ether. Ether (on being swallowed by Ahankāra) is reduced to (its subtle state, *viz*,) the quality of sound. (Even so) the Indriyas (the products of Rajasic Ahankāra) are merged in their (respective) causes (*viz*, the deities presiding over them and ultimately into the Rajasic Ahankāra). (24) The causes (*viz*, the gods), O gentle one, are merged in their controller, the mind, which is a product of Sattvic Ahankāra (and ultimately into the Sattvic Ahankāra along with the gods). (Even) sound returns to (the state of) the Tamasic Ahankāra (the cause of the elements) and the mighty Tamasic Ahankāra (as well as the Sattvic and Rajasic types of Ahankāra) is merged in Mahat-tattva (the principle of cosmic intelligence). (25) The most powerful Mahat-tattva (which is endowed with the potency of Jñāna or knowledge and the potency of Karma or activity) is reduced to its causes, the (three) Guṇas. The latter get dissolved into the Unmanifest (Primordial Matter) and the Unmanifest is merged in the Time-Spirit, which has (now) ceased to operate. (26) The Time-Spirit is merged in the Cosmic Person (the Creator of the universe), the Director of Māyā; and the latter, in Me, the birthless (eternal) Spirit. The Spirit, which is absolute (unconditioned) and is inferred by the (processes of) creation and dissolution (of the universe as their background), stands by Itself (and does not get merged in any other entity). (27) How could there arise any misconception, engendered by the notion of difference, in the mind of one investigating into the Spirit as aforesaid; and (if it ever arose) how could it persist any more than darkness would on the appearance of the sun in the sky ? (28) This is the process of differentiating the Spirit from Matter, which cuts the knot of doubt and which has been set forth by me, the Knower of (the truth relating to both) the cause and the effect, from the standpoint of evolution and involution. (29)

Thus ends the twenty-fourth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ पञ्चविंशोऽध्यायः

Discourse XXV

The operation of the three Guṇas described

श्रीभगवानुवाच

गुणानामसमिश्राणां पुमान् येन यथा भवेत् । तन्मे पुरुषवर्येदमुपधारय शंसतः ॥ १ ॥
शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः । तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिःस्वनिर्वृतिः ॥ २ ॥
काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम् । मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥ ३ ॥
क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः क्लमः कलिः । शोकमोहौ विषादार्ती निद्राऽऽशा भीरनुद्यमः ॥ ४ ॥
सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः । वृत्तयो वर्णितप्रायाः संनिपातमथो शृणु ॥ ५ ॥
संनिपातस्त्वहमिति ममेत्युद्धव या मतिः । व्यवहारः संनिपातो मनोमात्रेन्द्रियासुभिः ॥ ६ ॥
धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः । गुणानां संनिकर्षोऽयं श्रद्धारतिधनावहः ॥ ७ ॥
प्रवृत्तिलक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे । स्वधर्मे चानु तिष्ठेत गुणानां समितिर्हि सा ॥ ८ ॥

The glorious Lord began again: (Now) learn from Me, O jewel among men, as I tell you, how and by which of the (three) Guṇas (modes of Prakṛti), working independently of one another, is man affected. (1) Control of the mind and the senses, forbearance, sound judgment, askesis (in the form of strict adherence to one's prescribed course of conduct), truthfulness, compassion, retentive power, contentment, self-abnegation, absence of thirst for the pleasures of sense, belief in God, life after death and so on, modesty and shrinking from unrighteous acts, liberality etc. and remaining delighted in the self (forming the first group); hankering after the pleasures of sense, (self-centred) activity, arrogance, insatiability, inflexibility, seeking after blessings (from gods etc.), differentiation (between one's own self and others), self-gratification, bellicosity through arrogance, love of praise, jocularity, display of valour and exertion through might (forming the second group); and intolerance, stinginess, mendacity, malevolence, mendicancy, hypocrisy, languor, discord, grief and delusion, gloom and wretchedness, drowsiness, expectation, fear and indolence (forming the third group);— these are severally the effects of Sattva, Rajas and Tamas, enumerated (by Me) almost exhaustively. Now hear (from Me) the combined effect (of the three Guṇas). (2—5) The notion which is expressed in the words "I am (tranquil, passionate or angry)" and "These (traits such as tranquillity, lust and anger) belong to me" is as a matter of fact a combined effect (of the three Guṇas); and whatever is done with the mind, the objects of the senses (*viz*, sound, touch, sight, taste and smell), the senses (themselves) and the vital airs (conjointly) is also a combined effect of the three Guṇas (since all these instruments are themselves a product of the three Guṇas and all action is preceded by the feeling of I-ness and my-ness). (6) When a man is keenly devoted to religious merit, material possessions and sense-gratification, this (keen devotion of his also) is a combined effect of the three Guṇas (inasmuch as Dharma etc. are themselves a product of the three Guṇas) and conduce to reverence, wealth and sense-gratification respectively. (7) When a man is devoted to holy rites performed with interested motives and when he sticks to the life of a householder and later on adheres to his (obligatory and occasional) duty, such devotion etc. (as well) on his part is

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indeed a combined effect of the three Guṇas (inasmuch as devotion to holy rites performed with interested motives, attachment to the household and devotion to one's allotted duty are products of Rajas, Tamas and Sattva respectively). (8)

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥ ९ ॥
यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः । तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्त्रियमेव वा ॥१०॥
यदा आशिष आशास्य मां भजेत स्वकर्मभिः । तं रजःप्रकृतिं विद्याद्धिंसामाशास्य तामसम् ॥११॥
सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥१२॥
यदेतरौ जयेत् सत्त्वं भास्वरं विशदं शिवम् । तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥१३॥
यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा चलम् । तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥१४॥
यदा जयेद् रजः सत्त्वं तमो मूढं लयं जडम् । युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥१५॥
यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः । देहेऽभयं मनोऽसङ्गं तत्सत्त्वं विद्धि मत्पदम् ॥१६॥
विकुर्वन् क्रियया चाधीरनिर्वृत्तिश्च चेतसाम् । गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशामय ॥१७॥
सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम् । मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ॥१८॥

From virtues like self-control one should conclude a man to be endowed (predominantly) with Sattva; from passion etc. one should know him to be (principally) full of Rajas and from anger and other characteristics he should infer him to be full of Tamas. (9) When a person worships Me disinterestedly with devotion through (the performance of) his duties one should know that man or woman too to be endowed with a Sattvic disposition. (10) When a man seeking the pleasures of sense worships Me through his actions, one should know him to be of Rajasic disposition; and when he does so expecting injury to others (his adversaries etc.) one should know him to be Tamasic (by nature). (11) The Guṇas (modes of Prakṛti), *viz*, Sattva, Rajas and Tamas, affect the Jīva (embodied soul) alone and not Me, inasmuch as they appear (only) in the mind of the former and because it is the Jīva alone that is bound (to this mundane existence) through them, getting attached to the elements (in the form of the body, senses, mind and the objects of the senses). (12) When Sattva, which is illuminating, transparent and tranquil, prevails over the other two Guṇas (*viz*, Rajas and Tamas), a man is characterized by wisdom, piety and happiness etc. respectively. (13) When (on the other hand) Rajas,—which gives rise to attachment and the notion of diversity and spurs one to activity,—gets the better of Tamas and Sattva, then one is seized with a craving for glory and fortune and is characterized by unhappiness and activity. (14) When (however) Tamas,—which perverts one's judgment, clouds one's vision and induces dullness,—dominates Rajas and Sattva, a man is characterized by grief, infatuation and violence (as a result of perverted judgment), (excessive) sleep (through obscurity of the mind) and by expectation of help from others (through indolence caused by dullness). (15) When the mind is lucid and the senses recoil from their objects, (nay,) when there is fearlessness in relation to the body and the mind is free from (all) attachment, know that Sattva, which is conducive to My realization, is predominant at that time. (16) When, getting agitated through activity a man finds his intellect distracted on all sides, (nay,) his senses know no rest, the organs of action are not quite at ease and the mind is confused, conclude from these symptoms that Rajas holds sway. (17) When, getting obscured and (therefore) incapable of being moulded into the

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spiritual substance, the faculty of reason ceases to function and the mind (too) has its activity suspended, and when ignorance and gloom prevail, know that Tamas is in the ascendant. (18)

एधमाने गुणे सत्त्वे देवानां बलमेधते । असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥१९॥
सत्त्वाज्जागरणं विद्याद् रजसा स्वप्नमादिशेत् । प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु संततम् ॥२०॥
उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः । तमसाधोऽध आमुख्याद् रजसान्तरचारिणः ॥२१॥
सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः । तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥२२॥
मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् । राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥२३॥
कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥२४॥
वनं तु सात्त्विको वासो ग्रामो राजस उच्यते । तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥२५॥
सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥२६॥
सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी । तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥२७॥
पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् । राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥२८॥
सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥२९॥

When Sattvaguṇa is on the increase, the strength of the gods increases; that of the Asuras, when Rajas is in the ascendant; and that of the Rākṣasas*, when Tamas is predominant, O Uddhava! (19) One should trace the waking state of a man from Sattva, attribute his dream state to Rajas and deep slumber to Tamas and declare the fourth (transcendent) state (which is no other than the Self) as (uniformly) running through (all) the three (aforementioned) states (of consciousness). (20) Men following the courses of conduct prescribed in the Vedas go higher and (still) higher through Sattva by recourse to Tamas they descend lower and (still) lower, embracing even inanimate life; while by recourse to Rajas they (continue to) move in the intermediate state (as human beings). (21) Those who died when Sattva was in the ascendant ascend to heaven; those whose death occured at a time when Rajas was predominant return to the human world; those whose death took place at a time when Tamas was in the ascendant go down to hell; while they who have transcended the three Guṇas attain to Me alone (even when they are still alive). (22) One's own (allotted) duty (whether of an obligatory or occasional type) performed with the intention of propitiating Me or without seeking any reward, is of a Sattvic character (has the element of Sattva predominating in it). That which is performed with the expectation of a reward is Rajasic (in character); while that which is performed with intent to harm others and is full of violence etc. is Tamasic (in character). (23) Knowledge concerning the absolute Self (without reference to the body etc.) is of a Sattvic type; while that which relates to the Self not unconnected with the body etc. has (the element of) Rajas prevailing in it. The knowledge possessed by the uncultured (e. g., children or the deaf and dumb) or that relating to natural acts such as eating and drinking is Tamasic (in character); while that relating to Me (the Supreme Divinity) is beyond (the realm of) the (three) Guṇas (modes of Prakṛti). (24) The forest, as a matter of fact, is a Sattvic

* It is the ndriyas given over to other-worldliness, worldly activity and infatuation respectively that are referred to here by the appellation of gods, Asuras (demons) and Rākṣasas (ogres).

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place of abode (inasmuch as it is solitary and undefiled); while the countryside is spoken of as Rajasic. The gambling house is a Tamasic dwelling, while My temple (which is hallowed by My constant presence in the form of an image) is beyond the (three) Guṇas. (25) An unattached doer is Sattvic; he who is blinded with passion (*i. e.*, keenly intent on its fruit has been declared to be a Rajasic agent. He who has lost his judgment (the notion of right and wrong) is a Tamasic agent; while a doer who (solely) depends on Me is unaffected by the (three) Guṇas. (26) Faith in things spiritual is Sattvic, while that in ritual acts and other (worldly) duties is Rajasic. Faith in unrighteousness (as though it were righteousness, is Tamasic) while that in My worship is beyond the realm of the (three) Guṇas. (27) Food which is wholesome, pure and obtained without taking pains (for it) has been declared to be Sattvic; that which is most agreeable to the palate is Rajasic; while that which is unwholesome (conducive to suffering in the form of a malady) and impure (that which corrupts the mind) is Tamasic. Again, that which has been offered to Me is beyond the three Guṇas. (28) The joy springing from (the realization of) the Self is Sattvic; while that which proceeds from the objects of sense is Rajasic. (Again,) that which proceeds from infatuation (caused by intoxicating drugs and drinks) and cajolery (practised towards one's own wife and children) is Tamasic; while that arising from thought etc. of Me is beyond the sphere of the (three) Guṇas. (29)

द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः । श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि ॥३०॥
सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः । दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥३१॥
एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः । येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः ।
भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥३२॥
तस्माद् देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् । गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥३३॥
निस्सङ्गो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः । रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनिः ॥३४॥
सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः । सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ॥३५॥
जीवो जीवविनिर्मुक्तो गुणैश्चाशयसम्भवैः । मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्चरेत् ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चविंशोऽध्यायः ॥ २५ ॥

(In this way) substance (food as classified in verse 28 above), place of abode (as mentioned in verse 25), fruit (in the shape of joy referred to in verse 29), time (as indicated in verses 13 to 16), knowledge (referred to in verse 24), action (classified in verse 23) the agent (as mentioned in verse 26), faith (referred to in verse 27), state of consciousness (as told in verse 20), form (state of existence as classified in verse 21) and final destiny (as referred to in verse 22)—everything is as a matter of fact constituted of the three Guṇas alone. (30) (In fact) all entities pervaded by the Spirit and Matter—whatever is seen, heard of or pondered by the intellect—are constituted of the three Guṇas, O jewel among men ! (31) (All) these states of existence of the embodied soul are brought about by the three Guṇas (holding sway over it) and the actions performed by it. That embodied soul (however) by which these Guṇas (modes of Prakṛti) appearing in the mind have been thoroughly brought under control, O gentle one, and which stands firmly established in Me by treading the path of Devotion gets qualified for becoming one with Me. (32) Therefore, having obtained this (human) body, in which (alone) Knowledge and Realization (of

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Truth) can be had, and completely shaking off (all) attachment to the (three) Guṇas, let the wise worship (take refuge in) Me. (33) Free from attachment (to the pleasures of sense) and with his senses brought under control a wise man should carefully worship Me and, given over to contemplation, should get the better of Rajas and Tamas by duly cultivating Sattva. (34) And, possessed of a tranquil mind and united with Me (through contemplation), he should thoroughly subdue Sattva (too) by means of Sattva (itself in the shape of desirelessness). Rid (in this way) of the (three) Guṇas, the embodied soul disowns the subtle body (constituting its Jivahood) and attains to (becomes one with) Me. (35) Completely disunited from its Jivahood (in the shape of the subtle body) as well as from the (three) Guṇas appearing in the mind, and full of Me (consisting of perfect bliss) the Jīva neither goes out (to enjoy the external objects) nor turns inward (to enjoy them mentally). (In other words, he gets liberated during his very lifetime.) (36)

Thus ends the twenty-fifth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षड्विंशोऽध्यायः
Discourse XXVI

The Utterance of Purūravā bearing on Aversion for the pleasures of Sense

श्रीभगवानुवाच

लब्ध्वा मद्धर्म आस्थितः । आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥ १ ॥
मल्लक्षणमिमं कायं
गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया । गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः ॥
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः ॥ २ ॥
सङ्गं न कुर्यादसतां शिश्नोदरतृपां क्वचित् । तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥ ३ ॥
ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः । उर्वशीविरहान्मुह्यन् निर्विण्णः शोकसंयमे ॥ ४ ॥
त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः । विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः ॥ ५ ॥
कामानतृप्तोऽनुजुषन् क्षुल्लकान् वर्षयामिनीः । न वेद यान्तीर्नायान्तीरुर्वश्याकृष्टचेतनः ॥ ६ ॥

The glorious Lord began again: Having obtained this (human) body, the (sole) medium of perceiving My true nature, he who has betaken himself to the course of conduct pleasing to Me (*viz*, the path of Devotion) duly attains to Me, his very Self, the embodiment of supreme Bliss, dwelling in his own heart. (1) (Once) completely freed, by means of firm devotion to the path of Knowledge, from the bondage of Matter (which conditions the embodied soul) the Jīva does not get attached to the unreal objects of senses, though living in the midst of such objects, which are mere creations of Māyā (My deluding potency) and are being falsely perceived (as one's own self or possession). (2) One should on no account cultivate the fellowship of unworthy men given to the gratification of their sexual urge and satisfaction of their hunger (alone); (for) the follower of (even) one such sensualist falls into (the) blinding darkness (of hell) like a blind man following another blind man. (3) Falling a prey to infatuation due to separation from

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Urvaśī (in the first instance) and (eventually) disgusted (with the pleasures of sense) on his grief having been overcome as a result of his meeting her once more at Kurukṣetra and attaining to her realm in heaven by offering oblations to the sacred fire entrusted to him by the Gandharvas and thereby propitiating the gods (*vide* IX. xiv. 32—47), Emperor Purūravā (the son of Ilā) of extensive fame sang the following song (concerning himself, reproduced in verses 7 to 24 below). (4) As she went leaving him (alone in the bed), the monarch felt (greatly) perturbed and followed her in a state of nature like a madman, crying: "Tarry (awhile), my cruel wife!" (5) Deprived of his reason by Urvaśī, he was aware neither of the nights that passed nor of the coming ones for years together while repeatedly enjoying the trivial pleasures without satiety (6)

ऐल उवाच

अहो मे मोहविस्तारः कामकश्मलचेतसः । देव्या गृहीतकण्ठस्य नायुः खण्डा इमे स्मृताः ॥ ७ ॥
नाहं वेदाभिनिर्मुक्तः सूर्यो वाभ्युदितोऽमुया । मुषितो वर्षपूगानां बताहानि गतान्युत ॥ ८ ॥
अहो मे आत्मसम्मोहो येनात्मा योषितां कृतः । क्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः ॥ ९ ॥
सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् । यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद् रुदन् ॥ १० ॥
कुतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा । योऽन्वगच्छं स्त्रियं यान्तीं खरवत् पादताडितः ॥ ११ ॥
किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा । किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ॥ १२ ॥
स्वार्थस्याकोविदं धिङ्मां मूर्खं पण्डितमानिनम् । योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः ॥ १३ ॥
सेवतो वर्षपूगान् मे उर्वश्या अधरासवम् । न तृप्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा ॥ १४ ॥
पुंश्चल्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः । आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ १५ ॥
बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः । मनोगतो महामोहो नापयात्यजितात्मनः ॥ १६ ॥
किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः । रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥ १७ ॥
क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः । क्व गुणाःसौमनस्याद्या ह्यध्यासोऽविद्यया कृतः ॥ १८ ॥
पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः । किमात्मनः किं सुहृदामिति यो नावसीयते ॥ १९ ॥
तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते । अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रियाः ॥ २० ॥
त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ । विण्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥ २१ ॥
अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् । विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥ २२ ॥
अदृष्टादश्रुताद् भावान्न भाव उपजायते । असम्प्रयुञ्जतः प्राणान् शाम्यति स्तिमितं मनः ॥ २३ ॥
तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः । विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम् ॥ २४ ॥

Purūravā sang: Astounding (indeed) is the magnitude of my infatuation, my judgment having been clouded by passion, inasmuch as (all) these years of my life have passed unnoticed by me while my neck remained clasped (in embrace) by my celestial wife. ! (7) Charmed by her alas ! I did not perceive when the sun set or when it rose, nor did I know of the days, totalling numbers of years, that rolled by ! (8) How great is the infatuation of my soul by which myself, a universal monarch, the crest-jewel of kings, was made a toy deer of in the hands of women ! (9) Crying like a madman, all naked, I followed the woman (even) as she went away deserting me, a ruler of men, including my kingdom, like a straw. (10) Whence could there be any glory, majesty or lordship in me, who followed a departing woman (even) like a

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donkey kicked by a she-ass ? (11) What will be gained through worship of gods, renunciation, askesis, study of scriptures, solitary life or observing silence by him whose heart has been stolen by women ? (12) Fie upon me, a (veritable) fool, though fancying myself to be a learned man, who, blind as I am to my own (real) interests, have been enslaved by women just like a bull or a donkey, even after attaining sovereignty. (13) Although I have been enjoying the inebriating nectar of Urvaśi's lips for multitudes of years, my hankering, mind-born as it is, knows no satiety any more than fire could be quenched by (pouring) oblations (into it). (14) Who else than Lord Viṣṇu (who is above sense-perception), the ruler of those revelling in the Self, can possibly succeed in reclaiming a mind captivated by a lewd woman ? (15) Even though I was admonished by that celestial woman in truthful words (finding place in a Vedic hymn), the great infatuation lurking in my mind, perverse of intellect and uncontrolled of mind as I am, does not depart. (16) Or what offence could have been done by her against us any more than by a rope against a man who, being ignorant of its reality, (erroneously) conceived it to be a serpent ? For, (in reality) it is I, whose senses are (still) uncontrolled, that stand to blame. (17) How incompatible are this dirty body (of a woman), full of bad smell etc. and impure, and the excellences (attributed to it) such as fragrance, purity and delicacy etc. (which are generally associated with a flower). It was through ignorance as a matter of fact that the aforesaid virtues were wrongly attributed (by me) to her body. (18) It cannot be definitely ascertained whether the body (of a human being) is the property of one's parents, wife (who provides amenities and enjoyment for it), master (employer, if one happens to be a servant), fire (to which it is ultimately and ordinarily consigned at the time of cremation), the dog and the vulture (by which it is consumed in the event of its being left undisposed of after death), the soul (tenanting it, which reaps the fruit of its actions) or its near and dear ones (who befriend and render good offices to it). (19) Man gets attached to such an impure body, which has a contemptible end (in that it resolves itself into worms if interred, into excreta if devoured by animals and into ashes if cremated), and lavishes praise on it in the words "Oh, how delightful is the face of this woman with a shapely nose and full of charming smiles !" (20) How little difference is there between those who take delight in the body of a woman (which is no more than a mass of skin, flesh, blood, nerves, fat, marrow and bones), (on the one hand) and the worms wallowing in ordure, urine and pus (on the other) ? (21) Therefore, he who is alive to his (own) interests should on no account associate even through sight with the fair sex nor with slaves of woman; (for) it is through contact of the senses with their objects that the mind is agitated, not otherwise. (22) No (such) agitation follows from an unseen or unheard of object; (hence) the mind of a man who does not direct his senses towards their objects becomes still and (eventually) gets composed. (23) Therefore, one should not associate through the senses with the fair sex nor with those devoted to woman; (for) the five senses and the mind do not deserve to be trusted even by the wise, much less by (indiscreet) men like me. (24)

श्रीभगवानुवाच

एवं प्रगायन् नृपदेवदेवः स उर्वशीलोकमथो विहाय ।
आत्मानमात्मन्यवगम्य मां वै उपारमज्ज्ञानविधूतमोहः ॥२५॥

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ततो दुस्सङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् । सन्त एतस्यच्छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥२६॥
सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः । निर्ममा निरहंकारा निर्द्वन्द्वा निष्परिग्रहाः ॥२७॥
तेषु नित्यं महाभाग महाभागेषु मत्कथाः । सम्भवन्ति हिता नृणां जुषतां प्रपुनन्त्यघम् ॥२८॥
ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः । मत्पराः श्रद्दधानाश्च भक्तिं विन्दन्ति ते मयि ॥२९॥
भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते । मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ॥३०॥
यथोपश्रयमाणस्य भगवन्तं विभावसुम् । शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥३१॥
निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम् । सन्तो ब्रह्मविदः शान्ता नौर्दृढेवाप्सु मज्जताम् ॥३२॥
अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् । धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम्॥३३॥
सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः । देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥३४॥
वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिस्पृहः । मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥३५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षड्विंशोऽध्यायः ॥ २६ ॥

The glorious Lord continued: Singing thus at the top of his voice, the celebrated Purūravā (the object of veneration of kings and gods alike) left the realm of Urvaśī and, having realized Me as his very self (dwelling) in his (own) heart and shaken off, by dint of that realization, his delusion (in the shape of identification with the body etc.) retired forthwith from the world. (25) Therefore, eschewing evil company, a prudent man should associate with the righteous; (for) the latter cut asunder the deep attachment of his mind (for the pleasures of sense) by their precepts. (26) The righteous are free from craving (for the pleasures of sense), have their mind fixed on Me, are perfectly serene (free from passion), view everything alike (as an embodiment of Brahma), are free from the senses of mineness as well as from the ego-sense (identification from the body etc.), are unaffected by the pairs of opposites and own no property. (27) In the midst of those exceedingly fortunate people, O highly blessed Uddhava, My stories are always told—stories that are salutary to mankind and eradicate the sin of those that take delight in them. (28) They who listen to them, sing them and as a matter of fact heartily approve of them and are respectful towards Me, nay, exclusively devoted to Me (expecting no other return) and are full of reverence acquire devotion to Me. (29) What else remains to be achieved by the pious soul who has attained devotion to Me, endowed with endless virtues (potencies), the (ultimate) Cause of all, the embodiment of (Truth,) Consciousness and Bliss ? (30) (Even) as cold, dismay and darkness disappear in the case of a man who betakes himself to the glorious Agni (the god of fire), so do the rigidity and obtuseness (born of stern devotion to duty), the fear of future births and its root, ignorance, get dissolved in the case of the man who renders loving service to pious souls. (31) Just as a strong bark is the supreme resort to those that are being drowned in water, noble souls who have realized Brahma and have attained (perfect) peace of mind are the highest resort to those who having sunk (once) to the lowest depths are coming (once more) to the surface in the ocean of mundane existence. (32) (Just as) food is life itself to those that breathe, (as) I am the only shelter to the afflicted. and (even as) piety is the (only) wealth for men (to depend upon) in the other world (after death), (so) saints are the (only) resort to him who is afraid of being born (again and again) on this (mortal) plane. (33) (Even) having fully risen, the sun bestows (on us) the external eye (alone), whereas holy men confer (on those enjoying their fellowship) inner eyes (in the shape of knowledge relating

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to the Saguṇa and Nirguṇa aspects of Brahma). Holy men (therefore) are (veritable) gods as well as one's near and dear ones. They are one's (very) soul (nay,) Myself. (34) Rid in this way of longing for Urvaśī's realm (or sight), and free from (all) attachment due to the fellowship of saints, Purūravā (the son of Sudyumna, who had attained a feminine form under the name of Ilā along with his retinue due to the curse of Goddess Pārvatī) went about this globe revelling in the Self: so the tradition goes. (35)

Thus ends the twenty-sixth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ सप्तविंशोऽध्यायः

Discourse XXVII

The Yoga of Formal Worship

उद्धव उवाच

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो । यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ ॥ १ ॥
एतद् वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम् । नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः ॥ २ ॥
निस्सृतं ते मुखाम्भोजाद् यदाह भगवानजः । पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भवः ॥ ३ ॥
एतद् वै सर्ववर्णानामाश्रमाणां च सम्मतम् । श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद ॥ ४ ॥
एतत् कमलपत्राक्ष कर्मबन्धविमोचनम् । भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥ ५ ॥

Uddhava submitted: (Pray,) explain (to me) the course of discipline consisting of formal worship intended to propitiate You, O Lord, (and) also what type of devotees worship You in what manner and from what motive, O Protector of devotees! (1) Sages such as Nārada, the divine Vyāsa and Bṛhaspati (Āngirā's son); the preceptor (of the gods) repeatedly declare this (course) as conducive to the highest good of men. (2) It emanated (for the first time) from Your lotus-like lips; and (receiving it from You) the divine Brahmā taught it to his sons, the foremost of whom is Bhṛgu, and Lord Śiva (the Source of the universe) imparted it to his divine Spouse (Goddess Pārvatī). (3) It is higly commendable for all the (higher) grades of society and stages of life and I consider it to be the best of all the courses of discipline conducive to blessedness even for womenfolk and Śūdras, O Bestower of honour! (4) Explain this course, untying (as it does) once for all the bonds of Karma, O lotus-eyed Lord, to me, who stand devoted and attached to You, O suzerain Lord (even) of the Rulers of the universe (Brahmā, Śiva and so on). (5)

श्रीभगवानुवाच

न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव । संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः ॥ ६ ॥
वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः । त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥ ७ ॥
यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः । यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे ॥ ८ ॥
अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे । द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया ॥ ९ ॥
पूर्वं स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये । उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना ॥ १० ॥

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संध्योपास्त्यादिकर्माणि वेदेनाचोदितानि मे । पूजां तैः कल्पयेत् सम्यक्संकल्पः कर्मपावनीम् ॥११॥
शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥१२॥
चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् । उद्वासावाहने न स्तः स्थिरायामुद्धवार्चने ॥१३॥
अस्थिरायां विकल्पः स्यात् स्थण्डिले.तु भवेद् द्वयम् । स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥१४॥
द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः । भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥१५॥
स्नानालंकरणं प्रेष्ठमर्चायामेव तूद्धव । स्थण्डिले तत्त्वविन्यासो वह्नावाज्यप्लुतं हविः ॥१६॥
सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः । श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्यपि ॥१७॥
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते । गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ॥१८॥

The glorious Lord began again: Since there is no end to the branch of the Vedas dealing with ritual acts, which is unlimited in scope and infinite in volume, O Uddhava ! I shall (accordingly) discuss this topic (of Kriyāyoga) in a nutshell in order of sequence in its true perspective. (6) The procedure of My worship is threefold, *viz*, Vedic, Tantric and mixed (consisting of both elements). Of the three, one should duly worship Me according to that procedure alone which is liked by him. (7) Hear from Me the way in which, having (first) attained the status of the twice-born (by getting himself invested with the sacred thread) as enjoined by (the part of) the Veda prescribing his duties,—when the worshipper happens to be a member of the twice-born classes,—a man should worship Me with devotion and reverence. (8) Full of Devotion he should worship Me, his teacher and father, with the requisite material (flowers etc.) with sincerity (*lit.*, guilelessness in the shape of entertaining no hope for its reward) in (through the medium of) an image, a raised ground (levelled, squared and prepared for a sacrifice) or the sacred fire, the sun, water, (the cavity or) the heart or a Brahman. (9) Having cleansed his teeth (with the end of a small green twig crushed with the teeth and converted into a brush), he should first (of all) perform his ablutions for the purification of his body. The bath should be repeated with (the utterance of) both types of Mantras (Vedic as well as Tantric) after (first) daubing the (whole) body with clay (as well as with fresh cowdung, sacrificial ashes and so on) and going through other preliminaries (such as invoking the presence of the Gangā and other sacred waters, offering Arghya to them and seeking their permission for a bath). (10) Undertaking a noble vow (of propitiating Myself), he should perform My worship, which wipes out (all) Karmas, side by side with (not neglecting) duties (of a binding nature) such as saying the Sandhyā prayers, (that have been) enjoined by the Veda. (11) An image has been declared to be of eight kinds according as it is carved out of (a block of) stone or wood, made of (molten) metal (such as brass or bronze), clay or sandal-paste etc., painted (on a wall etc.), made of sand or carved out of a precious stone or conceived by the mind. (12) An image, which is a temple of the Lord, is (again) of two varieties, movable and immovable. (The ceremonies of) invoking the presence of or bidding farewell to a deity are not necessary in worship done through the medium of an immovable one, O Uddhava ! (13) There is option in the matter of invocation etc. in the case of a movable image (other than a Śālagrāma stone, where no invocation etc. is needed); while both must be done in the worship through the medium of a raised ground (or through an image of sand). Only an image other than a painted one or that made of clay or sandal-paste etc. should be (invariably) bathed; in (all) other cases (mere) sprinkling all round with

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water is enough. (14) My worship through images etc. should be done with excellent articles. In the case, however, of a devotee (who is) free from wiles (in the shape of a selfish motive) it may be conducted with articles that are (easily) available. In (the cavity of) the heart, of course, worship is offered with love alone. (15) (Worship in the form of) bathing and (decoration with) ornaments is highly desirable only in an image, O Uddhava; in a raised ground (of course) the (conceptual) installation of the various deities (*viz*, the principal Deity and His entourage) in their respective place (with the uttering of formulas sacred to each); in a sacred fire, (the offering of) oblations soaked in ghee; in the sun, respect shown (to the sun-god in the form of offering Arghya and waiting upon Him with prayers) and in water, worship through (gratification by offering) water etc. is considered most desirable. Even water offered with reverence by a devotee is most pleasing to Me; how much more, then, are sandal-paste, incense, flowers, light and food etc. dear to Me ? On the other hand, anything offered by one who is not a devotee does not contribute to My pleasure even if it is abundant. (16—18)

शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः । आसीनः प्रागुदग् वार्चेदर्चायामथ सम्मुखः ॥१९॥
कृतन्यासः कृतन्यासां मदर्चां पाणिना मृजेत् । कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ॥२०॥
तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च । प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत् ॥२१॥
पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिकः । हृदा शीर्ष्णाथ शिखया गायत्र्या चाभिमन्त्रयेत् ॥२२॥
पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम । अर्चां जीवकलां ध्यायेन्नादान्ते सिद्धभावितां ॥२३॥
तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मयः । आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् ॥२४॥
पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत् । धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम ॥२५॥
पद्ममष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम् । उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ॥२६॥
सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान् । मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ॥२७॥
नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च । महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ॥२८॥
दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून् सुरान् । स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः ॥२९॥

Having got together (all) requisites (articles of worship etc.) and prepared a seat with blades of Darbha grass pointing to the east, and sitting (on it) with his face turned towards the east or the north or in front of the image (to be worshipped) in the event of the latter being immovable, and himself pure, the votary should commence worshipping (Me). (19) Having consecrated himself (by assigning the various syllables of the Mantra to be used in the worship to the different parts of his hand as well as to the limbs of his body), he should gently rub the image (with a view to wiping of the coat of sandle-paste etc. on it) when it has been similarly consecrated and (then) duly adorn (with sandal paste and flowers etc.) the pitcher (full of water to be used for worship from the beginning to the end) and the vessel containing water for sprinkling (and thereby consecrating) the utensils and articles of worship etc. with. (20) Consecrating with that water the temple, the articles of worship as well as himself, the votary should get ready three vessels (filling them with water taken from the pitcher, and providing them) with (necessary) accessories* (for offering

* The scriptures dealing with the details of worship lay down that the following accessories should be used along with water when washing the feet and hands and rinsing the mouth of the deity respectively :—

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Pādya, Arghya and Āchamanīya, *i. e.*, water for washing the feet and hands and rinsing the mouth of the Deity respectively). (21) The worshipper should (then) consecrate the said three vessels (containing water) for washing the feet and hands and rinsing the mouth of the deity by breathing into them the sacred formulas connected with the heart, the head and the tuft of hair on the crown (*viz*, 'हृदे नमः', 'शीर्ष्णे स्वाहा', 'शिखायै वषट्') respectively and lastly the Gāyatrī-Mantra (into all). (22) (Then) within his (own) body conceived as dried up by the gastric wind and (then) consumed by the fire at the navel and (ultimately revived by nectar flowing from the moon located in the forehead and thus) thoroughly sublimated, he should meditate on My supreme and subtle form (the form of Lord Nārāyaṇa), of which the Jīva is but a particle, installed on the lotus of the heart and contemplated by accomplished souls at the end of Nāda (the fifth part of the sound of Praṇava consisting of अ, उ, म्, बिन्दु or the nasal sound and नाद or the echo). (23) On his body being permeated (as a house by the light emanating from a lamp) by that subtle form contemplated as his own being, he should (first) worship Me in that form (with conceptual articles) and, full of that presence, should (then) invoke My presence in the image etc. and, having installed Me there and assigned the syllables of the Mantra to the (various) limbs of the image, proceed with My worship. (24) Having (mentally) prepared a (high) seat for Me with Dharma etc. (*viz*, Dharma or Righteousness, Jñāna or Wisdom, Vairāgya or Dispassion and Aiśwarya or Supremacy for its four feet; Adharma or Unrighteousness, Ajñāna or Ignorance, Avairāgya or Absence of Dispassion and Anaiśwarya or Lack of Supremacy for its four sides; and Sattva, Rajas and Tamas for the three planks constituting its base) and the nine Śaktis or potencies (*viz*, Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā or Purity, Exaltation, Wisdom, Activity, Supernatural Power, Humility, Truthfulness, Rulership and Graciousness mounted on it) and (mentally) spread on it a lotus of eight petals shining bright with its pericarp and filaments (and with the orbs of the sun and other luminaries fixed on it), he should (instal Me on it and) offer to Me (various) articles of worship such as water for washing My feet and hands and rinsing My mouth with according to the spirit of the Vedas and the Tantras both and with a view to securing both (worldly enjoyment and final beatitude). (25-26) He should (further) worship in their order of sequence (the discus) Sudarśana, (the conch named) Pāñchajanya, the mace (Kaumodakī), the sword, the bow and the arrows as well as (the emblems of Lord Sankarṣaṇa, *viz*,) the plough and the pestle in the eight directions and the Kaustubha (gem), the (Vaijayantī) garland and (the mark of) Śrīvatsa (all the three on the bosom of the Lord in their respective position).

पाद्ये श्यामाकदूर्वाब्जविष्णुक्रान्तादिरिष्यते । गन्धपुष्पाक्षतयवकुशाग्रतिलसर्षपाः ॥
दूर्वा चेति क्रमादर्घ्यद्रव्याष्टकमुदीरितम् । जातीलवङ्गकङ्कोलैर्मतमाचमनीयकम् ॥

"Grains of Śyāmāka rice (which are very small as compared to ordinary rice), blades of Dūrvā (panic grass), lotus flowers, a kind of herb called Viṣṇukrāntā etc. are approved for use with the water intended for washing the feet of the Lord with. Sandal-paste, flowers, unbroken grains of rice, grains of barley, blades of the sacred Kuśa grass, sesamum seeds, mustard seeds and blades of panic grass—these eight substances have been prescribed for being used with the water intended for washing the hands of the Deity with; while the water intended for rinsing the mouth of the deity should be accompanied by the nutmeg, cloves, berries of Kankola plant etc."

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(27) He should (likewise) worship (the eight attendants of the Lord, *viz*,) Nanda, Sunanda, Prachaṇḍa as well as Chaṇḍa, Mahābala and Bala; Kumuda and Kumudekṣaṇa (as standing around the Lord in the eight directions) and (His carrier) Garuḍa (as facing the Lord). (28) He should (also) worship, by offering them water to wash their hands with and so on, (Goddess) Durgā, Vināyaka (Lord Gaṇeśa), (the sage) Vyāsa and Viṣwaksena (all these four as surrounding the Lord in the four corners intervening the four quarters), his own preceptor (as standing to His left) and the gods (*viz*, the eight guardians of the spheres) each in his relative position (according to the direction in which their spheres are located), (all) of course facing the Lord. (29)

चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः । सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ॥३०॥
स्वर्णघर्मानुवाकेन महापुरुषविद्यया । पौरुषेणापि सूक्तेन सामभी राजनादिभिः ॥३१॥
वस्त्रोपवीताभरणपत्रस्रग्गन्धलेपनैः । अलं कुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ॥३२॥
पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् । धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ॥३३॥
गुडपायससर्पींषि शष्कुल्यापूपमोदकान् । संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥३४॥
अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् । अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम् ॥३५॥

The votary should, if there is (sufficient) wealth, daily bathe Me with water made fragrant by sandal-paste, Uśīra (a kind of aromatic grass), camphor, saffron and aloe-wood, chanting (all the while) sacred texts such as the Suvarṇagharmānuvāka (or Ṛgveda, commencing with the words सुवर्ण घर्मम् etc.), the Mahāpuruṣavidyā* (a sacred text sacred to Lord Viṣṇu, the Supreme Person), the Puruṣa-Sūkta† and the texts of Sāmaveda such as the Rājana Sāma and the Rauhiṇa Sāma. (30-31) My devotee should (also) lovingly set Me off in the proper way with raiments, the sacred thread, jewels, wreaths of basil leaves, scents and sandal-paste. (32) The worshipper should (then) reverently offer to Me water to wash My feet and rinse My mouth with, sandal paste, flowers and grains of unbroken rice (for decoration), incense, light and articles of food. (33) If there be wealth, one should offer as food (to Me daily or at least on festive occasions) jaggery (or sugar), rice boiled in milk and sweetened with sugar, ghee; large round cakes of ground rice, sugar and sesamum seeds and cooked in oil; piles of sweet cakes made of meal and sugar and fried in ghee; lumps of sweets composed of meal cooked in ghee; a kind of porridge made of wheat flour with ghee, milk and molasses; curds and seasoned soup of pulses. (34) Offering a brush (made of a small green twig with one of its ends crushed) for cleansing My teeth, perfumed oil for anointing My body with, a paste (of saffron and camphor powder) for being rubbed on the various parts of My body in order to free it from dirt; (bathing My image with a preparation composed of milk, curds, ghee, honey and sugar as well as with scented water; clothing Me with costly silk and adorning Me with jewels, sandal-paste and wreaths etc.) and putting a mirror before Me (in order to show Me how I look); offering Me food which could be (easily) swallowed (without mastication) as well as that needing mastication (together with fragrant water, betel leaves, a bed

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* जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन । सुब्रह्मण्य नमस्तेऽस्तु महापुरुषपूर्वज ॥

† The 16 Mantras of Ṛgveda. X. xc; Atharva. XIX. vi; the first 16 Mantras of Śukla Yajurveda XXXI and Kṛṣṇa Yajurveda III. xii; Sāmaveda 617—621.

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of flowers etc.) and (also) singing songs and dancing etc. should be arranged (at least) on a sacred day (e. g. Ekādaśī or the full moon), and preferably every day (if one's means allow it). (35)

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः । अग्निमाधाय परितः समूहेत् पाणिनोदितम् ॥३६॥
परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि । प्रोक्षण्याऽऽसाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम्॥३७॥
तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदाम्बुजैः । लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ॥३८॥
स्फुरत्किरीटकटकाटिसूत्रवराङ्गदम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥३९॥
ध्यायन्नभ्यर्च्य दारूणि हविषाभिघृतानि च । प्रास्याज्यभागावाघारौ दत्त्वा चाज्यप्लुतं हविः ॥४०॥
जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः । धर्मादिभ्यो यथान्यायं मन्त्रैः स्विष्टकृतं बुधः ॥४१॥

Depositing fire in a sacrificial pit, dug and constructed with due ceremony along with (three) zone-like constructions, a hollow and a raised ground, one should collect and concentrate it with the hand once it has been kindled (by fanning it). (36) Then enclosing it on all sides with twenty blades of Kuśa grass, one should sprinkle water on the Kuśa blades all round and, duly replenishing it with fuel while uttering the Vyāhṛtis (भूः, भुवः and so on) and placing (to the north of the sacred fire) articles to be offered to the fire and sprinkling them with water taken from the consecrating vessel, should contemplate Me in the fire as shining brightly like molten gold, distinguished by four arms resplendent with a conch, discus, mace and lotus, calm (and composed), clad in silk possessing the (golden) hue of the filaments of a lotus, adorned with a brilliant diadem, bangles, a girdle (round My waist) and excellent armlets, bearing the mark of Śrīvatsa on My bosom, distinguished with the lustrous Kaustubha gem and with a garland of sylvan flowers. (37—39) Visualizing and worshipping Me (as such), and casting (into the fire) sacrificial sticks soaked in ghee and having made the two offerings of ghee known by the name of Āghāras (and consisting of sprinkling ghee across the sacrificial pit from the northern to the southern end and from the southern to the northern end, uttering the formulas 'प्रजापतये स्वाहा' and 'इन्द्राय स्वाहा') and two (more) offerings known by the name of Ājyabhāgas (and consisting of pouring ghee into the sacred fire uttering the formulas 'अग्नये स्वाहा' and 'सोमाय स्वाहा' respectively), should offer oblations soaked in ghee, uttering the fundamental Mantra (ॐ नमो नारायणाय) and then the hymn known by the name of Puruṣa-Sūkta (consisting of sixteen Mantras); taking a fresh oblation (in a limited quantity with every utterance). The knowing devotee should (further) offer oblations (through the fire) to Dharma and others in the order mentioned before (in verse 25 above), uttering the name of the deity with the indeclinable "Swāhā" added to it and (then) the oblation known as "Swiṣṭakṛt" (which is offered at the end of a sacrifice with the formula 'अग्नये स्विष्टकृते स्वाहा' and is so called because it is believed to turn the sacrifice into a success). (40-41)

अभ्यर्च्यार्थ नमस्कृत्य पार्षदेभ्यो बलिं हरेत् । मूलमन्त्रं जपेद् ब्रह्म स्मरन् नारायणात्मकम् ॥४२॥
दत्त्वाऽऽचमनमुच्छेषं विष्वक्सेनाय कल्पयेत् । मुखवासं सुरभिमत् ताम्बूलाद्यमथार्हयेत् ॥४३॥
उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम । मत्कथाः श्रावयञ्छृण्वन् मुहूर्तं क्षणिको भवेत् ॥४४॥
स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि । स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥४५॥
शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम् । प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ॥४६॥

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इति शेषां मया दत्तां शिरस्याधाय सादरम् । उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि तत् पुनः ॥४७॥
अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् । सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः ॥४८॥

Having worshipped Me (as indwelling the fire) and saluted Me, the votary should offer oblations (in the eight directions) to My attendants (Nanda and others, mentioned in verse 28 above) and (then returning to the place of worship and taking his seat before Me), should repeat the Mūla (principal) Mantra (as long as possible), contemplating (all the while) on the Infinite in the form of Lord Nārāyaṇa. (42) (Then, visualizing Me as having finished My dinner in the meantime,) he should offer water (to Me) for rinsing My mouth with and (again inviting Me back to My seat) should make over the remnants to Viṣwaksena (the foremost attendant to the Lord). (Again,) offering betel-leaves etc. containing aromatic substances, intended to perfume the mouth, he should then conclude the worship (by showering on Me flowers placed in the hollow of one's joined palms). (43) (Then) celebrating, recounting and dramatically representing My exploits, dancing (out of joy while doing so) and narrating or listening to My stories, one should remain immersed in joy awhile. (44) Glorifying Me through long or short hymns found in ancient works (such as the Vedas and Purāṇas) as well as through those composed by human beings, and praying in the words "Be pleased, O Lord!" he should salute Me falling flat (on the ground) like a log, placing his head at My feet and with his arms joined together (at his back after the fashion of a criminal) and saying, "O Lord, protect me, afraid (as I am) of the ocean of worldly existence rendered all the more fearful by the presence of the alligator in the shape of death, and (as such) come to You (for protection)." (45-46) Praying thus he should respectfully place on his head as if given by Me the flowers etc. offered to Me and in case he must send back the deity (from the image in the event of its being intended for temporary worship); the (divine) effulgence invoked into the image should be drawn back (from it and merged) into the (divine) flame burning in the lotus of the heart (and the image deposited into some holy tank or river). (47) One can worship Me through whichever of the media (enumerated in verse 9 above), e. g., an image, he conceives a reverence for on a particular occasion; for, being the Soul of the universe. I dwell in all created beings as well as in the self (of the worshipper himself). (48)

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः । अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥४९॥
मदर्चां सम्प्रतिष्ठाप्य मन्दिरं कारयेद् दृढम् । पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् ॥५०॥
पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् । क्षेत्रापणपुरग्रामान् दत्त्वा मत्सार्ष्टितामियात् ॥५१॥
प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम् । पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात् ॥५२॥
मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति । भक्तियोगं स लभते एवं यः पूजयेत माम् ॥५३॥
यः स्वदत्तां परैर्दत्तां हरेत सुरविप्रयोः । वृत्तिं स जायते विड्भुग् वर्षाणामयुतायुतम् ॥५४॥
कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च । कर्मणां भागिनः प्रेत्य भूयो भूयसि तत्फलम् ॥५५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तविंशोऽध्यायः ॥ २७ ॥

Worshipping Me as aforesaid in accordance with the courses of worship taught in the Vedas as also in the Tantras, a man secures at My hands success of the kind coveted by him both here and hereafter. (49) One (who can afford to do so) should cause a strong (enduring) house of

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worship to be built and, having duly installed My image (in it), should (further) cause beautiful flower-gardens to be laid out and make a (formal) grant (in favour of the temple) of fields, markets, towns or villages helpful for the (daily) worship, (occasional) congregations (on sacred days) and festivals. Granting these for the regular (and uninterrupted) conduct of worship etc. from day to day as well as on specially sacred days, one bids fair to enjoy a fortune as great as Mine. (50-51) Through installation (of an image) one bids fair to acquire sovereignty of the entire globe; by erecting a temple he is sure to attain dominion of (all) the three worlds; through worship etc. one can hope to reach the realm of Brahmā and through all these three (combined) one can attain a state of equality with Me. (52) He who worships Me as aforesaid secures union (in thought with Me) through Devotion and through (such) course of disinterested Devotion one attains to Me alone. (53) He who takes away the endowment made either by himself or by others in favour of (the image of) a deity or a Brahman continues for ten crores of years to be born as a creature living on ordure. (54) Such a destiny (whether good or bad as depicted in verses 49 to 54 above) awaits hereafter the agent as well as his assistant, prompter and supporter too, since each (of them) is a partner in the act; and the reward or punishment is greater according as the action is more dignified or atrocious. (55)

Thus ends the twenty-seventh discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

The Highest Truth Discussed

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् । विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥ १ ॥
परस्वभावकर्माणि यः प्रशंसति निन्दति । स आशु भ्रश्यते स्वार्थादसत्याभिनिवेशतः ॥ २ ॥
तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः । मायां प्राप्नोति मृत्युं वा तद्बन्धानार्थदृक् पुमान् ॥ ३ ॥
किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् । वाचोदितं तदनृतं मनसा ध्यातमेव च ॥ ४ ॥
छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः । एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥ ५ ॥
आत्मैवं तदिदं विश्वं सृज्यते सृजति प्रभुः । त्रायते त्राति विश्वात्मा हियते हरतीश्वरः ॥ ६ ॥
तस्मान्नह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः । निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।
इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥ ७ ॥
एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥ ८ ॥
प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसज्ज्ञात्वा निस्सङ्गो विचरेदिह ॥ ९ ॥

The glorious Lord began again : Visualizing the universe—though brought about by (the co-operation of) Prakṛti (Matter) and Puruṣa (the Spirit)—as one in substance (as a manifestation of Brahma or the Absolute), one should

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neither praise nor condemn the (tranquil, vehement or torpid) nature and (corresponding) actions of others. (1) He who eulogizes or denounces the natural bent of mind and actions of others quickly strays from his (real) purpose (of Self-Knowledge) on account of his clinging to duality (which is unreal). (2) On the senses (evolved from the Rajasic ego) being overpowered with sleep the soul imprisoned in the body enters the realm of Māyā (illusion in the shape of the dream state in the event of the mind continuing to function) and having lost its consciousness (of the body and its surroundings later on when the mind too becomes torpid) reaches the state of deep sleep (which has been likened to death). So does the man perceiving many things (instead of the one real substance) experience distraction on coming in contact with the pleasures of sense and later on finds himself sunk into the depths of ignorance). (3) In the midst of duality, which is unreal (the question does not arise) what is good (praiseworthy) and what is evil (deprecable) and to what extent a (particular) thing is good or bad; (for) whatever is expressed through word (*i. e.*, whatever is grasped through the senses) as well as whatever is contemplated with the mind is false. (4) A reflection, an echo and an illusory object (such as a mother of pearl presenting the appearance of silver), though unreal, react on us (as though they were real). So do the body and other entities (continue to) inspire fear till they disappear (into their one substratum, *viz*, Brahma). (5) Therefore, this universe is (no other than) the (Supreme) Spirit, inasmuch as It is capable of assuming all forms and almighty (capable of evolving everything). It is that (Universal) Spirit (alone) which creates and is created, protects and is protected, destroys and is destroyed. (It is both the subject and the object). (6) Therefore, no entity other than the Self existing apart from that which is created and so on has been posited (by the Vedas). This threefold appearance (in the shape of creation, continuance and destruction of the universe) in the Self has been declared (by the wise) as baseless. Know the threefold existence (in the shape of the perceiver, the perceived and the act of perception), being a product of the three Guṇas, as brought about by Māyā (My deluding potency). (7) He who comes to know (what is meant by) this ripeness of Jñāna and Vijñāna as taught by Me would neither extol nor revile any one and would move about in the world (free from partiality and prejudice) as the sun. (8) Realizing this world as having a beginning and an end and (therefore) unreal (when conceived as apart from the Spirit) by means of perception, inference, the authority of the scriptures and one's own direct experience, one should move about in this world unattached. (9)

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्दृष्टदृश्ययोः । अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ॥१०॥
आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । अग्निवद् दारुवदचिद्देहः कस्येह संसृतिः ॥११॥

Uddhava submitted : Transmigration (or in other words, the experience of pleasure and pain etc.) is undergone neither by the soul, who is the perceiver and therefore self-luminous, nor by the body, which is the object of perception and therefore other than the Self. (All the same) it is experienced, O Lord ! (The question, therefore, arises:) by whom is it undergone ? (10) The soul is undecaying, unqualified, free from impurities, self-effulgent like fire and unobscured (by the evil of Avidyā or nescience) while the body is material like wood. (Therefore,) which (of the two) undergoes transmigration ? (11)

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श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः संनिकर्षणम् । संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥१२॥
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥१३॥
यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥१४॥
शोकहर्षभयक्रोधलोभमोहस्पृहादयः । अहंकारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ॥१५॥

देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।
सूत्रं महानित्युरुधेव गीतः संसार आधावति कालतन्त्रः ॥१६॥
अमूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।
ज्ञानासिनोपासनया शितेनच्छित्त्वा मुनिर्गां विचरत्यतृष्णः ॥१७॥
ज्ञानं विवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।
आद्यन्तयोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये ॥१८॥
यथा हिरण्यं स्वकृतं पुरस्तात् पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ॥१९॥
विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ ।
समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥२०॥
न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।
भूतं प्रसिद्धं च परेण यद् यत्तदेव तत् स्यादिति मे मनीषा ॥२१॥
अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।
ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥२२॥
एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।
छित्त्वाऽऽत्मसंदेहमुपारमेत स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥२३॥
नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।
मनोऽन्नमात्रं धिषणा च सत्त्वमहंकृतिः खं क्षितिरर्थसाम्यम् ॥२४॥
समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।
विक्षिप्यमाणैरुत किं नु दूषणं घनैरुपेतैर्विगतै रवेः किम् ॥२५॥
यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।
तथाक्षरं सत्त्वरजस्तमोमलैरहम्मतेः संसृतिहेतुभिः परम् ॥२६॥
तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।
मद्भक्तियोगेन दृढेन यावद् रजो निरस्येत मनःकषायः ॥२७॥

The glorious Lord replied: So long as there is contact of the undiscriminating soul with the body, senses and vital airs metempsychosis continues to bear fruit (in the shape of pleasure and pain), even though it has no reality. (12) Even though phenomena (in the shape of the various bodies) do not exist (in the Self), metempsychosis (consisting in the experience of pleasure and pain) does not cease in the case of the embodied soul continuing to think of the objects of senses, even as calamities do not cease to afflict a man in the dream state so long as the dream is not broken, although the objects seen in it (including the body appearing in the dream) do not (actually) exist. (13) Just as the dream experience brings many a woe to a man who has not yet woken,—while the same surely

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does not infatuate him who has woken up,—so what brings sorrow to the ignorant does not afflict a wise man. (14) Grief, delight, fear, anger, greed, infatuation, craving and other moods as well as birth and death are seen in relation to the ego and not to the Self. (15) The spirit hidden behind the body, the senses, the vital airs and the mind and identifying itself with them is called the Jīva. The subtle body (constituted of the Guṇas and Karmas) is its material manifestation and is variously known as the Sūtrātmā or the Mahat-tattva. Controlled by God (in the form of the Time-Spirit), it revolves in Saṃsāra (the whirligig of metempsychosis). (16) Cutting down with the sword of wisdom, whetted by worship (of God), this (tree of the) ego-sense,—which has no root and (yet) stands revealed in multitudinous forms (such as those of gods, human beings etc.) and is entertained in relation to the mind, speech, vital airs and body,—a contemplative soul roams about on the globe destitute of (all) thirst (for the pleasures of sense). (17) Wisdom consists in distinguishing the Self from the non-Self. (Study of) the Vedas and askesis (in the shape of discharging one's own sacred obligations), the teachings of exalted souls, ratiocination (consistent with those teachings) and one's own realization (which does not contradict the two) constitute the means to (the attainment of) such discriminating knowledge. And such discrimination results in the conviction that what alone existed at the beginning of creation and will survive at the end of it exists in the middle as well and that is (Brahma,) the revealer as well as the cause of the universe. (18) (Even) as gold not (yet) wrought into various beautiful shapes (as ornaments), which existed before as well as after all that is made of it, is the same even at the middle, while it is being called by different names (earring, bangle and so on), so do I (the Cause of the universe) exist before and after the universe and am designated by different names even at the middle. (In other words, the creation is in no way other than Me.) (19) That (one substance, *viz*, Brahma) alone is real, because of which,—the fourth principle (consisting of absolute Consciousness),—O dear Uddhava, this mind subject to its three states (*viz*, waking, dream and deep slumber), the three Guṇas or modes of Prakṛti (which bring about the three states) as well as the threefold universe (consisting of the cause, *viz*, the Adhyātma or the senses, the effect, *viz*, the Adhibhūta or the five elements—earth etc., and the agent, *viz*, the Adhidaiva or the gods presiding over the Indriyas) appear through invariable concomitance, and which substance (equally) persists even when this threefold distinction disappears (*viz*, during Samādhi or the state of absorption). (20) That (on the other hand) which neither existed before nor will persist after (*viz*, the manifest creation) does not (really) exist even in the middle except in name alone. An effect is the same as that other substance (*viz*, the cause) through which it came into being and by which it stands revealed: such is My conviction. (21) This world of modifications, though it did not exist (before), has evolved from Brahma through Rajas and is revealed (also) by Brahma, which (on the other hand) is the cause of all by itself (and not the effect of any other cause) and the revealer (too). (Therefore) it is Brahma (alone) which appears as this diversified universe, consisting (as it does) of the senses and their objects (the subtle elements), the mind (including the gods presiding over the senses and the mind) and the five gross elements. (22) Resolving one's doubts concerning the Self by the aforesaid means of clearly distinguishing Brahma (*vide* verse 18 above) and by rejecting the possibility of the body etc. (which are other than the Self) being recognized as the Self and by the grace

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of a wise preceptor, and sated with the bliss of Self-Realization, one should dissociate oneself from all the senses etc. (thirsting after enjoyment). (23) Indeed the body, (which is) a product of the earth, the senses, the deities presiding over them, life-breath, the air, water, fire and the mind, which is sustained by food, reason and the intellect, the ego, ether, earth, the (five) objects of the senses and Prakṛti (the state of equilibrium of the three Guṇas) are not the Self (since they are all material). (24) What gain can there be to him who has fully realized My Truth through his senses, made up of the three Guṇas, being composed or, say, what harm can befall him through his senses being tossed about ? What gain or loss can accrue to the sun through the clouds having gathered about it or dispersed ? (25) (Even) as the sky is not affected by the (drying, burning, drenching and soiling) properties of the air, fire, water and earth or by the peculiarities, that come and go, of the various seasons, so the transcendent Indestructible is never contaminated by the impurities (impure tendencies and actions) of Sattva, Rajas and Tamas, which bring about the transmigration of one who looks upon the body as his self. (26) All the same attachment to the pleasures of sense, which are the creations of Māyā (Prakṛti) should be completely eschewed until the impurity attaching to the mind in the form of passion is shaken off through the intense practice of Devotion. (27)

यथाऽऽमयोऽसाधुचिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।
एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ॥२८॥
कुयोगिनो ये विहतान्तरायैर्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।
ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥२९॥
करोति कर्म क्रियते च जन्तुः केनाप्यसौ चोदित आनिपातात् ।
न तत्र विद्वान् प्रकृतौ स्थितोऽपि निवृत्ततृष्णः स्वसुखानुभूत्या ॥३०॥
तिष्ठन्तमासीनमुत व्रजन्तं शयानमुक्षन्तमदन्तमन्नम् ।
स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ॥३१॥
यदि स्म पश्यत्यसदिन्द्रियार्थं नानानुमानेन विरुद्धमन्यत् ।
न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ॥३२॥
पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।
निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ॥३३॥
यथा हि भानोरुदयो नृचक्षुषां तमो निहन्यान्न तु सद् विधत्ते ।
एवं समीक्षा निपुणा सती मे हन्यात्तमिस्रं पुरुषस्य बुद्धेः ॥३४॥
एष स्वयंज्योतिरजोऽप्रमेयो महानुभूतिः सकलानुभूतिः ।
एकोऽद्वितीयो वचसां विरामे येनेषिता वागसवश्चरन्ति ॥३५॥

(Just) as a disease in men sprouts again and again, if treated improperly, and causes much pain, so does the mind whose passions and (the latencies of) Karma to which they are traceable have not been burnt and which has conceived an attachment for all (wealth, sons, wife and so on) brings about the fall of one who has not attained perfection in Yoga (wisdom). (28) Those imperfect yogis who are (thus) frustrated by (living) impediments in the form of human beings (such as wife and sons, kinsfolk and disciples) placed by the gods take once more to (the practice of) yoga, by force of the habit acquired in previous births, but never to the elaborate course of action. (29) Impelled by some

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agency (the Inner Controller or force of destiny etc.) the ignorant man performs actions till his death and is subjected to joy and sorrow (undergoes transmigration thereby). The enlightened soul (however) is not so subjected, though seated in the body (a product of Matter), his thirst (for the pleasures of sense) having ceased due to his enjoying the bliss of Self-Realization (and hence does not undergo transmigation through performing actions all his life.). (30) He whose mind is fixed on the Self is not aware of the body whether it is standing or sitting, walking or lying down, answering the calls of nature or masticating food or pursuing any other natural activity. (31) If at all a man of wisdom perceives the various objects of his extroverted senses, he does not recognize as real anything other than the Self,—for such a thing would be contrary to reason,—any more than a man rising from sleep recognizes as real an object seen in a dream and as such vanishing. (32) This psycho-physical organism (a product of ignorance), wonderfully wrought by the three Guṇas (modes of Prakṛti) and Karmas (conforming to those Guṇas), which was formerly (in the state of bondage) perceived as non-distinct from the Self, O dear Uddhava, now disappears in the light of Self-Knowledge. The Self (however) can neither be apprehended nor rejected. (33) Just as the emergence of the sun (only) disperses the darkness screening the human eyes, but does not create (anew) what has already been there, so My consummate and true realization dispels the darkness enveloping the mind of man. (34) The Self is never hidden from our view (but ever directly perceptible). It is self-luminous, beyond birth (and death etc.), beyond all proof, unlimited in point of time and space etc. (and therefore beyond all change), comprising all sorts of experiences, and remaining one (without a second) when all words cease to describe it. Speech and the senses function (only) when impelled by It. (35)

एतावानात्मसम्मोहो यद् विकल्पस्तु केवले । आत्मन्यृते स्वमात्मानमवलम्बो न यस्य हि ॥३६॥
यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् । व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥३७॥

The notion of difference in the absolute Self is entirely a delusion of the mind; for other than one's own self there is no ground for this difference. (36) The view of some self-conceited men that the duality (in the form of the body etc.) perceptible (with the senses) in the form of (so many) names and forms and consisting of the five (gross) elements cannot be refuted is a meaningless tall talk. (37)

योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः । उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ॥३८॥
योगधारणया कांश्चिदासनैर्धारणान्वितैः । तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्दहेत् ॥३९॥
कांश्चिन्ममानुध्यानेन नामसंकीर्तनादिभिः । योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः ॥४०॥
केचिद् देहमिमं धीराः सुकल्पं वयसि स्थिरम् । विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥४१॥
नहि तत् कुशलादृत्यं तदायासो ह्यपार्थकः । अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ॥४२॥
योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात् । तच्छ्रद्दध्यान्न मतिमान् योगमुत्सृज्य मत्परः ॥४३॥
योगचर्यामिमां योगी विचरन् मदपाश्रयः । नान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टाविंशोऽध्यायः ॥ २८ ॥

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If the body of a yogi who has not yet achieved perfection in Yoga and who is still striving is visited by (some) calamities (ailments etc.) appearing all of a sudden, the following is prescribed as a remedy. (38) One should get rid of some obstacles (such as heat and cold) through yogic concentration (severally on the moon and the sun), others (*viz*, flatulence and other ailments) by means of yogic postures accompanied by concentration on the air and still others (*viz*, those brought about by evil stars and snakes etc.) through askesis (self-denial), spells and drugs (as required). (39) Some obstacles (such as lust and anger) yielding evil results one should gradually get over through continued contemplation on Me, by loudly chanting the Divine Names and so on, and still others (such as hypocrisy and pride) by waiting upon masters of Yoga. (40) Some men, having controlled their senses and made their living body exceptionally strong (proof against disease and old age) and ever young by various means, take to the practice of Yoga for the attainment of mystic powers (such as transferring one's soul to a dead body and tenanting it). (41) That is (however) not to be made much of by the wise; for the pains taken over such a consummation are futile inasmuch as the body (after all) is perishable like the fruit of a tree (and might drop any moment). (42) (Even) if the body of a man ever diligently practising Yoga attains exceptional fitness, a wise man should not lay much store by such fitness, discontinuing the (practice of) Yoga; he should (on the other hand) remain devoted to Me. (43) The yogi who, depending on Me, diligently carries on the aforesaid practice of Yoga is not baffled by obstacles; he is (on the other hand) rid of all hankerings and enjoys the bliss of Self-Realization, (44)

Thus ends the twenty-eighth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

Courses of conduct pleasing to the Lord; Uddhava's departure for Badarikāśrama

उद्धव उवाच

सुदुश्चरामिमां मन्ये योगचर्यामनात्मनः । यथाञ्जसा पुमान् सिद्ध्येत् तन्मे ब्रूह्यञ्जसाच्युत ॥ १ ॥
प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः । विषीदन्त्यसमाधानान्मनोनिग्रहकर्शिताः ॥ २ ॥
अथात आनन्ददुघं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन ।
सुखं नु विश्वेश्वर योगकर्मभिस्त्वन्माययामी विहता न मानिनः ॥ ३ ॥
किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।
योऽरोचयत् सह मृगैः स्वयमीश्वराणां श्रीमत्किरीटतटपीडितपादपीठः ॥ ४ ॥
तं त्वाखिलात्मदयितेश्वरमाश्रितानां सर्वार्थदं स्वकृतविद् विसृजेत को नु ।
को वा भजेत् किमपि विस्मृतयेऽनु भूत्यै किं वा भवेन्न तव पादरजोजुषां नः ॥ ५ ॥
नैवोपयन्त्यपचितिं कवयस्तवेश ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति ॥ ६ ॥

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Uddhava submitted : I consider this yogic discipline extremely hard to practise for one who has not been able to control his mind. (Therefore, pray) tell me explicitly, O immortal Lord, the means by which a man may easily attain perfection. (1) Yogis (strivers) trying to curb their mind, O lotus-eyed Lord, get tired in their attempt to control it and often feel frustrated because of their not being able to compose it. (2) It is for this very reason that men who are capable of distinguishing the substantial from the unsubstantial easily and definitely resort to Your lotus feet, yielding (the nectar of) supreme bliss, O lotus-eyed Lord of the universe ! Handicapped (however) are they by Your Māyā (deluding potency), who, being proud of their Self-Knowledge and (knowledge of) ritual acts, do not (so) resort to You. (3) That You should be subject to the will of Your servants (devotees) that are exclusively devoted to You, O Befriender of all, is no wonder for You, O immortal Lord ! who found delight in the company of animals (monkeys etc. in Your descent as Śrī Rāma as well as in Your infantile sports at Brindaban), even though Your very footstool is (ever and anon) rubbed by the end of the brilliant diadems of Brahmā and others (the rulers of the world) ! (4) What man who is conscious of good offices done (by You) to Your devotees (in the past) can possibly turn his back on You as aforesaid, the Ruler and the Beloved, (nay,) the very Self of the entire creation, who bestow all desired boons upon those that have sought shelter with You ? What (knowing) man will as a matter of fact go in for something (other than You, even though gifted by You,) which is conducive to good fortune (alone) and later on, to forgetfulness (about You) ? What good fortune will not attend on us, who take delight in the dust of Your feet ? (5) (Even) enlightened souls cannot get square with You, O Lord ! even through the span of life allotted to Brahmā (*viz*, 31,10,40,00,00,00,000 years) and feel overjoyed while recalling Your obligations; for (they know that) appearing in the form of the preceptor outside and in the form of the Inner Controller within (their heart) it is You who drive away the sin (and impurities) of embodied souls and reveal Your true nature (to them). (6)

श्रीशुक उवाच

इत्युद्धवेनात्यनुरक्तचेतसा पृष्टो जगत्क्रीडनकः स्वशक्तिभिः ।
गृहीतमूर्तित्रय ईश्वरेश्वरो जगाद सप्रेम मनोहरस्मितः ॥ ७ ॥

Śrī Śuka began again: Questioned thus by Uddhava, whose mind was excessively devoted to Him, Śrī Kṛṣṇa (the suzerain Lord even of Brahmā and others, the rulers of the universe), who, having assumed three forms (under the names of Brahmā, Viṣṇu and Śiva) through His own potencies (in the shape of Rajas, Sattva and Tamas), toys with the world, lovingly spoke (as follows) with a soul-ravishing smile (on His lips). (7)

श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् । याञ्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम्॥ ८ ॥
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् । मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥ ९ ॥
देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् । देवासुरमनुष्येषु मद्भक्ताचरितानि च ॥१०॥
पृथक्सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् । कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभिः ॥११॥
मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥१२॥

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इति सर्वाणि भूतानि मद्भावेन महाद्युते । सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ॥१३॥
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥१४॥
नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् । स्पर्धासूयातिरस्काराः साहंकारा वियन्ति हि ॥१५॥
विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम् । प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ॥१६॥
यावत् सर्वेषु भूतेषु मद्भावो नोपजायते । तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥१७॥
सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥१८॥
अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥१९॥
नह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि । मया व्यवसितः सम्यङ् निर्गुणत्वादनाशिषः ॥२०॥
यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् । तदायासो निरर्थः स्याद् भयादेरिव सत्तम ॥२१॥
एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् । यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥२२॥

The glorious Lord said: Hullo ! I shall tell you the most auspicious courses of conduct pleasing to Me, following which with reverence a mortal conquers death, which is so difficult to conquer. (8) With mind and intellect dedicated to Me and his mind and soul finding delight in the courses of conduct pleasing to Me, a man should gradually (learn to) perform all actions for My sake, remembering Me (all the while). (9) He should take up his abode in holy lands inhabited by pious men devoted to Me and follow the conduct of my devotees among the gods, demons and human beings. (10) He should arrange (either) individually or collectively in My honour on sacred days (such as Ekādaśī) processions and great festivities along with songs, dances etc., spending large sums of money on a monarchical scale. (11) Pure of mind, he should behold Me alone, the Supreme Self, as pervading within as well as without and unconditioned as the sky in all created beings as also in his own self. (12) He who, embracing thus the point of view of Self-Knowledge alone, regards all created beings as identical with Me, O highly enlightened one, and honours them as such, (nay,) who looks with an equal eye upon a Brahman and a low-born individual, a thief and a devotee of Brahmans, the sun and a spark, a tender-hearted and a cruel man is accounted wise. (13-14) (The spirit of) rivalry (with equals), fault-finding (with one's superiors) and contempt (for one's inferiors) coupled with self-conceit surely disappear before long from the mind of a man incessantly (engaged in) looking upon men and women as (no other than) Myself. (15) Ignoring his own people (even) if they laugh at him and giving up the body-consciousness (as a result of which one comes to regard oneself as superior and the low-born and animals etc. as inferior to one's own self) and casting to the winds (all sense of) shame, he should bow low to all down to a dog, a pariah, a cow and a donkey, falling flat on the ground like a log of wood. (16) Until the conviction about all created beings being identical with Myself gets rooted in him, he should worship Me in the aforesaid manner through the active agency of his speech, mind and body. (17) Everything is reduced to Brahma (the Absolute) in his eyes. (And) seeing Brahma (and Brahma alone) everywhere by virtue of knowledge (raised to the level of realization) gained by looking upon everything as Brahma, and freed from all doubts, he should cease from all activity. (18) Looking upon all created beings as Myself through the active agency of mind, speech and body—this indeed is considered by Me to be the best of all disciplines (conducive to My realization). (19) There is no (fear of) loss in the least degree of this course

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of conduct in the form of My worship, O dear Uddhava, once it has been taken up (in right earnest), because it is free from (all) craving and since it has been deliberately determined by Me, unaffected as it is by the (three) Guṇas. (20) (Nay,) whatever worldly exertion, though fruitless (e. g., the act of fleeing and crying through fear etc.), yet dedicated in a disinterested spirit to Me, the Supreme, is exalted to the level of Dharma (righteousness), O most pious Uddhava ! (21) Here lies the wisdom of the wise, (nay,) the cleverness of the clever consists in this (alone) that one attains in this (very) life to Me, the (only) immortal and real substance, through this bogus and mortal frame. (22)

एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य संग्रहः । समासव्यासविधिना देवानामपि दुर्गमः ॥२३॥
अभीक्ष्णशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत् । एतद् विज्ञाय मुच्येत पुरुषो नष्टसंशयः ॥२४॥
सुविविक्तं तव प्रश्नं मयैतदपि धारयेत् । सनातनं ब्रह्मगुह्यं परं ब्रह्माधिगच्छति ॥२५॥
य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्कलम् । तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना ॥२६॥
य एतत् समधीयीत पवित्रं परमं शुचि । स पूयेताहरहर्मां ज्ञानदीपेन दर्शयन् ॥२७॥
य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः । मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते ॥२८॥
अप्युद्धव त्वया ब्रह्म सखे समवधारितम् । अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥२९॥
मैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च । अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ॥३०॥
एतैर्दोषैर्विहीनाय ब्रह्मण्याय प्रियाय च । साधवे शुचये ब्रूयाद् भक्तिः स्याच्छूद्रयोषिताम् ॥३१॥
नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते । पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥३२॥
ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे । यावानर्थो नृणां तात तावांस्तेऽहं चतुर्विधः ॥३३॥
मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥३४॥

The aforesaid teaching covers the entire range of Vedantic teaching, which has been taught by Me to you in a nutshell or *in extenso*, (as necessary) and which is (so) difficult to grasp even for the gods. (23) Repeatedly has this Knowledge (of Truth) been expounded by Me in a very lucid and reasoned way. Having grasped it fully a man will have (all) his doubts dispelled and bids fair to get liberated. (24) (Nay,) he who treasures (in his mind) this question of yours as well as this discourse containing my reply (to it) will realize the everlasting transcendent Brahma, that lies hidden in the Vedas. (25) (Again,) I shall voluntarily confer My own Self on that teacher of Brahma who imparts this knowledge to My devotees most extensively. (26) He who repeats aloud in an intelligent way this most sacred teaching (of Mine). which is capable of sanctifying others (too), will get purified in that he will be revealing Me day to day (to others) by the lamp of wisdom. (27) A man who attentively listens to this (dialogue) with reverence from day to day will be practising (in effect) supreme devotion to Me and will not be bound by actions. (28) I hope, O Uddhava, my friend, (the true nature of) Brahma has been fully understood by you; I presume also that your mind-born infatuation and grief too has totally disappeared. (29) Let this teaching (of Mine) not be imparted by you to a hypocrite, an unbeliever, a cheat, an irreverent listener, one who is not a devotee and to an insolent person. (30) One should speak about it to him who is utterly devoid of the aforementioned faults, to a devotee of the Brahmans, to one's (own) favourite, to a pious and holy man, (nay,

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even) to the Śūdras and womenfolk if there is Devotion in them. (31) Nothing remains to be known by a seeker of Knowledge after knowing this, (just as) nothing remains to be quaffed after taking a draught of the immortalizing nectar. (32) To (devotees like) you, O dear Uddhava, I (Myself) cover the entire range of the fourfold object (of human pursuit), which is (partially) attained by men (in the shape of, say, final beatitude) through self-knowledge, (Dharma or religious merit) through (the performance of prescribed) duty, (mystic powers included under the category of Kāma or enjoyment) through (the practice of) Yoga, (wealth) through (the pursuit of) agriculture etc. (the vocation of a Vaiśya), and (dominion, also included in the category of enjoyment) through the wielding of a sceptre (a symbol of ruling power). (33) When, having relinquished all duties, a mortal dedicates himself to Me, he is chosen by Me as an object of special favour; and, attaining immortality, he then gets qualified in reality for becoming one with Me (or acquiring divine powers). (34)

श्रीशुक उवाच

स एवमादर्शितयोगमार्गस्तदोत्तमश्लोकवचो निशम्य ।
बद्धाञ्जलिः प्रीत्युपरुद्धकण्ठो न किंचिदूचेऽश्रुपरिप्लुताक्षः ॥३५॥
विष्टभ्य चित्तं प्रणयावघूर्णं धैर्येण राजन् बहु मन्यमानः ।
कृताञ्जलिः प्राह यदुप्रवीरं शीर्ष्णा स्पृशंस्तच्चरणारविन्दम् ॥३६॥

Śrī Śuka went on: Hearing the discourse of Śrī Kṛṣṇa of excellent renown, Uddhava, who had thus been shown the path of Yoga (union with the Lord), stood with joined palms, his eyes overflowing with tears, and could not at that time utter a word (in return) as his throat was choked with emotion. (35) Controlling his mind, agitated through affection, by firmness, O king, and accounting himself blessed, he (now) replied (as follows) to Śrī Kṛṣṇa (the greatest hero among the Yadus) with joined palms, touching His lotus feet with his head. (36)

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव संनिधानात् ।
विभावसोः किं नु समीपगस्य शीतं तमो भीः प्रभवन्त्यजाद्य ॥३७॥
प्रत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमयः प्रदीपः ।
हित्वा कृतज्ञस्तव पादमूलं कोऽन्यत् समीयाच्छरणं त्वदीयम् ॥३८॥
वृक्णश्च मे सुदृढः स्नेहपाशो दाशार्हवृष्ण्यन्धकसात्वतेषु ।
प्रसारितः सृष्टिविवृद्धये त्वया स्वमायया ह्यात्मसुबोधहेतिना ॥३९॥
नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ॥४०॥

Uddhava submitted: The thick darkness of ignorance that had been hugged by me has been dispersed by Your teaching. Can cold and darkness or the fear born of these possibly prevail against a man who has sought the presence of fire, O Creator (even) of Brahmā ? (37) The lamp of wisdom (that had been snatched away by Your Māyā) has been restored to me, Your servant, by You, compassionate as You are. Leaving the soles of Your feet, what grateful man would seek any other asylum ? (38) Nay, the most tough snare of my affection for the Dāśārhas, the Vṛṣṇis, the Andhakas and the Sāttvatas, that had been spread by You through Your deluding potency for the propagation of species, has actually been torn asunder by You with the sword of Self-Realization. (39) (My)

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salutation be to You, O Supreme Master of Yoga! (Pray,) instruct me, who have come to You for protection, so that unceasing love for Your lotus feet may abide in my heart. (40)

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् । तत्र मत्पादतीर्थांदे स्नानोपस्पर्शनैः शुचिः ॥४१॥
ईक्षयालकनन्दाया विधूताशेषकल्मषः । वसानो वल्कलान्यङ्ग वन्यभुक् सुखनिस्स्पृहः ॥४२॥
तितिक्षुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥४३॥
मत्तोऽनुशिक्षितं यत् ते विविक्तमनुभावयन् । मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव ।
अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम् ॥४४॥

The glorious Lord replied: Enjoined by Me, O Uddhava! proceed to My hermitage, called by the name of Badarikāśrama. Hallowed there by bathing in and drinking the water of the (holy) Gangā (which has washed My feet and acquired sanctity thereby), nay, purged of all impurities by the (very) sight of the Alakanandā (a tributary of the Gangā), wearing the bark of trees, O dear one! living on wild fruits and free from (all) hankering for pleasure, enduring all expriences in the form of pairs of opposites (such as cold and heat), amiable of disposition, with your senses fully controlled, calm and possessed of a collected mind, endowed with wisdom and Self-Realization, ruminating most thoughtfully upon whatever you have learnt from Me and devoting your speech and mind to Me, remain assiduously engaged in duties pleasing to Me. Transcending the three courses of destiny, (*viz*, ascent to heaven in a celestial form, rebirth as a human being and being cast into the womb of any sub-human creature, according to the predominance of Sattva, Rajas and Tamas respectively), you will then attain to Me. (41—44)

श्रीशुक उवाच

स एवमुक्तो हरिमेधसोद्धवः प्रदक्षिणं तं परिसृत्य पादयोः ।
शिरो निधायाश्रुकलाभिरार्द्रधीर्न्यषिञ्चदद्वन्द्वपरोऽप्यपक्रमे ॥४५॥
सुदुस्त्यजस्नेहवियोगकातरो न शक्नुवंस्तं परिहातुमातुरः ।
कृच्छ्रं ययौ मूर्धनि भर्तृपादुके बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥४६॥
ततस्तमन्तर्हृदि संनिवेश्य गतो महाभागवतो विशालाम् ।
यथोपदिष्टां जगदेकबन्धुना तपः समास्थाय हरेरगाद् गतिम् ॥४७॥
य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।
कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥४८॥
भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्रे भृङ्गवद् वेदसारम् ।
अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

Śrī Śuka resumed: Instructed thus by Śrī Kṛṣṇa (devotion to whom puts an end to metempsychosis), Uddhava went round the Lord keeping Him always to his right (so as to ensure His constant goodwill) and, placing his head on His feet while departing, bathed them with drops of tears, his mind (too) being moistened with emotion, even though he had transcended the pairs of opposites (in the form of joy and sorrow etc. as a result of the Lord's teaching).

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(45) Alarmed at his (impending) separation from Śrī Kṛṣṇa,—whose affection was most difficult to turn one's back upon,—and unable to leave Him, Uddhava felt ill at ease and suffered (great) agony. (Then) bearing on his head the pair of wooden sandals belonging to his Master (and gifted by Himself as a token of His pleasure) and bowing to Him again and again, he departed. (46) Having firmly installed the Lord in the inmost of his heart, the great votary of the Lord then reached Viśālā (another name of Badarikāśrama); and, practising austerities according to rules, attained to the state of Śri Hari as taught by Śrī Kṛṣṇa* (the sole Befriender of the universe). (47) He who tastes ever so little with real reverence this nectar of wisdom, churned out of the ocean of bliss (in the shape of the Upaniṣads, so called because they reveal the nature of Brahma, which is all bliss) and taught to Uddhava (a great devotee of the Lord) by (no less a personage than) Śrī Kṛṣṇa, whose (lotus) feet are resorted to (even) by masters of yoga (like Lord Śiva), is not only liberated himself but the world (at large) gets liberated (through his fellowship). (48) I bow to the Supreme Person known by the name of Śrī Kṛṣṇa, the First Cause, the Author of the Vedas, who in order to put an end to rebirth (in the case of devotees that have turned their face from the world) and the fear of old age and disease etc. (in the case of those following the ways of the world) extracted like a bee (the twofold) nectar, *viz*, 1-the quintessence of the Vedas in the form of Jñāna (Self-Knowledge) and Vijñāna (God-Realization)—which are the only valuable things (in life)—and 2-the immortalizing beverage of the gods (churned) out of the ocean, and gave the (twofold) nectar to the (aforementioned two) classes of His devotees to drink. (49)

Thus ends the twenty-ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रिंशोऽध्यायः

Discourse XXX

Holocaust of Yadu's Race

राजोवाच

ततो महाभागवते उद्धवे निर्गते वनम् । द्वारवत्यां किमकरोद् भगवान् भूतभावनः ॥ १ ॥
ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः । प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत् ॥ २ ॥
प्रत्याकृष्टुं नयनमबला यत्र लग्नं न शेकुः कर्णाविष्टं न सरति ततो यत् सतामात्मलग्नम् ।
यच्छ्रीर्वाचां जनयति रतिं कि नु मानं कवीनां दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः ॥ ३ ॥

The king (Parikṣit) submitted: Uddhava, a great devotee of the Lord, having proceeded to the woodland (of Badarikāśrama), what did the Lord, the father of (all) created beings, do next in Dwaraka? (1) His (own) race having been wiped out through the curse of Brahmans, how did Śrī Kṛṣṇa (the foremost of the Yadus) cast off His body, the most beloved of the eyes of all, from which ladies could not withdraw their eyes (once) riveted on it;

* *Vide* verse 34 above.

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which, having (once) entered the ears of the virtuous and (then) clung to their mind (through the passage of the ears), never departs from it; whose splendour (when glorified by poets) gives a delightful character to their speech and what goes without saying, brings honour to them, and looking on which, (when) seated in the car of (the all-victorious) Arjuna, warriors (who fell in battle) attained similarity to it ! (3)

ऋषिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् । दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यदूनिदम् ॥ ४ ॥
एते घोरा महोत्पाता द्वार्वत्यां यमकेतवः । मुहूर्त्तमपि न स्थेयमत्र नो यदुपुंगवाः ॥ ५ ॥
स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्त्वितः । वयं प्रभासं यास्यामो यत्र प्रत्यक्सरस्वती ॥ ६ ॥
तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्नपनालेपनार्हणैः ॥ ७ ॥
ब्राह्मणांस्तु महाभागान् कृतस्वस्त्ययना वयम् । गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभिः ॥ ८ ॥
विधिरेष ह्यरिष्टघ्नो मङ्गलायनमुत्तमम् । देवद्विजगवां पूजा भूतेषु परमो भवः ॥ ९ ॥

The sage (Śrī Śuka) replied: Seeing evil portents of a grave nature manifest in the heavens and on earth as well as in the air, Śrī Kṛṣṇa spoke thus to the Yadus sitting (together) in (the assembly hall known by the name of) Sudharmā. (4) "These grave portents of a terrible nature appearing in Dwaraka are indications of a holocaust. We should not (therefore) stay here even for an hour, O leaders of the Yadus ! (5) Let the womenfolk, infants and aged men move from this place to (the sacred spot called) Śankhoddhāra; while we shall proceed to Prabhāsa, where the river Saraswatī flows towards the west (and joins the sea). (6) Having bathed in that river and (thus) purified, and remaining without food, we shall (all) worship the (images of) gods with a fully concentrated mind by bathing them, daubing them with sandal paste and offering (other) articles of worship. (7) Having been blessed (by the Brahmans) through the recitation of benedictory Mantras (sacred texts) and offering of flowers etc., we shall also honour the highly blessed Brahmans by gifting them cows, lands, gold and raiments as well as elephants, horses, chariots and dwellings. (8) That is the surest way of dispersing evil and the best means of securing happiness. Worship of gods, the Brahmans and cows brings supreme exaltation to men." (9)

इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः । तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥ १० ॥
तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः । चक्रुः परमया भक्त्या सर्वश्रेयोपबृंहितम् ॥ ११ ॥
ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु । दिष्टविभ्रंशितधियो यद्द्रवैर्भ्रश्यते मतिः ॥ १२ ॥
महापानाभिमत्तानां वीराणां दृप्तचेतसाम् । कृष्णमायाविमूढानां संघर्षः सुमहानभूत् ॥ १३ ॥
युयुधुः क्रोधसंरब्धा वेलायामाततायिनः । धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोमरर्ष्टिभिः ॥ १४ ॥
पतत्पताकै रथकुञ्जरादिभिः खरोष्ट्रगोभिर्महिषैर्नरैरपि ।
मिथः समेत्याश्वतरैः सुदुर्मदा न्यहञ्छरैर्दन्द्रिरिव द्विपा वने ॥ १५ ॥
प्रद्युम्नसाम्बौ युधि रूढमत्सरावक्रूरभोजावनिरुद्धसात्यकी ।
सुभद्रसंग्रामजितौ सुदारुणौ गदौ सुमित्रासुरथौ समीयतुः ॥ १६ ॥
अन्ये च ये वै निशठोल्मुकादयः सहस्रजिच्छतजिद्भानुमुख्याः ।
अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम् ॥ १७ ॥

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दाशार्हवृष्ण्यन्धकभोजसात्वता मध्वर्बुदा माथुरशूरसेनाः ।
विसर्जनाः कुकुराः कुन्तयश्च मिथस्ततस्तेऽथ विसृज्य सौहृदम् ॥१८॥
पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च स्वस्रीयदौहित्रपितृव्यमातुलैः ।
मित्राणि मित्रैः सुहृदः सुहृद्भिर्ज्ञातींस्त्वहञ्ज्ञातय एव मूढाः ॥१९॥
शरेषु क्षीयमाणेषु भज्यमानेषु धन्वसु । शस्त्रेषु क्षीयमाणेषु मुष्टिमिर्जह्नुरेरकाः ॥२०॥
ता वज्रकल्पा ह्यभवन् परिघा मुष्टिना धृताः । जघ्नुर्द्विषस्तैः कृष्णेन वार्यमाणास्तु तं च ते ॥२१॥
प्रत्यनीकं मन्यमाना बलभद्रं च मोहिताः । हन्तुं कृतधियो राजन्नापन्ना आततायिनः ॥२२॥
अथ तावपि संक्रुद्धावुद्यम्य कुरुनन्दन । एरकामुष्टिपरिघौ चरन्तौ जघ्नतुर्युधि ॥२३॥
ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम् । स्पर्धाक्रोधः क्षयं निन्ये वैणवोऽग्निर्यथा वनम् ॥२४॥
एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः । अवतारितो भुवो भार इति मेनेऽवशेषितः ॥२५॥

Attentively hearing this speech of Śrī Kṛṣṇa (the enemy of the demon Madhu) and saying "Amen !", the elderly among the Yadus all proceeded to Prabhāsa in chariots after crossing the sea by means of barks. (10) There the scions of Yadu performed with supreme Devotion whatever was enjoined by the Lord along with all (other) means of ensuring prosperity. (11) Then, their judgment having been vitiated by (an evil) destiny, they drank there a highly intoxicating and delicious drink known by the name of Maireyaka, by the filtrates of which the intellect is perverted. (12) There ensued a very bitter clash between the heroes, who were (all) proud at heart and were hard drunk with the strong beverage and were (further) deluded by the enchanting potency of Śrī Kṛṣṇa. (13) Inflamed with anger and equipped with arms they contended (with one another) on the seashore by means of bows, swords, spears, maces, bludgeons and lances. (14) Closing with one another in chariots and on elephants etc. as well as on (the back of) donkeys, camels, bulls, buffaloes and mules and men, bearing ensigns that fluttered in the breeze, the highly intoxicated warriors hit one another with arrows even as elephants in a forest would strike one another with their tusks. (15) Pradyumna closed on the battlefield with Sāmba, Akrūra with Bhoja, Aniruddha with Sātyaki, Subhadra with Sangrāmajit, Gada (Śrī Kṛṣṇa's brother) with Śrī Kṛṣṇa's son of the same name and Sumitra with Āśuratha. All the pairs looked very fierce, their rancour having grown very intense. (16) Blinded by intoxication and utterly infatuated by (the enchanting potency of) Śrī Kṛṣṇa (the Bestower of Liberation), others too, *viz*, Niśaṭha, Ulmuka and so on, the chief of whom were Sahasrajit, Śatajit and Bhānu, met and struck one another (at close quarters). (17) Casting (all) affection to the winds, then, the Dāśārhas, Vṛṣṇis, Andhakas, Bhojas and Sāttvatas, the Madhus and the Arbudas, the Māthuras and the Śūrasenas, the Visarjanas, the Kukuras and the Kuntis—these contended with one another. (18) Sons fought with their fathers and brothers with brothers; while maternal uncles, maternal grandfathers, nephews and sister's sons severally crossed their swords with their sister's sons, daughter's sons, uncles and maternal uncles. (Likewise) friends contended with friends, and relations with relations; while kinsmen killed kinsmen, deluded as they (all) were. (19) When (the stocks of) arrows began to be exhausted, bows began to be broken (when used as cudgels) and (the stocks of) weapons began to be depleted, they tore

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up with their clenched hands blades of Erakā* grass. (20) Held by the clenched hand they turned into (so many) clubs studded with iron, (which were) almost as hard as adamant. They (now) began to strike their ememies with them, and, being checked by Śrī Kṛṣṇa, they took Him as well as Balabhadra to be their adversary, deluded as they were. (Nay,) resolved to kill Them, the desperadoes came up (before Them), O king! (21-22) Highly irritated, They too took up handfuls of Erakā grass, (presently) converted into clubs, O delight of the Kurus, and struck them (in return with those clubs) moving (from one place to another). (23) The fury, engendered by rivalry, of those warriors, who were possessed (as it were) by the curse of the Brahmans and whose judgment had been obscured by the deluding potency of Śrī Kṛṣṇa, brought about their destruction (even) as fire (produced by the friction) of bamboos would consume a (whole) forest. (24) All His own people as well as clans having thus perished, Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) concluded that the remaining burden of the earth was (also) removed. (25)

रामः समुद्रवेलायां योगमास्थाय पौरुषम् । तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥२६॥
रामनिर्याणमालोक्य भगवान् देवकीसुतः । निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥२७॥
बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया । दिशो वितिमिराः कुर्वन् विधूम इव पावकः ॥२८॥
श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम् । कौशेयाम्बरयुग्मेन परिवीतं सुमङ्गलम् ॥२९॥
सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम् । पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम् ॥३०॥
कटिसूत्रब्रह्मसूत्रकिरीटकटकाङ्गदैः । हारनूपुरमुद्राभिः कौस्तुभेन विराजितम् ॥३१॥
वनमालापरीताङ्गं मूर्तिमद्भिर्निजायुधैः । कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारुणम् ॥३२॥

Resorting at the seashore to Yoga in the form of concentration of mind on the Supreme Person, *i. e.*, (in other words) identifying his self with the (Supreme) Spirit Balarāma cast off the human semblance. (26) Perceiving the ascent of Balarāma (to His own realm Pātāla), Lord Śrī Kṛṣṇa (Son of Devakī) went up to a peepul (the sacred fig tree) and sat down quietly on the ground (resting His back against its trunk). (27) He revealed His resplendent four-armed form and, like a smokeless fire, dispelled by His own effulgence the gloom of (all) the quarters. (28) It bore the mark of Śrīvatsa (a curl of white hair on the breast), was dark-brown (of hue) like a (rainy) cloud, was wrapped in a pair of silk pieces and (thereby) shone like burnished gold and was most auspicious (to look at). (29) It had a lotus-like countenance with a lovely smile playing on it, was graced with dark hair, had a pair of delightful lotus-like eyes and was adorned with a shining pair of alligator-shaped ear-rings. (30) It was decked with a girdle, the sacred thread, a diadem, a pair of bracelets and armlets as well as with a pearl necklace, a pair of anklets and rings and the Kaustubha gem. (31) Its limbs were encircled by a garland of sylvan flowers; (nay,) It was waited upon by His own weapons (discus, mace and the Śārnga bow etc.) in a living form and was seated placing the left foot, (with its sole) ruddy as a lotus, on the right thigh. (32)

मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा । मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया ॥३३॥
चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः । भीतः पपात शिरसा पादयोरसुरद्विषः ॥३४॥

* It will be remembered that when the steel pestle generated by the curse of Brahmans had been crushed into powder and cast into the sea, the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a grass named Erakā (*vide* verses 21 and 22 of Discourse I above).

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अजानता कृतमिदं पापेन मधुसूदन । क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ ॥३५॥
यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम् । वदन्ति तस्य ते विष्णो मयासाधु कृतं प्रभो ॥३६॥
तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् । यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम् ॥३७॥
यस्यात्मयोगरचितं न विदुर्विरिञ्चो रुद्रादयोऽस्य तनयाः पतयो गिरां ये ।
त्वन्मायया पिहितदृष्टय एतदञ्जः किं तत्य ते वयमसद्गतयो गृणीमः ॥ ३८ ॥

Jarā, a hunter, who had forged (the head of) his arrow out of the iron piece that had been left after pulverizing the (steel) pestle (generated by the execration of Brahmans), pierced (as it were) His (aforesaid) foot, that resembled in shape the mouth of a deer, suspecting Him to be an antelope. (33) Discovering (his quarry to be an other than) a four-armed personage, the hunter, who was frightened on account of his having committed an offence (against the Lord), fell (prostrate) at the feet of Śrī Kṛṣṇa (a sworn enemy of the demons) touching them with his head. (34) (He submitted:) "Be pleased, O Slayer of the demon Madhu, to forgive this transgression of mine, sinful as I am, O Sinless One, in that it has been perpetuated by this sinner unwittingly, O Lord of excellent renown ! (35) Offence has been done by me to You, O Lord Viṣṇu, whose remembrance, they say, is capable of dispersing the darkness of men's ignorance. (36) Therefore, speedily kill me, a sinful hunter of (innocent) deer, O Lord of Vaikuṇṭha, lest I should commit offence against noble souls any more as I have done (this time). (37) How can we of impious birth make any observation directly about this gesture (in the shape of the wholesale destruction of Yadu's race) of Gours as Śrī Kṛṣṇa. the work of whose handmaid (Māyā) even Brahmā (the creator), his sons, Rudra and others, and the seers of Veda whose vision has been obscured by Your Māyā, are unable to know. (38)

श्रीभगवानुवाच

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे । याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ॥३९॥

The glorious Lord said: Don't you be afraid, O Jarā, get up; indeed this part (of making Me the target of your arrow) has been played by you as desired by Me. Ascend you as permitted by Me to heaven, the abode of the virtuous. (39)

इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा । त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥४०॥
दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम् । वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ॥४१॥
तं तत्र तिग्मद्युभिरायुधैर्वृतं ह्यश्वत्थमूले कृतकेतनं पतिम् ।
स्नेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ॥४२॥
अपश्यतस्त्वच्चरणाम्बुजं प्रभो दृष्टिः प्रणष्टा तमसि प्रविष्टा ।
दिशो न जाने न लभे च शान्तिं यथा निशायामुडुपे प्रणष्टे ॥४३॥
इति ब्रुवति सूते वै रथो गरुडलाञ्छनः । खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः ॥४४॥
तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च । तेनातिविस्मितात्मानं सूतमाह जनार्दनः ॥४५॥
गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः । संकर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि मद्दशाम् ॥४६॥
द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः । मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ॥४७॥
स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः । अर्जुनेनाविताः सर्वे इन्द्रप्रस्थं गमिष्यथ ॥४८॥
त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः । मन्मायारचनामेतां विज्ञायोपशमं व्रज ॥४९॥
इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः । तत्पादौ शीर्ष्णुपाधाय दुर्मनाः प्रययौ पुरीम् ॥५०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रिंशोऽध्यायः ॥ ३० ॥

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Commanded thus by Lord Śrī Kṛṣṇa, who takes a form at will, the hunter thrice walked round Him clockwise (so as to keep Him ever to his right and thus ensure His benignity) and, bowing to Him, ascended to heaven in an aerial car (brought by His attendants to take him). (40) Hunting up and tracking out the whereabouts of Śrī Kṛṣṇa by inhaling the breeze charged with the fragrance of Tulasī, Dāruka (the Lord's own charioteer) sought His presence. (41) Seeing his Master actually seated there at the base of an Aśwattha (the sacred fig tree) and surrounded by weapons (appearing in a living form) possessing a dazzling brilliance, the charioteer jumped down from (his box in) the chariot and fell prostrate at His feet, with eyes full of tears, his mind overwhelmed with affection. (42) (He said,) "O Lord, my vision has completely gone and stands enveloped in darkness (opacity) ever since I have ceased to behold Your lotus feet. (Even now) I fail to recognize the (four) quarters and find no peace (of mind) any more than a traveller on the moon having set at night." (43) While the charioteer was speaking thus, the (Lord's) chariot, which was distinguished by the emblem of Garuḍa (on its banner), rose to the sky, horses, banner and all, O king of kings, while Dāruka stood looking up. (44) The transcendent weapons of Lord Viṣṇu (Śrī Kṛṣṇa) too followed the chariot, Śrī Kṛṣṇa (who is solicited by all men) said to the charioteer, who felt much astonished at heart at the aforesaid occurrence:—(45) "Proceed, O charioteer, to Dwaraka and communicate to My kinsfolk (there) the destruction of their relations at the hands of one another, (nay,) the departure (for His own divine realm) of Lord Sankarṣaṇa (Balarāma) as well as My own predicament. (46) (Tell them on My behalf:) "You should no longer stay at Dwaraka with your relations inasmuch as the sea will submerge the capital of the Yadus (now that it has been) forsaken by Me. (47) Taking (with you) each your own family and possessions as well as Our parents (Devakī and Vasudeva) and guarded by Arjuna, you should all leave for Indraprastha without exception." (48) As for yourself, follow the course of conduct (the path of Devotion) which is dear to Me, get established in the knowledge of your being one with Brahma, cultivate an attitude of nonchalance (towards the world) and, realizing this (visible) universe to be a creation of My Māyā (enchanting potency), acquire calmness (of mind)." (49) Instructed thus (by the Lord), Dāruka went round the Lord (clockwise so as to keep Him always to his right), bowed to Him again and again and, placing His feet on his head (and then removing them) proceeded to Dwaraka, sad at heart. (50)

Thus ends the thirtieth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The Lord's Ascent to His Divine Realm

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः। महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः ॥ १ ॥
पितरः सिद्धगन्धर्वा विद्याधरमहोरगाः। चारणा यक्षरक्षांसि किंनराप्सरसो द्विजाः ॥ २ ॥

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द्रष्टुकामा भगवतो निर्याणं परमोत्सुकाः । गायन्तश्च गृणन्तश्च शौरेः कर्माणि जन्म च ॥ ३ ॥
ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः । कुर्वन्तः संकुलं राजन् भक्त्या परमया युताः ॥ ४ ॥
भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभुः । संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत् ॥ ५ ॥
लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् ।योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम्॥ ६ ॥
दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् । सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः ॥ ७ ॥
देवादयो ब्रह्ममुख्या न विशन्तं स्वधामनि । अविज्ञातगतिं कृष्णं ददृशुश्चातिविस्मिताः ॥ ८ ॥
सौदामन्या यथाऽऽकाशे यान्त्या हित्वाभ्रमण्डलम् । गतिर्न लक्ष्यते मर्त्यैस्तथा कृष्णस्य दैवतैः ॥ ९ ॥
ब्रह्मरुद्रादयस्ते तु दृष्ट्वा योगगतिं हरेः । विस्मितास्तां प्रशंसन्तः स्वं स्वं लोकं ययुस्तदा ॥१०॥

Śrī Śuka began again: Now (after the departure of Dāruka) there appeared on the scene Brahmā (the creator) as well as Lord Śiva (the Source of the universe) along with His (divine) Spouse (Goddess Pārvatī), (other) gods led by the great Indra (the ruler of the gods), sages accompanied by the lords of creation, manes, Siddhas and Gandharvas, Vidyādharas and great Nāgas, Chāraṇas, Yakṣas and Rākṣasas, Kinnaras and Apsarās and Brahmans (like Maitreya or birds belonging to the realm of Garuḍa), full of great longing and keen to witness the Lord's Ascent (to His realm), and celebrating and narrating the exploits as well as the story of the advent of Lord Śrī Kṛṣṇa (a scion of Śūrasena). (1—3) Full of highest devotion, they rained showers of flowers, crowding the heavens with their rows of aerial cars, O Parīkṣit ! (4) Casting His glance on Brahmā (the grandfather or forbear of the entire creation, the sages Marīchi and others being its fathers) as well as on the (other) gods (His own glorious manifestations) and fixing His mind on His own (divine) essence, the all-pervading Lord closed His lotus eyes. (5) Not consuming, through concentration of mind on the element of fire, His own (divine) body, which sustains the (entire) universe and is the all-blissful object of meditation and concentration, He (bodily) ascended to His own (divine) realm. (6) Kettledrums sounded in heaven and flowers rained from the sky. Truth, piety, fortitude, glory and prosperity departed from the earth along with Him. (7) Gods and others, Brahmā being the foremost of them, did not behold Śrī Kṛṣṇa, whose ways are unknown (to all), entering His own (divine) realm; while some of them (who were more fortunate than the rest) did perceive Him and felt much astonished. (8) The movements of Śrī Kṛṣṇa connot be perceived by the gods any more than those of lightning disappearing into the sky leaving a mass of clouds. (9) Amazed to witness the aforesaid disappearance of Śrī Hari by dint of His (wonderful) yogic power, and extolling it, the said gods, Brahmā, Śiva and others, for their part, presently withdrew each to his own realm. (10)

राजन् परस्य तनुभृज्जननाप्ययेहा मायाविडम्बनमवेहि यथा नटस्य ।
सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते संहृत्य चात्ममहिनोपरतः स आस्ते ॥११॥
मर्त्येन यो गुरुसुतं यमलोकनीतं त्वां चानयच्छरणदः परमास्त्रदग्धम् ।
जिग्येऽन्तकान्तकमपीशमसावनीशः किं स्वावने स्वरनयन्मृगयुं सदेहम् ॥१२॥
तथाप्यशेषस्थितिसम्भवाप्ययेष्वनन्यहेतुर्यदशेषशक्तिधृक् ।
नैच्छत् प्रणेतुं वपुरत्र शेषितं मर्त्येन किं स्वस्थगतिं प्रदर्शयन् ॥१३॥
य एतां प्रातरुत्थाय कृष्णस्य पदवीं पराम् । प्रयतः कीर्तयेद् भक्त्या तामेवाप्नोत्यनुत्तमाम् ॥१४॥

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Know the advent, sports and disappearance of the supreme Lord among embodied (human) beings, O king, to be a (mere) acting by dint of His Māyā (deluding potency) as that of a dramatic performer. Having created this universe by Himself (unaided by others and with no material other than His own volition) and then entered it (as its Inner Controller), sported (in it) and withdrawn it (into Himself) at the end (at the time of final dissolution) and retired (from all activity). He remains established in His own glory. (11) Could He have been incapable of protecting Himself (preserving intact His own divine Personality)—He, who brought back in his mortal frame the son of His (own) teacher (Sāndīpani), that had been taken to the realm of Death, and revived you (O Parikṣit), that had been burnt to death (within your mother's womb) by the supreme missile (presided over by Brahmā and discharged by Aśwatthāmā, the son of Droṇāchārya), and (thereby) gave relief (to your mother, who had sought refuge with Him), (nay,) who conquered even Lord Śiva (the Destroyer of Death himself), and bodily transferred to heaven the hunter (Jarā by name, that had struck the Lord with a shaft in the sole of His foot) ?* (12) Though being the independent Cause of the evolution, continuance and destruction of the whole universe, wielding as He does all powers, the Lord did not, however, choose to retain His body here (on earth) demonstrating thereby (to the world) the sublimity of the ways of those established in the Self and showing their unconcernedness about the mortal body. (13) He who, rising (from his bed) in the morning, sings, with devotion and full of self-control, the story of the aforesaid transcendent voyage of Śrī Kṛṣṇa (to His own divine realm) will attain to the same highest destiny. (14)

दारुको द्वारकामेत्य वसुदेवोग्रसेनयोः । पतित्वा चरणावस्रैर्न्यषिञ्चत् कृष्णविच्युतः ॥१५॥
कथयामास निधनं वृष्णीनां कृत्स्नशो नृप । तच्छ्रुत्वोद्विग्नहृदया जनाः शोकविमूर्च्छिताः ॥१६॥
तत्र स्म त्वरिता जग्मुः कृष्णविश्लेषविह्वलाः । व्यसवः शेरते यत्र ज्ञातयो घ्नन्त आननम् ॥१७॥
देवकी रोहिणी चैव वसुदेवस्तथा सुतौ । कृष्णरामावपश्यन्तः शोकार्ता विजहुः स्मृतिम् ॥१८॥
प्राणांश्च विजहुस्तत्र भगवद्विरहातुराः । उपगुह्य पतींस्तात चितामारुरुहुः स्त्रियः ॥१९॥
रामपत्न्यश्च तद्देहमुपगुह्याग्निमाविशन् । वसुदेवपत्न्यस्तद्भात्रं प्रद्युम्नादीन् हरेः स्नुषाः ।
कृष्णपत्न्योऽविशन्नग्निं रुक्मिण्याद्यास्तदात्मिकाः ॥२०॥

Returning to Dwaraka and falling at the feet of Vasudeva and Ugrasena (the king of Dwaraka), Dāruka (the charioteer of Lord Śrī Kṛṣṇa), (now) bereft of Śrī Kṛṣṇa, bathed their feet with (his) tears. (15) He narrated the story of the wholesale destruction of the Vṛṣṇis, O Parikṣit. Grieved at heart to hear of it, the people (of Dwaraka) fainted with grief. (16) Upset at (the news of) their separation from Śrī Kṛṣṇa, they hastened, beating their heads (all the way), to the spot where their kinsmen had been lying (dead). (17) Stricken with grief not to perceive their Sons, Śrī Kṛṣṇa and Balarāma, Devakī (Śrī Kṛṣṇa's mother) and Rohiṇī (Balarāma's mother) as well as (Their father) Vasudeva lost their consciousness. (18) Nay, afflicted at their separation from the Lord, they gave up the ghost on that (very) spot. The womenfolk ascended the funeral pile and, hugging each her own husband, entered the fire. (19) The wives of Balarāma entered the fire, embracing the (dead) body of Balarāma; the wives of Vasudeva followed suit, hugging the latter's body, and the daughters-in-law of Śrī Kṛṣṇa did the same, clasping to their bosom Pradyumna and others (the sons of the Lord). Similarly Rukmiṇī and others, the Spouses of Śrī Kṛṣṇa, entered the fire with their mind fixed on the latter, (20)

* *Vide* verse 33 of Discourse XXX above.

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अर्जुनः प्रेयसः सख्युः कृष्णस्य विरहातुरः । आत्मानं सान्त्वयामास कृष्णगीतैः सदुक्तिभिः ॥२१॥
बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम् । हतानां कारयामास यथावदनुपूर्वशः ॥२२॥
द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमद्भगवदालयम् ॥२३॥
नित्यं संनिहितस्तत्र भगवान् मधुसूदनः । स्मृत्याशेषाशुभहरं सर्वमङ्गलमङ्गलम् ॥२४॥
स्त्रीबालवृद्धानादाय हतशेषान् धनंजयः । इन्द्रप्रस्थं समावेश्य वज्रं तत्राभ्यषेचयत् ॥२५॥
श्रुत्वा सुहृद्वधं राजन्नर्जुनात् ते पितामहाः । त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ॥२६॥
य एतद् देवदेवस्य विष्णोः कर्माणि जन्म च । कीर्तयेच्छ्रद्धया मर्त्यः सर्वपापैः प्रमुच्यते ॥२७॥
इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च शंतमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥२८॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामेकादशस्कन्धे एकत्रिंशोऽध्यायः ॥ ३१ ॥

इत्येकादशस्कन्धः समाप्तः

॥ हरिः ॐ तत्सत् ॥

Distressed at his separation from Śrī Kṛṣṇa, his beloved friend, Arjuna comforted himself with the utterances of Śrī Kṛṣṇa (contained in the Bhagavadgītā), full of veracious statements. (21) Arjuna (then) duly caused to be performed in order of seniority (by competent priests) funeral rites for the welfare in the other world of (those of) his kinsmen that had been slain (on the battle-field) and whose progeny (too) had perished (in the war). (22) The ocean drowned in an instant (the city of) Dwaraka, forsaken (as it was) by Śrī Kṛṣṇa, barring, O great king, the palace of the Lord, which wipes out all evils (in the forms of sins and calamities) and is the most auspicious of all auspicious things in that Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu) is ever (bodily) present there. (23-24) Taking (with him) to Indraprastha (the former capital of the Pāṇḍavas) the womenfolk, infants and aged men that had survived* the slain, and having settled them, Arjuna crowned as king Vajra (the surviving son of Aniruddha) there. (25) Hearing from (the mouth of) Arjuna of the destruction of their kinsfolk (the Yadus), O king, your grandfathers (the Pāṇḍavas) all proceeded (in a body) to the Himalaya mountain (on their voyage to the other world), appointing you of course as their successor (on the throne of Hastinapur). (26) The man who celebrates with reverence the aforesaid advent and exploits of Lord Viṣṇu, the adored of the gods (themselves), is completely absolved from all sins. (27) A man recounting as aforesaid the most auspicious infantile and other sports, full of delightful divine feats, of the almighty Lord Śrī Kṛṣṇa (the Dispeller of the agony of His devotees), heard of here (in Śrīmad Bhāgavata) as well as in the other scriptures, bids fair to attain supreme devotion to Śrī Kṛṣṇa, the goal of ascetics of the highest order. (28)

Thus ends the thirty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Saṃhitā, composed by Bhagavān Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK ELEVEN

* The survivors must have presumably been other than the Yadus, inasmuch as the curse of the Ṛṣis embraced the entire race of Yadu—women, children and the aged not excepted; for it is stated elsewhere that Vajra was the only exception that had escaped destruction.

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श्रीराधाकृष्णाभ्यां नमः

श्रीमद्भागवतमहापुराणम्

द्वादशः स्कन्धः

अथ प्रथमोऽध्यायः

Srimad Bhagavata-Mahapurana

Book Twelve

Discourse I

Lines of kings of Kaliyuga

राजोवाच

स्वधामानुगते कृष्णे यदुवंशविभूषणे । कस्य वंशोऽभवत् पृथ्व्यामेतदाचक्ष्व मे मुने ॥ १ ॥

The king (Parīkṣit) submitted: When Śrī Kṛṣṇa, the Jewel of Yadu's line, had left for His own realm in Heaven, whose dynasty ruled over the earth? (Pray) tell me this, O (revered) sage! (1)

श्रीशुक उवाच

योऽन्त्यः पुरंजयो नाम भाव्यो बार्हद्रथो नृप । तस्यामात्यस्तु शुनको हत्वा स्वामिनमात्मजम् ॥ २ ॥
प्रद्योतसंज्ञं राजानं कर्ता यत् पालकः सुतः । विशाखयूपस्तत्पुत्रो भविता राजकस्ततः ॥ ३ ॥
नन्दिवर्धनस्तत्पुत्रः पञ्च प्रद्योतना इमे । अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः ॥ ४ ॥

Śrī Śuka replied: O Parīkṣit! Purañjaya, who has been spoken of as the last-named (king) in the line of Bṛhadratha*, is yet to come. His minister Śunaka, for his part, will assassinate his master and instal as king his own son, named Pradyota, whose son will be (called) Pālaka. His son will be (known by the name of) Viśākhayūpa and from him will follow Rājaka. (2-3) His son will be (called) Nandivardhana. These five kings, (collectively known as) the Pradyotanas, will rule over the earth for a hundred and thirty-eight years. (4)

शिशुनागास्ततो भाव्यः काकवर्णस्तु तत्सुतः । क्षेमधर्मा तस्य सुतः क्षेत्रज्ञः क्षेमधर्मजः ॥ ५ ॥
विधिसारः सुतस्तस्याजातशत्रुर्भविष्यति । दर्भकस्तत्सुतो भावी दर्भकस्याजयः स्मृतः ॥ ६ ॥
नन्दिवर्धन आजेयो महानन्दिः सुतस्ततः । शिशुनागा दशैवैते षष्ट्युत्तरशतत्रयम् ॥ ७ ॥
समा भोक्ष्यन्ति पृथिवीं कुरुश्रेष्ठ कलौ नृपाः । महानन्दिसुतो राजन् शूद्रीगर्भोद्भवो बली ॥ ८ ॥
महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् । ततो नृपा भविष्यन्ति शूद्रप्राय स्वधार्मिकाः ॥ ९ ॥

* *Vide* IX. xxii. 49, where Purañjaya has been referred to under the name of Ripuñjaya.

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Śiśunāga will come next and his son will be Kākavarṇa. The latter's son will be Kṣemadharmā and Kṣetrajña will be the son of Kṣemadharmā. (5) His son will be Vidhisāra and Vidhisāra's son will be Ajātaśatru. Darbhaka will be his son and Darbhaka's son has been named as Ajaya. (6) Nandivardhana will be the son of Ajaya and Mahānandi will be the son sprung from the loins of Nandivardhana. These ten kings, (collectively known as) the Śiśunāgas, alone will rule over the earth for three hundred and sixty years during the age of Kali, O jewel among the Kurus! Mahānandi's mighty son, who will be born of a Śūdra woman, O king, will be a certain Nanda, who will own a huge army or untold riches and will bring about the ruin of the Kṣatriya race. Thenceforward the rulers of men will be mostly Śūdras and unrighteous. (7—9)

स एकच्छत्रां पृथिवीमनुल्लङ्घितशासनः । शासिष्यति महापद्मो द्वितीय इव भार्गवः ॥१०॥
तस्य चाष्टौ भविष्यन्ति सुमाल्यप्रमुखाः सुताः । य इमां भोक्ष्यन्ति महीं राजानः स्म शतं समाः ॥११॥
नव नन्दान् द्विजः कश्चित् प्रपन्नानुद्धरिष्यति । तेषामभावे जगतीं मौर्या भोक्ष्यन्ति वै कलौ ॥१२॥
स एव चन्द्रगुप्तं वै द्विजो राज्येऽभिषेक्ष्यति । तत्सुतो वारिसारस्तु ततश्चाशोकवर्धनः ॥१३॥
सुयशा भविता तस्य संगतः सुयशस्सुतः । शालिशूकस्ततस्तस्य सोमशर्मा भविष्यति ॥१४॥
शतधन्वा ततस्तस्य भविता तद् बृहद्रथः । मौर्या ह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरम् ।
समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्वह ॥१५॥
हत्वा बृहद्रथं मौर्यं तस्य सेनापतिः कलौ । पुष्यमित्रस्तु शुङ्गाह्वः स्वयं राज्यं करिष्यति ।
अग्निमित्रस्ततस्तस्मात् सुज्येष्ठोऽथ भविष्यति ॥१६॥
वसुमित्रो भद्रकश्च पुलिन्दो भविता ततः । ततो घोषः सुतस्तस्माद् वज्रमित्रो भविष्यति ॥१७॥
ततो भागवतस्तस्माद् देवभूतिरिति श्रुतः । शुङ्गा दशैते भोक्ष्यन्ति भूमिं वर्षशताधिकम् ॥१८॥

Like another Paraśurāma (a scion of the sage Bhṛgu) the said Mahāpadma will bring the (entire) globe under one sceptre and nobody will (dare) violate his commands. Eight sons with Sumālya as the eldest will be born to him; they will rule over this globe as kings for a hundred years (all told): so the tradition goes. (10-11) A certain Brahman (Chāṇakya or Kauṭilya by name and also hicknamed as Vātsyāyana) will uproot (all) the nine Nandas (Mahāpadma and his eight sons) who will be at his mercy. On their destruction it is the Mauryas that will rule the earth during the Kali age. (12) That very Brahman will instal Chandragupta on the throne. His son indeed will be Wārisāra and Aśokavardhana will be born to the latter. (13) His son will be Suyaśā and Suyaśā's, Sangata. Śāliśūka will be born to him and his son will be Somaśarmā. (14) Śatadhanvā will be born to Somaśarmā and to him, Bṛhadratha. Indeed, these ten* Maurya kings will hold sway over the earth for a hundred and thirty-seven years in the Kali age, O jewel of Kuru's line! (15) Assassinating Bṛhadratha, the Maurya, his generallissimo, Puṣyamitra, bearing the surname of Śunga, will assume the reins of government himself.† Agnimitra

* The number of Maurya kings; including Emperor Chandragupta, is ten only. The list given in the Viṣṇu and other Purāṇas includes the name of Daśaratha as the fifth in order from Chandragupta. His name should therefore be taken as included in the list in order to complete the number ten.

† The first two lines of verse 16 have not been recognized by Śridhara and some other commentators too.

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will be born to Puṣyamitra and to him again, will be born Sujyeṣṭha. (16) His son will be Vasumitra and Vasumitra's Bhadraka; to him will be born Pulinda. Ghoṣa will be born as a son to Pulinda and from Ghoṣa will follow Vajramitra. (17) To him will be born Bhāgavata and to Bhāgavata, a son known by the name of Devabhūti. These ten Śungas will rule the earth for more than a century. (18)

ततः कण्वानियं भूमिर्यास्यत्यल्पगुणान् नृप । शुङ्गं हत्वा देवभूतिं कण्वोऽमात्यस्तु कामिनम् ॥१९॥
स्वयं करिष्यते राज्यं वसुदेवो महामतिः । तस्य पुत्रस्तु भूमित्रस्तस्य नारायणः सुतः ।
नारायणस्य भविता सुशर्मा नाम विश्रुतः ॥२०॥
काण्वायना इमे भूमिं चत्वारिंशच्च पञ्च च । शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे ॥२१॥
हत्वा काण्वं सुशर्माणं तद्भृत्यो वृषलो बली । गां भोक्ष्यत्यन्ध्रजातीयः कंचित् कालमसत्तमः ॥२२॥
कृष्णनामाथ तद्भ्राता भविता पृथिवीपतिः । श्रीशान्तकर्णस्तत्पुत्रः पौर्णमासस्तु तत्सुतः ॥२३॥
लम्बोदरस्तु तत्पुत्रस्तस्माच्चिबिलको नृपः । मेघस्वातिश्चिबिलकादटमानस्तु तस्य च ॥२४॥
अनिष्टकर्मा हालेयस्तलकस्तस्य चात्मजः । पुरीषभीरुस्तत्पुत्रस्ततो राजा सुनन्दनः ॥२५॥
चकोरो बहवो यत्र शिवस्वातिररिंदमः । तस्यापि गोमतीपुत्रः पुरीमान् भविता ततः ॥२६॥
मेदश्शिराः शिवस्कन्दो यज्ञश्रीस्तत्सुतस्ततः । विजयस्तत्सुतो भाव्यश्चन्द्रविज्ञः सलोमधिः ॥२७॥
एते त्रिंशन्नृपतयश्चत्वार्यब्दशतानि च । षट्पञ्चाशच्च पृथिवीं भोक्ष्यन्ति कुरुनन्दन ॥२८॥

Then this earth will pass on to the Kaṇva kings, though they will be possessed of poor merit, O protector of men! Having assassinated the lewd Devabhūti of the Śunga clan, his very clever minisiter, Vasudeva of the Kaṇva dynasty, will, as a matter of fact, assume the reins of government himself. Again, Bhūmitra will be his son and Bhumitra's son will be Nārāyaṇa. (And) Nārāyaṇa's son will be widely known by the name of Suśarmā. (19-20) These kings of Kaṇva's race will rule the earth for three hundred and forty-five years in the Kali age. (21) Assassinating Suśarmā of Kaṇva's line, his (own) servant, Bali, a vile Śūdra of the Andhra race will hold away on the earth for some time. (22) His (own) brother, Kṛṣṇa by name, will succeed him as the ruler of the earth. His son will be Śrī Śāntakarṇa and the latter's son, Paurṇamāsa. (23) His son will be Lambodara and Chibilaka will succeed him as king. Meghaswāti will succeed Chibilaka and Meghaswāti's son will be Aṭamāna. (24) Aniṣṭakarmā and Hāleya will come next and Hāleya's son will be Talaka. His son will be Purīṣabhīru and Sunandana will succeed him as king. (25) Chakora will come next and then (by turn) his (eight) sons, (collectively) known as the Bahus, the last of whom will be Śivaswāti, a chastiser of his foes. His son, again, will be Gomatīputra and Purīman will come next. (26) Medaḥśirā and Śivaskanda will come next and Śivaskanda's son will be Yajñaśrī. Vijaya will follow Yajñaśrī and his sons will be Chandravijña and Lomadhi. (27) These thirty princes will (successively) rule over the earth for four hundred and fifty-six years, O delight of the Kurus ! (28)

सप्ताभीरा आवभृत्या दश गर्दभिनो नृपाः । कङ्काः षोडश भूपाला भविष्यन्त्यतिलोलुपाः ॥२९॥
ततोऽष्टौ यवना भाव्याश्चतुर्दश तुरुष्ककाः । भूयो दश गुरुण्डाश्च मौना एकादशैव तु ॥३०॥
एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च । नवाधिकां च नवतिं मौनां एकादश क्षितिम् ॥३१॥
भोक्ष्यन्त्यब्दशतान्यङ्ग त्रीणि तैः संस्थिते यतः । किलिकिलायां नृपतयो भूतनन्दोऽथ वङ्गिरिः ॥३२॥

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शिशुनन्दिश्च तद्भ्राता यशोनन्दिः प्रवीरकः । इत्येते वै वर्षशतं भविष्यन्त्यधिकानि षट् ॥३३॥
तेषां त्रयोदश सुता भवितारश्च बाह्लिकाः । पुष्पमित्रोऽथ राजन्यो दुर्मित्रोऽस्य तथैव च ॥३४॥
एककाला इमे भूपाः सप्तान्ध्राः सप्त कोसलाः । विदूरपतयो भाव्या निषधास्तत एव हि ॥३५॥

Seven Ābhīra princes having their capital at Avabhṛti, ten Gardabhīs and sixteen of the Kanka dynasty, (all) most rapacious, will hold sway (one after another) as kings. (29) Then will follow eight Yavanas, fourteen Turuṣkakas; again, ten Guruṇḍas and then Maunas numbering eleven only. (30) These (thirty-two) kings (excluding the Maunas) will rule over the earth for one thousand and ninety-nine years, while the eleven Maunas will hold sway over the earth for (another) three hundred years, O dear Parīkṣit! When they cease to be, Bhūtananda and (his son) Vangiri, the latter's (younger) brother, Śiśunandi, (his son) Yaśonandi and (grandson) Pravīraka—(all) these will actually reign at (their capital) Kilikilā for a hundred and six years only. (31—33) They will leave thirteen sons, (collectively) known as the Bāhlikas. Again, there will be Puṣpamitra, a Kṣatriya, and even so his son Durmitra. (34) (All) these will hold sway (over different territories) at one and the same time. Seven (of these) will be kings of Andhra and seven of Kosala. The rulers of Vidūra and Niṣadha indeed will also come out of these (the Bāhlikas). (35)

मागधानां तु भविता विश्वस्फूर्जिः पुरंजयः । करिष्यत्यपरो वर्णान् पुलिन्दयदुमद्रकान् ॥३६॥
प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यति दुर्मतिः । वीर्यवान् क्षत्रमुत्साद्य पद्मवत्यां स वै पुरि ।
अनुगङ्गामाप्रयागं गुप्तां भोक्ष्यति मेदिनीम् ॥३७॥
सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः । व्रात्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः ॥३८॥
सिन्धोस्तटं चन्द्रभागां कौन्तीं काश्मीरमण्डलम् । भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छाश्चाब्रह्मवर्चसः ॥३९॥

Among the rulers of Magadha there will be one Viśwasphūrji, (also) known as Purañjaya the second, who will convert the higher castes into Pulindas, Yadus and Madrakas (tribes that will be no better than Mletchhas). (36) Being evil-minded and powerful, he will exterminate the Kṣatriya race and settle in the city of Padmāvatī (his capital) a population consisting mostly of casteless people, ruling over the well-guarded tract of land extending along the banks of the Ganga up to Prayag (from Hardwar). (37) (As Kaliyuga advances) the Brahmans of Saurāṣṭra, Avantī, the Ābhīra territory and (the principalities of Śūra, Arbuda and Malwa will become Vrātyas or fallen men (because of their giving up the Saṃskāras or purificatory rites, especially the ceremony of investiture with the sacred thread), and the rulers will be mostly of the Śūdra class. (38) Śūdras, fallen Brahmans and members of other higher castes who have given up the Vedic courses of conduct and Mletchhas will rule over the banks of the Indus and Chandrabhāgā, rivers the city of Kauntī and the territory of Kashmir. (39)

तुल्यकाला इमे राजन् म्लेच्छप्रायाश्च भूभृतः । एतेऽधर्मानृतपराः फल्गुदास्तीव्रमन्यवः ॥४०॥
स्त्रीबालगोद्विजघ्नाश्च परदारधनादृताः । उदितास्तमितप्राया अल्पसत्त्वाल्पकायुषः ॥४१॥
असंस्कृताः क्रियाहीना रजसा तमसाऽऽवृताः । प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः ॥४२॥
तन्नाथास्ते जनपदास्तच्छीलाचारवादिनः । अन्योन्यतो राजभिश्च क्षयं यास्यन्ति पीडिताः ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे प्रथमोऽध्यायः ॥ १ ॥

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These kings, O Parīkṣit, who will (all) be contemporaries, will be no better than Mletchhas (in their course of conduct) and will be given over to unrighteousness and mendacity, illiberal and furious. (40) They will kill women, children, cows and Brahmans, covet—others' wives and wealth, experience vicissitudes of fortune in quick succession and will be poor of strength and courage and shortlived (too). (41) They will cease to perform purificatory rites, will be devoid of righteous actions, and dominated by Rajas and Tamas and, being Mletchhas in the garb of Kṣatriyas, will suck the blood of their (own) people. (42) The people ruled over by them too will acquire their habits, ways of life and mode of speech and, oppressed by one another as well as by their rulers, will go to ruin. (43)

Thus ends the first discourse in Book Twelve of the great and glorious Bhāgavata Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The Evils of Kaliyuga

श्रीशुक उवाच

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया । कालेन बलिना राजन् नङ्क्ष्यत्यायुर्बलं स्मृतिः ॥ १ ॥
वित्तमेव कलौ नृणां जन्माचारगुणोदयः । धर्मन्यायव्यवस्थायां कारणं बलमेव हि ॥ २ ॥
दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके । स्त्रीत्वे पुंस्त्वे च हि रतिर्विप्रत्वे सूत्रमेव हि ॥ ३ ॥
लिङ्गमेवाश्रमख्यातावन्योन्यापत्तिकारणम् । अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः ॥ ४ ॥
अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु । स्वीकार एव चोद्वाहे स्नानमेव प्रसाधनम् ॥ ५ ॥
दूरे वार्ययनं तीर्थं लावण्यं केशधारणम् । उदरम्भरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि ॥ ६ ॥
दाक्ष्यं कुटुम्बभरणं यशोऽर्थे धर्मसेवनम् । एवं प्रजाभिर्दुष्टाभिराकीर्णे क्षितिमण्डले ॥ ७ ॥
ब्रह्मविट्क्षत्रशूद्राणां यो बली भविता नृपः । प्रजा हि लुब्धै राजन्यैर्निर्घृणैर्दस्युधर्मभिः ॥ ८ ॥
आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम् । शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः ॥ ९ ॥
अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः । शीतवातातपप्रावृड्हिमैरन्योन्यतः प्रजाः ॥ १० ॥
क्षुत्तृड्भ्यां व्याधिभिश्चैव संतप्स्यन्ते च चिन्तया । त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् ॥ ११ ॥
क्षीयमाणेषु देहेषु देहिनां कलिदोषतः । वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम् ॥ १२ ॥
पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु । चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु ॥ १३ ॥
शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु । गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु ॥ १४ ॥
अणुप्रायास्वोषधीषु शमीप्रायेषु स्थास्नुषु । विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्मसु ॥ १५ ॥
इत्थं कलौ गतप्राये जने तु खरधर्मिणि । धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति ॥ १६ ॥

Śrī Śuka began again: Thenceforward, day after day, by force of the all-powerful Time, O king, righteousness, veracity, purity (of mind and body), forgiveness, compassion, length of life, bodily strength and keenness of memory will decline. (1) In the Kali age wealth alone will be the criterion of pedigree, morality and merit. Again, might will be the only factor determining righteousness

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and fairness. (2) (Personal) liking will be the deciding factor in making the choice of a partner in life, and trickery alone will be the motive force in business dealings. Capability of affording sexual delight will be the (only) criterion of masculine or feminine excellence and the sacred thread will be the only mark of Brahmanhood. (3) External marks will be the only means of knowing the Āśrama or stage in life (of an individual) and the (only) guide in determining the mode of greeting which people should adopt when meeting one another. Justice will have every chance of being vitiated because of one's inability to gratify those administering it, and voluble speech will be the (only) criterion of scholarship. (4) Want of riches will be the sole test of impiety and hypocrisy will be the only touchstone of goodness. (Mutual) consent will be the sole determining factor in marriage and toilet alone will be regarded as a sign of bath. (5) A distant tank or pond will be the (only) holy resort for bath etc. and wearing (long) hair will be regarded as the (only) sign of beauty. Filling one's belly will be the (only) end of human pursuit and audacity of speech will be the only criterion of veracity. (6) Skill will consist in supporting one's family; virtuous deeds will be performed (only) with the object of gaining fame; and when in this way the terrestrial globe will be overrun by wicked people, the person who would prove to be the most powerful amongst the Brahmans, Kṣatriyas, Vaiśyas and Śūdras will become the ruler. Robbed of their wealth and women by greedy and merciless Kṣatriyas, behaving like robbers, people will resort to mountains and forests and subsist on leaves, roots, meat, honey, fruits, flowers and seeds. (7—9) (Already) oppressed by famine and (heavy) taxation, people will perish through drought, (excessive) cold, storms, (scorching) sunshine, (heavy) rain, snowfall and mutual conflict. (10) In the age of Kali men will be tormented by hunger and thirst, ailments and worry and their maximum age will be only twenty to thirty years. (11) When through the evil effect of Kali the bodies of men get reduced in size and emaciated, the righteous course chalked out by the Vedas for men following the system of Varṇas (grades of society) and Āśramas (stages in life) gets lost, when religion is replaced by heresy to a large extent and rulers mostly turn out to be thieves, when men take to various pursuits like theft, mendacity, wanton destruction of life and so on; when members of the three (higher) castes are mostly converted into Śūdras and cows are reduced to the size of she-goats and begin to yield as much milk; when people belonging to the four Āśramas mostly become householders and the conotation of relationship will extend only to the relatives of one's wife; annual plants get stunted in growth and trees are mostly reduced to the size of a Śamī (a small tree); clouds will mostly end in flashes of lightning (rather than pour rain) and dwellings will mostly look desolate (for want of hospitality to strangers); in this way when the Kali age, whose career is so severe to the people, is well-nigh past, the Lord will appear in His divine form (consisting of Sattva alone) for the protection of virtue. (12—16)

चराचरगुरोर्विष्णोरीश्वरस्याखिलात्मनः । धर्मत्राणाय साधूनां जन्म कर्मापनुत्तये ॥१७॥
शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः । भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥१८॥
अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः । असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ॥१९॥
विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः । नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥२०॥

Lord Viṣṇu, adored of the whole animate and inanimate creation, and the Soul of the universe, appears (in this world of matter) for protecting the virtue of the righteous and wiping out (the entire stock of) their Karma (and

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thereby liberating them). (17) The Lord will appear under the name of Kalki in the house of the high-souled Viṣṇuyaśā—the foremost Brahman of the village of Śambhala. (18) Riding a fleet horse named Devadutta (obviously because it will be presented to Him by the gods) and capable of subduing the wicked, the Lord of the universe, wielding (the well-known) eight divine powers (Aṇimā and so on) and possessed of (endless) virtues and matchless splendour, will traverse the globe on that swift horse and exterminate with His sword in tens of millions robbers wearing the insignia of royalty. (19-20)

अथ तेषां भविष्यन्ति मनांसि विशदानि वै । वासुदेवाङ्गरागातिपुण्यगन्धानिलस्पृशाम् ।
पौरजानपदानां वै हतेष्वखिलदस्युषु ॥२१॥
तेषां प्रजाविसर्गश्च स्थविष्ठः सम्भविष्यति । वासुदेवे भगवति सत्त्वमूर्तौ हृदि स्थिते ॥२२॥
यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः । कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥२३॥
यदा चन्द्रश्च सूर्यश्च तथा तिष्यबृहस्पती । एकराशौ समेष्यन्ति तदा भवति तत् कृतम् ॥२४॥

Now when all the robbers are (thus) exterminated, the minds of the people of the cities and the countryside will become pure indeed because of their enjoying the breezes wafting the most sacred fragrance of pigments on the person of Lord Vāsudeva. (21) With Lord Vāsudeva, the embodiment of strength, in their heart their progeny will grow exceedingly strong (as before). (22) When Lord Śrī Hari, the Protector of Dharma, appears as Kalki, Satyayuga will prevail (once more) at that time and the progeny of the people will be of a Sattvic (virtuous) disposition. (23) When the moon, the sun and the Jupiter rise together in one zodiacal house and the Puṣya constellation is in the ascendant, then it will be (known as) Satyayuga. (24)

येऽतीता वर्तमाना ये भविष्यन्ति च पार्थिवाः । ते त उद्देशतः प्रोक्ता वंशीयाः सोमसूर्ययोः ॥२५॥
आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम् । एतद् वर्षसहस्रं तु शतं पञ्चदशोत्तरम् ॥२६॥
सप्तर्षीणां तु यौ पूर्वौ दृश्येते उदितौ दिवि । तयोस्तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ॥२७॥
तेनैत ऋषयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम् । ते त्वदीये द्विजाः काले अधुना चाश्रिता मघाः ॥२८॥

Those kings of the solar and lunar dynasties who are no more; who are present and who are (yet) to come have been briefly mentioned to you. (25) The period commencing from your birth and ending with the coronation of Nanda would come to one thousand one hundred and fifteen years. (26) When constellations comprising the Great Bear rise in the heavens, two of them become visible first. Midway between (in the north-western line,) appears at night one of the constellations (from among Aświnī and others). (27) The stars of the Great Bear remain united with that constellation for one hundred human years. The said stars now appear near the constellation known by the name of Maghā during your regime. (28)

विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ दिवं गतः । तदाविशत् कलिर्लोकं पापे यद् रमते जनः ॥२९॥
यावत् स पादपद्माभ्यां स्पृशन्नास्ते रमापतिः । तावत् कलिर्वै पृथिवीं पराक्रान्तुं न चाशकत् ॥३०॥
यदा देवर्षयः सप्त मघासु विचरन्ति हि । तदा प्रवृत्तस्तु कलिर्द्वादशाब्दशतात्मकः ॥३१॥
यदा मघाभ्यो यास्यन्ति पूर्वाषाढां महर्षयः । तदा नन्दात् प्रभृत्येष कलिर्वृद्धिं गमिष्यति ॥३२॥
यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि । प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः ॥३३॥
दिव्याब्दानां सहस्रान्ते चतुर्थे तु पुनः कृतम् । भविष्यति यदा नृणां मन आत्मप्रकाशकम् ॥३४॥

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The all-effulgent personality (consisting of pure Sattva) of Lord Viṣṇu (Himself) appeared under the name of Śrī Kṛṣṇa. The moment He ascended to (His divine abode in) Heaven the Kali age entered the world, when people take delight in sin. (29) So long as the aforesaid Lord of Lakṣmī touched the earth, Kali could not prevail over it. (30) When the seven stars constituting the Great Bear enter the constellation of Maghā, Kaliyuga embarks on its career of twelve hundred celestial years (or 432,000 human years). (31) When from the Maghās the stars of the Great Bear pass on to the constellation of Pūrvāṣāḍhā, then from the time of King (Mahāpadma) Nanda onwards Kali will gain ascendancy. (32) Persons learned in ancient history maintain that the age of Kali set in on the very day, (nay,) the very moment Śrī Kṛṣṇa ascended to (His abode in) heaven. (33) (Parīkṣit!) at the end of one thousand celestial years and of the fourth Yuga (Kaliyuga) Kṛtayuga will prevail again, when the mind of men will reveal (to them the true nature of) the Self.

इत्येष मानवो वंशो यथा संख्यायते भुवि । तथा विटशूद्रविप्राणां तास्ता ज्ञेया युगे युगे ॥३५॥
एतेषां नामलिङ्गानां पुरुषाणां महात्मनाम् । गाथामात्रावशिष्टानां कीर्तिरेव स्थिता भुवि ॥३६॥
देवापिः शंतनोर्भ्राता मरुश्चेक्ष्वाकुवंशजः । कलापग्राम आसाते महायोगबलान्वितौ ॥३७॥
ताविहैत्य कलेरन्ते वासुदेवानुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः ॥३८॥
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् । अनेन क्रमयोगेन भुवि प्राणिषु वर्तते ॥३९॥
राजन्नेते मया प्रोक्ता नरदेवास्तथापरे । भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः ॥४०॥
कृमिविड्भस्मसंज्ञान्ते राजनाम्नोऽपि यस्य च । भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥४१॥
कथं सेयमखण्डा भूः पूर्वैर्मे पुरुषैर्धृता । मत्पुत्रस्य च पौत्रस्य मत्पूर्वा वंशजस्य वा ॥४२॥
तेजोऽबन्नमयं कायं गृहीत्वाऽऽत्मतयाबुधाः । महीं ममतया चोभौ हित्वान्तेऽदर्शनं गताः ॥४३॥
ये ये भूपतयो राजन् भुञ्जन्ति भुवमोजसा । कालेन ते कृताः सर्वे कथामात्राः कथासु च ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वितीयोऽध्यायः ॥ २ ॥

(Even) as the career of Manu's race on earth has been described (with its ups and downs) the rise and fall, from age to age, of the Vaiśyas, Śūdras and Brahmans (too) should be similarly understood. (35) Of the high-souled men mentioned heretofore, who are (now) known (merely) by their names and who survive in the form of (their) stories (only), glory alone remains on earth. (36) Devāpi, brother of Śantanu, and Maru of Ikṣwāku's line, both of whom are possessed of great powers of Yoga, are (still) alive in the village of Kalāpa. (37) Instructed (and commanded) by Lord Vāsudeva (Kalki), both will appear (once more) on earth at the close of the Kali age, and propagate virtue as before along with the institution of Varṇas (grades of society) and Āśramas (stages of life). (38) The round of the four Yugas, *viz*, Satya, Tretā, Dwāpara and Kali, runs its course in this order of sequence for (all) living beings on earth. (39) These rulers of men mentioned by me as also others claimed this earth as their own, but they had to leave it in the end and died, O king! (40) He who perpetrates violence against living beings for the sake of this body, which will be ultimately called by the name of 'worm', 'excrement' or 'ashes', no matter if it enjoys the title of 'king' (now), is not alive to his own interests; for such violence (surely) paves the way to hell. (41) "How may this earth, held (in sovereignty) entirely by my

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forbears and now enjoyed by me, continue to be in the possession of my son and grandson and posterity ?" Indulging in such (anxious) thoughts rulers wanting in wisdom and looking upon the body, (which is) a product of fire, water and food, as their own self and the earth as their possession, have eventually quitted both and vanished (into nothing). (42-43) All those rulers, O king, who by force of their might enjoyed the sovereignty of the globe have been converted into mere themes of stories narrated in discourses. (44)

Thus ends the second discourse, in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ तृतीयोऽध्यायः

Discourse III

Vanity of kings; righteous conduct for every Yuga; the means to escape the evils of Kaliyuga—loud chanting of the Divine Name

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूरियम् । अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः ॥ १ ॥
काम एष नरेन्द्राणां मोघः स्याद् विदुषामपि । येन फेनोपमे पिण्डे तेऽतिविश्रम्भिता नृपाः ॥ २ ॥
पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः । ततः सचिवपौरासत्करीन्द्रानस्य कण्टकान् ॥ ३ ॥
एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम् । इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम् ॥ ४ ॥
समुद्रावरणां जित्वा मां विशन्त्यब्धिमोजसा । कियदात्मजयस्यैतन्मुक्तिरात्मजये फलम् ॥ ५ ॥
यां विसृज्यैव मनवस्तत्सुताश्च कुरूद्वह । गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः ॥ ६ ॥
मत्कृते पितृपुत्राणां भ्रातृणां चापि विग्रहः । जायते ह्यसतां राज्ये ममताबद्धचेतसाम् ॥ ७ ॥
ममैवेयं मही कृत्स्ना न ते मूढेति वादिनः । स्पर्धमाना मिथो घ्नन्ति म्रियन्ते मत्कृते नृपाः ॥ ८ ॥
पृथुः पुरूरवा गाधिर्नहुषो भरतोऽर्जुनः । मान्धाता सगरो रामः खट्वाङ्गो धुन्धुहा रघुः ॥ ९ ॥
तृणबिन्दुर्ययातिश्च शर्यातिः शंतनुर्गयः । भगीरथः कुवलयाश्वः ककुत्स्थो नैषधो नृगः ॥१०॥
हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः । नमुचिः शम्बरो भौमो हिरण्याक्षोऽथ तारकः ॥११॥
अन्ये च बहवो दैत्या राजानो ये महेश्वराः । सर्वे सर्वविदः शूराः सर्वे सर्वजितोऽजिताः ॥१२॥
ममतां मय्यवर्तन्त कृत्वोच्चैर्मर्त्यधर्मिणः । कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो ॥१३॥

Śrī Śuka began again: Seeing the kings (so) impatient to conquer her, this earth laughs at them (and says):—"How surprising it is that these kings, (mere) playthings (in the hands) of Death, wish to conquer me thoroughly! (1) Fruitless is this ambition of the kings, by which these rulers of men have been led to repose utter faith in the (human) body, which is (evanescent) like a bubble of water, even though they are aware of this fact. (2) (They say to themselves:—) 'Having at the outset conquered the six Indriyas (the five senses of perception and the mind), we shall then reduce to submission the counsellors and ministers of (hostile) kings as well as their relations and friends, the citizens and drivers of elephants (in fact, the entire army of the enemy); and having

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removed (all) thorns (in the form of thieves and robbers), we shall thus by degrees bring under subjection the (whole) earth with the oceans as its girdle.' With their hearts held fast by such aspirations they fail to see Death standing at hand. (3-4) Having conquered by their might one Dwīpa surrounded by the ocean, they embark on a sea-voyage (in order to conquer other continents). What a poor reward it is for their conquest of the mind and senses (since all this is transient) ! Liberation is the (true) recompense for subduing the self." (5) "These stupid fellows", Mother Earth goes on, O jewel among the Kurus, "hope to conquer through war me, whom (even) the Manus and their sons had only to leave (in the end) and departed as they came ! (6) For my sake indeed springs up a conflict between father and sons as well as between brothers of evil intent, whose mind is held fast by the notion of myness with respect to their kingdom. (7) Contending with one another in the words. 'This entire globe is mine and not yours, O fool !' rulers of men strike one another and die on my account. (8) Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, (the thousand-armed) Arjuna, Māndhātā, Sagara, Rāma, Khaṭwāṅga, Dhundhumāra, Raghu, Tṛṇabindu and Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśwa, Kakutstha, Nala (king of the Niṣadhas), Nṛga, Hiraṇyakaśipu, (the demon) Vṛtra, Rāvaṇa who caused people to cry (in terror), Namuchi, Śambara, the demon Naraka (son of Earth), Hiraṇyākṣa and Tāraka, and many other demons and kings, who were suzerain rulers (of the world), who understood every thing and were all brave and conquerors of all, and were invincible (themselves), claimed me as their own and led an exalted life; but mortal as they were by nature, they were actually converted into (mere) themes of a story by (the cruel hands of) Death, their object remaining unaccomplished." So concluded Mother Earth, O Parikṣit ! (9—13)

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।
विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ॥१४॥
यस्तूत्तमश्लोकगुणानुवादः संगीयतेऽभीक्ष्णममङ्गलघ्नः ।
तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः ॥१५॥

These stories of glorious men who, having spread their fame in the worlds, passed away have been narrated to you with intent to impart to you the knowledge of the unsubstantial nature of worldly enjoyments and teach you how to develop a distaste for them, O lord ! They are (however) a mere display of words and have no bearing on the highest truth. (14) The exposition, on the other hand, of the virtues of Lord Viṣṇu (of excellent renown), which is constantly extolled (by the righteous), puts an end to (all) evil. One eager to attain pure devotion to Śrī Kṛṣṇa should repeatedly hear it every day. (15)

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः । विधमिष्यन्त्युपचितांस्तन्मे ब्रूहि यथा मुने ॥१६॥
युगानि युगधर्मांश्च मानं प्रलयकल्पयोः । कालस्येश्वररूपस्य गतिं विष्णोर्महात्मनः ॥१७॥

The king (Parikṣit) submitted: (Pray,) tell me in detail, O divine sage, the way in which men will (be able to) shake off the accumulated evils of the Kali age in the Kali age (itself). (16) (Also) tell me (something) about the Yugas (aeons), the courses of conduct prescribed for each Yuga, the duration of life of the cosmos as well as of the period of its final dissolution and the course of Kāla

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(the Time-Spirit), a potency of Lord Viṣṇu, the Supreme Spirit, the Director (even) of the Rulers of the universe (Brahmā, Śiva and so on). (17)

श्रीशुक उवाच

कृते प्रवर्तते धर्मश्चतुष्पात् तज्जनैर्धृतः । सत्यं दया तपो दानमिति पादा विभोर्नृप ॥१८॥
संतुष्टाः करुणा मैत्राः शान्ता दान्तास्तितिक्षवः । आत्मारामाः समदृशः प्रायशः श्रमणा जनाः ॥१९॥
त्रेतायां धर्मपादानां तुर्यांशो हीयते शनैः । अधर्मपादैरनृतहिंसासंतोषविग्रहैः ॥२०॥
तदा क्रियातपोनिष्ठा नातिहिंस्रा न लम्पटाः । त्रैवर्गिकास्त्रयीवृद्धा वर्णा ब्रह्मोत्तरा नृप ॥२१॥
तपःसत्यदयादानेष्वर्धं ह्रसति द्वापरे । हिंसातुष्ट्यनृतद्वेषैर्धर्मस्याधर्मलक्षणैः ॥२२॥
यशस्विनो महाशालाः स्वाध्यायाध्ययने रताः । आढ्याः कुटुम्बिनो हृष्टा वर्णाः क्षत्रद्विजोत्तराः ॥२३॥
कलौ तु धर्महेतूनां तुर्यांशोऽधर्महेतुभिः । एधमानैः क्षीयमाणो ह्यन्ते सोऽपि विनङ्क्ष्यति ॥२४॥
तस्मिँल्लुब्धा दुराचारा निर्दयाः शुष्कवैरिणः । दुर्भगा भूरितर्षाश्च शूद्रदाशोत्तराः प्रजाः ॥२५॥
सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः । कालसंचोदितास्ते वै परिवर्तन्त आत्मनि ॥२६॥
प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च । तदा कृतयुगं विद्याज्ज्ञाने तपसि यद् रुचिः ॥२७॥
यदा धर्मार्थकामेषु भक्तिर्भवति देहिनाम् । तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् ॥२८॥
यदा लोभस्त्वसंतोषो मानो दम्भोऽथ मत्सरः । कर्मणां चापि काम्यानां द्वापरं तद् रजस्तमः ॥२९॥
यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम् । शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ॥३०॥
यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशनाः । कामिनो वित्तहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः ॥३१॥
दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः । राजानश्च प्रजाभक्षाः शिश्नोदरपरा द्विजाः ॥३२॥
अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः । तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः ॥३३॥
ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः । शश्वत्कटुकभाषिण्यश्चौर्यमायोरुसाहसाः ॥३४॥
पणयिष्यन्ति वै क्षुद्राः किराटाः कूटकारिणः । अनापद्यपि मंस्यन्ते वार्तां साधु जुगुप्सिताम् ॥३५॥
पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अप्यखिलोत्तमम् । भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः ॥३६॥

Śrī Śuka replied : In the Satyayuga, O protector of men, Dharma (virtue) runs its course on (all) its four feet, and is held fast by the people of the age. Truth, compassion, asceticism and affording protection to all are the (four) feet (of virtue in its integral form). (18) People of that age are mostly contented, compassionate, friendly (to all living beings), tranquil and forbearing. They practise self-control, take delight in the Self, look upon all with an equal eye and take pains for Self-Realization. (19) In the Tretā age a quarter of all the (four) feet of Dharma (virtue) gets gradually encroached upon by falsehood, violence, discontent and discord—the (four) feet of Adharma (unrighteousness). (20) In that age (of Tretā) people remain devoted to the performance of Vedic rites and austerities. They are not given to much violence nor lewd. They pursue the three objects of human endeavour (*viz*, religious merit, worldly possessions and sense-enjoyment). People are advanced in Vedic rites and among (the four) grades of society the Brahmans form a majority, O protector of men ! (21) Assailed by the four feet of Adharma, violence, discontent, falsehood and hatred, those of Dharma—compassion, austerity, truthfulness and a charitable disposition—diminish by one half each in the Dwāpara age. (22) The people of that age are fond of glory and given to the performance of great sacrifices, take delight in learning the Vedas, are affluent and happy, and maintain big families. Among the (four) grades

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of society the Brahmans and Kṣatriyas are predominant. (23) In the Kali age, however, a quarter (alone) of the (four) feet of Dharma remains. (Nay,) due to the feet of Adharma gaining ground that too steadily declines and ultimately disappears altogether. (24) People in that age turn out to be greedy, immoral and merciless, enter into hostility without cause and are unlucky and extremely covetous. The Śūdras, fishermen and the like take the lead. (25) The qualities of Sattva, Rajas and Tamas are seen (manifested) in men; impelled by force of time they wax or wane in the mind. (26) When the mind, intellect and senses abound in Sattva, and when people are interested in practising asceticism and acquiring wisdom, then one should understand that Satyayuga prevails. (27) When people are fond of religious merit, earthly possessions and worldly enjoyment, then know that there is Tretāyuga, when Rajas is active, O intelligent one ! (28) When, however, greed, discontent, pride, hypocrisy and jealousy prevail and man is fond of actions prompted by desire, know that it is Dwāpara, when (both) Rajas and Tamas predominate. (29) When duplicity, mendacity, drowsiness, excessive sleep, violence, dejection, grief, infatuation, fear and wretchedness prevail, that is recognized as the age of Kali, characterized by (the predominance of Tamas, as a result of which people become dull-witted (*viz*, unable to judge things in their proper perspective) and are unlucky but voracious, voluptuous and destitute. And women (too) turn out to be profligate. And unchaste. (30-31) Countries are infested with robbers; the Vedas stand condemned by heretics; rulers exploit the people; and the Brahmans remain devoted to the gratification of sexual desires and intent on filling their belly. (32) Religious students will give up the course of conduct prescribed for them and fail to observe purity, and householders will take to begging; hermits will take up their residence in villages and recluses will be seized with an ardent longing for wealth. (33) Women will be short-statured but voracious, prolific aud destitute of modesty. They will always speak harsh words and will be given to thieving and wiles and very daring. (34) Low-minded traders will carry on business transactions and practise fraud. Even when they are not in distress people will favour pursuits which are condemned. (35) Servants will leave their masters when reduced to penury, though superior in every (other) respect; and masters too will discharge their servant, when incapacitated for service (through ailment etc.). even though he may be hereditary. (Even so) people will cease to maintain cows when they no longer yield milk. (36)

पितृभ्रातृसुहृज्ज्ञातीन् हित्वा सौरतसौहृदाः । ननान्दृश्यालसंवादा दीनाः स्त्रैणाः कलौ नराः ॥३७॥
शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः । धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ॥३८॥
नित्यमुद्विग्नमनसो दुर्भिक्षकरकर्शिताः । निरन्ने भूतले राजन्ननावृष्टिभयातुराः ॥३९॥
वासोऽन्नपानशयनव्यवायस्नानभूषणैः । हीनाः पिशाचसंदर्शा भविष्यन्ति कलौ प्रजाः ॥४०॥
कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः । त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि ॥४१॥
न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि । पुत्रान् सर्वार्थकुशलान् क्षुद्राः शिश्नोदरम्भराः ॥४२॥
कलौ न राजन्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम् ।
प्रायेण मर्त्या भगवन्तमच्युतं यक्ष्यन्ति पाखण्डविभिन्नचेतसः ॥४३॥
यन्नामधेयं म्रियमाण आतुरः पतन् स्खलन् वा विवशो गृणन् पुमान् ।
विमुक्तकर्मार्गल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥४४॥

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पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसम्भवान् । सर्वान् हरति चित्तस्थो भगवान् पुरुषोत्तमः ॥४५॥
श्रुतः संकीर्तितो ध्यातः पूजितश्चादृतोऽपि वा । नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम् ॥४६॥
यथा हेम्नि स्थितो वह्निर्दुर्वर्णं हन्ति धातुजम् । एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ॥४७॥
विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजप्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते ॥४८॥
तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम् । म्रियमाणो ह्यवहितस्ततो यासि परां गतिम् ॥४९॥
म्रियमाणैरभिध्येयो भगवान् परमेश्वरः । आत्मभावं नयत्यङ्ग सर्वात्मा सर्वसंश्रयः ॥५०॥
कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः । कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥५१॥
कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥५२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे तृतीयोऽध्यायः ॥ ३ ॥

In the age of Kali men will become slaves of women and miserable. Sexual pleasure being the (only) ground of their affection, they will forsake their parents, brothers and (other) relations and kinsfolk and take counsel with their sisters-in-law and brothers-in-law (alone). (37) Śūdras will make their living by putting on the garb of hermits and receive charitable gifts. Those who have no knowledge of religion will occupy high seats and preach religion. (38) Oppressed with famine and (heavy) taxation,—land being divested of food-grains,—and stricken with fear of droughts, people in the Kali age will ever remain perturbed in mind. Destitute of clothes and ornaments, (nay, even) food and drink, bed and sexual enjoyment, they will go even without a bath and put on the appearance of a fiend. (39-40) Quarrelling even for a very small sum of money equivalent to 20 cowries, having cast (all) goodwill to the winds, people in Kaliyuga will kill even their own people and part with their own dear life. (41) Mean-minded fellows will concern themselves only with the gratification of their lust and satisfaction of their hunger and fail to maintain even their aged parents; while parents will disown their sons, though clever in all matters. (42) With their mind perverted by heretics, O king, mortals in Kaliyuga will not generally worship Viṣṇu (the immortal Lord), the highest object of adoration for the (whole) universe, whose lotus feet are bowed to by the rulers of the three worlds. (43) People in Kaliyuga will not worship Him by uttering whose name (even) helplessly while dying or afflicted, toppling down or stumbling, man is freed from (all) impediment in the shape of Karma and reaches the highest goal. (44) Enthroned in the mind of men Lord Śrī Hari (the Supreme Person) drives away all evils occasioned by the Kali age and arising from substances, place and mind. (45) Heard of or glorified (by chanting His name or singing His praises), meditated upon and worshipped or even honoured, the Lord stays in men's heart and drives away (all) their sins committed in thousands of lives. (46) Dwelling in the mind of yogis (strivers) Lord Viṣṇu wipes out the seeds of their evil Karma in the same way as fire applied to gold burns all its impurities caused by (its admixture with other) metals. (47) The mind (of a man) does not attain absolute purity through worship of gods, asceticism, control of breath, friendliness (towards all), a bath in sacred waters, observance of sacred vows, charitable gifts and muttering of prayers as it does when the infinite Lord is enthroned in the heart. (48) Therefore, with all your being O king, instal Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) in your heart, thinking of Him with a concentrated mind while dying; You will thereby

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attain the supreme goal. (49) The Lord, who is the Supreme Ruler (of the universe), the Soul and Shelter of all, deserves to be meditated upon at all times; (for) those who are about to die meditate upon Him (as a result of practice incessantly carried on while living) He leads them to the state of oneness with Him, O dear Parīkṣit ! (50) Indeed there is one great virtue possessed by the Kali age, the storehouse of (all) evils, O Parīkṣit ! By merely chanting the names and glories of Śrī Kṛṣṇa one is freed from (all) attachments and reaches the Supreme. (51) What is attained in the Satyayuga by one contemplating on Lord Viṣṇu, in Tretā by one who propitiates Him through sacrifices, and in Dwāpara through worship (of the Lord), is attained in the Kali age (merely) by chanting the name and singing the praises of Śrī Hari. (52)

Thus ends the third discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahamsa-Samhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

The Fourfold Pralaya

श्रीशुक उवाच

कालस्ते परमाण्वादिर्द्विपरार्धावधिर्नृप । कथितो युगमानं च शृणु कल्पलयावपि ॥ १ ॥
चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते । स कल्पो यत्र मनवश्चतुर्दश विशाम्पते ॥ २ ॥
तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता । त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥ ३ ॥
एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः ॥ ४ ॥
द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः । तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै ॥ ५ ॥
एष प्राकृतिको राजन् प्रलयो यत्र लीयते । आण्डकोशस्तु संघातो विघात उपसादिते ॥ ६ ॥
पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति । तदा निरन्ने ह्यन्योन्यं भक्षमाणाः क्षुधार्दिताः ॥ ७ ॥
क्षयं यास्यन्ति शनकैः कालेनोपद्रुताः प्रजाः । सामुद्रं दैहिकं भौमं रसं सांवर्तको रविः ॥ ८ ॥
रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति । ततः संवर्तको वह्निः संकर्षणमुखोत्थितः ॥ ९ ॥
दहत्यनिलवेगोत्थः शून्यान् भूविवरानथ । उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः ॥१०॥
दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् । ततः प्रचण्डपवनो वर्षाणामधिकं शतम् ॥११॥
परः सांवर्तको वाति धूम्रं खं रजसाऽऽवृतम् । ततो मेघकुलान्यङ्ग चित्रवर्णान्यनेकशः ॥१२॥
शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनैः । तत एकोदकं विश्वं ब्रह्माण्डविवरान्तरम् ॥१३॥

Śrī Śuka began again: The divisions of Time commencing from a Paramāṇu (its minutest division) and ending with two Parārdhás (comprising the life-time of Brahmā) have already been described to you, as also the duration of the four Yugas (in Discourse XI of Book Three). Now hear also the extent of a Kalpa (one round of creation) and Laya (the period of final dissolution), O king ! (1) One thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali) are spoken of as a day of Brahmā. This constitutes a Kalpa, in the course of

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which fourteen Manus (successively) hold sway, O king! (2) At the end of a Kalpa an equally long period of Pralaya (Dissolution) follows; it is spoken of as one night of Brahmā; for during that period these three worlds (heaven, earth and the intermediate region) remain dissolved. (3) This is called Naimittika (occasional) Pralaya (because it is occasioned by Brahmā's going to bed and is different from the Mahāpralaya or Final Dissolution when Brahmā's career comes to a close). During this Pralaya Lord Nārāyaṇa (the Maker of the universe) withdraws the whole universe into Himself and remains asleep on His couch of Ananta (the serpent-god) and Brahmā (the self-born) follows suit. (4) When the lifetime of Brahmā, the greatest of all (the Jīvas), consisting of two Parārdhas, has expired, all the seven causal principles (*viz*, Mahat-tattva or the principle of cosmic intelligence, Ahankāra or the cosmic Ego and the five Tanmātras or subtle elements actually get dissolved (in Prakṛti or Primordial Matter). (5) This constitutes, O king, the Prakritic Pralaya, as in this, the occasion for final dissolution having been reached, the aggregate of (all) the (twenty-four) fundamental principles in the form of the cosmic egg gets (finally) dissolved. (6) For one hundred years, O king, the god of rain does not send down any shower on earth. Then, tormented by hunger, the earth being divested of food—grains, people actually begin to eat one another and, persecuted by time, gradually perish. Rendered much brighter by the 'period of final dissolution, the sun sucks up by its fearful rays all the water in the seas, on the earth and in the human bodies, and does not release it. Sprung from the mouth of Lord Sankarṣaṇa (the serpent-god) and rising in flames by the force of the wind, the fire characteristic of the period of dissolution then burns the subterranean regions, already desolate (all their inhabitants having been burnt long before due to their moisture having been sucked up by the rays of the sun). Being burnt above and below as well as on all sides by the rays of the sun and the flames of fire, the cosmic egg now looks like a burnt ball of cowdung. Then a strong and violent wind characteristic of the period of final dissolution blows for (a little) more than a hundred years, so that the sky gets enveloped in dust and assumes a smoky appearance. Next, O dear one, numerous hosts of clouds of various colours pour down showers for a hundred years roaring with violent peals of thunder. Then the universe within the cosmic egg is swept by a single sheet of water. (7—13)

तदा भूमेर्गन्धगुणं ग्रसन्त्याप उदप्लवे । ग्रस्तगन्धा तु पृथिवी प्रलयत्वाय कल्पते ॥१४॥
अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः । ग्रसते तेजसो रूपं वायुस्तद्रहितं तदा ॥१५॥
लीयते चानिले तेजो वायोः खं ग्रसते गुणम् । स वै विशति खं राजंस्ततश्च नभसो गुणम् ॥१६॥
शब्दं ग्रसति भूतादिर्नभस्तमनु लीयते । तैजसश्चेन्द्रियाण्यङ्ग देवान् वैकारिको गुणैः ॥१७॥
महान् ग्रसत्यहंकारं गुणाः सत्त्वादयश्च तम् । ग्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम् ॥१८॥
न तस्य कालावयवैः परिणामादयो गुणाः । अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम् ॥१९॥

न यत्र वाचो न मनो न सत्त्वं तमो रजो वा महदादयोऽमी ।
न प्राणबुद्धीन्द्रियदेवता वा न संनिवेशः खलु लोककल्पः ॥२०॥
न स्वप्नजाग्रन्न च तत् सुषुप्तं न खं जलं भूरनिलोऽग्निरर्कः ।
संसुप्तवच्छून्यवदप्रतर्क्यं तन्मूलभूतं पदमामनन्ति ॥२१॥

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा । शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥२२॥

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Everything being submerged in water, the latter absorbs the (essential) property of the earth, *viz*, smell; denuded of its smell, the earth then gets dissolved (in water). (14) Fire then absorbs the property of water, *viz*, taste; and deprived of its taste, the water (too) is forthwith dissolved (in the fire). Then the air absorbs the property of fire, *viz*, colour; and, divested of colour it loses itself into the air. (Likewise) ether absorbs the property of the air (*viz*, touch) and gets dissolved (in ether), O Parīkṣit ! Then the Tamasic aspect of the Cosmic Ego absorbs the property of ether, *viz*, sound; along with it ether (too) gets dissolved (in the Tamasic Ahankāra); and the Rajasic type of Ahankāra absorbs the Indriyas along with their functions. (Similarly) the Sattvic type of Ahankāra absorbs the gods (presiding over them), O dear Parīkṣit ! (15—17) The Mahat-tattva absorbs the (triple) Ahankāra; while the (three) Guṇas (modes of Prakṛti), *viz*, Sattva etc. absorb Mahat. Impelled by Time, the Unmanifest (Prakṛti) reduces the (three) modes of Prakṛti to the state of equilibrium, O king ! (18) Prakṛti is not subject to the (six) states* such as modification, brought about by the divisions of time (even as they pass), it is without beginning or end, unmanifest, constant, the cause (of all) and not subject to decay. (19) In that state, there is no speech, no mind, no (modes of Prakṛti, *viz*,) Sattva, Rajas and Tamas, no Mahat and other products of Matter, no breath, no intellect, no senses nor the deities (presiding over them) and no conception, much less location of Lokas (spheres). (20) (Again,) there is no dream nor waking life nor deep slumber; no ether, water, earth, air, fire or sun. It is something like deep sleep or vacuity; nay, beyond conception. The Vedas speak of it as a state which is the root of the universe. (21) This is (what is known as) Prakritic Pralaya (the Dissolution of everything into Prakṛti or Primordial Matter), when, impelled by Time, the potencies of the Supreme Person as well as of the Unmanifest (Prakṛti) are completely and helplessly withdrawn (into their substratum). (22)

बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम् । दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत् ॥२३॥
दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग् भवेत् । एवं धीः खानि मात्राश्च न स्युरन्यतमादृतात् ॥२४॥
बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते । मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ॥२५॥
यथा जलधरा व्योम्नि भवन्ति न भवन्ति च । ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात् ॥२६॥
सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह । विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः ॥२७॥
यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः । अन्योन्यापाश्रयात् सर्वमाद्यन्तवदवस्तु यत् ॥२८॥
विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा । न निरूप्योऽस्त्यणुरपि स्याच्चेच्चित्सम आत्मवत् ॥२९॥
नहि सत्यस्य नानात्वमविद्वान् यदि मन्यते । नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव ॥३०॥

In the form of the intellect, the senses and their objects it is consciousness alone, their ground or substratum, which shines forth. Whatever has a beginning and an end is unreal, because it is open to perception and has no existence apart from its cause. (23) Light, the eye and colour (which are all modifications of fire) are not distinct from fire. Similarly the intellect, senses and their objects are not distinct from Brahma (the only Reality), which is quite different from them (inasmuch as It exists even when they cease to be, while the reverse is not true). (24) Wakefulness, dream and deep slumber,

* The six states are (1) birth, (2) existence, (3) growth, (4) modification, (5) decay and (6) death.

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it is said, are so many states of Buddhi (intellect); the plurality attributed to the pure Self (in the form of Viśwa, Taijasa and Prājña, as severally presiding over these states), is mere illusion, O Parīkṣit! (25) (Just) as clouds appear and disappear in the sky, this universe (too)—because it has a beginning and an end and since it is made up of parts, sometimes appears and sometimes disappears in Brahma. (26) In this world, of all objects consisting of parts, the part alone has been declared (in the Śruti texts) to be real; for the parts are seen to exist (even) in the absence of a composite just as the threads of a cloth can be seen even when the cloth is not there, O dear one! (27) Whatever is perceived as a cause or an effect is an illusion, because a cause and an effect are correlated to one another. Therefore, all that has a beginning and an end is unreal. (28) Though manifest (to us), the phenomenal world cannot be explained in the least degree independently of the Self. If it were (at all) capable of being so explained, it would turn out to be (self-effulgent) like the conscious Self and (as such) unitary as the Self. (29) There can be no diversity in that which is real. If an ignorant man were to recognize (such) diversity, it would be (unreal) like the distinction between the space enclosed by a pitcher and the infinite (expanse of the) sky, between the sun and its reflection in water, or between the air outside and inside the body. (30)

यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥३१॥
यथा घनोऽर्कप्रभवोऽर्कदर्शितो ह्यर्कांशभूतस्य च चक्षुषस्तमः ।
एवं त्वहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः ॥३२॥
घनो यदार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।
यदा ह्यहंकार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ॥३३॥
यदैवमेतेन विवेकहेतिना मायामयाहंकरणात्मबन्धनम् ।
छित्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमङ्ग सम्प्लवम् ॥३४॥

Even as in practical use gold is found by men wrought in numerous forms (ornaments) according to various processes, so the Lord, who is above sense-perception, is described by (egotistic) men (in different ways) in secular as well as Vedic parlance. (31) (Just) as a cloud, though born of the sun and revealed by (the light of) the sun, prevents the eye, which is a part of the sun, from beholding the sun, so does the ego, which has its source in Brahma and is illumined by Brahma, stand in the way of the Jīva, a particle of Brahma, realizing Brahma; which is the same as the Jīva. (32) As soon as the cloud born of the sun is scattered the eye sees the sun, which is its own self. (Similarly) the moment the ego, which veils (the true nature of) the soul, yields to inquiry (about the Self), the soul realizes its identity with Brahma. (33) When, having torn —in the aforesaid manner with this dagger of wisdom, Ahankāra, a product of Māyā, which veils (the true nature of) the soul,—and realized the all-perfect Self, the Jīva stands fulfilled, they call such a state the everlasting Dissolution, O dear Parīkṣit! (34)

नित्यदा सर्वभूतानां ब्रह्मादीनां परंतप । उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ॥३५॥
कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ॥३६॥
अनाद्यन्तवतानेन कालेनेश्वरमूर्तिना । अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव ॥३७॥
नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥३८॥

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Some men, knowing the subtle state of things, O tormentor of foes ! declare the creation and dissolution of all created beings from Brahmā downward as going on all the time (every moment). (35) The successive stages that are gone through by (all) changing things (such as a stream or the flame of a lamp) serve as an index of the constant appearance and dissolution of the body etc. (of a created being), which are being rapidly worn away (every moment) by force of the stream of Time. (36) The (successive) stages (of growth and decay etc. of created beings) brought about by the aforementioned Time, a manifestation of the Almighty, which has no beginning or end, are certainly not perceived (even) as the stages of movement of luminaries (coursing) in the heavens. (37) (In this way) the Nitya (constant) as well as the Naimittika (occasional), nay, the Prakritik (or final) and Ātyantika (everlasting) types of Dissolution have been described (by me). Such is the course of Time. (38)

एताः कुरुश्रेष्ठ जगद्विधातुर्नारायणस्याखिलसत्त्वधाम्नः ।
लीलाकथास्ते कथिताः समासतः कात्स्न्र्येन नाजोऽप्यभिधातुमीशः ॥३९॥
संसारसिन्धुमतिदुस्तरमुत्तितीर्षोर्नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीलाकथारसनिषेवणमन्तरेण पुंसो भवेद् विविधदुःखदवार्दितस्य ॥४०॥
पुराणसंहितामेतामृषिर्नारायणोऽव्ययः । नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥४१॥
स वै मह्यं महाराज भगवान् बादरायणः । इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥४२॥
एतां वक्ष्यत्यसौ सूत ऋषिभ्यो नैमिषालये । दीर्घसत्रे कुरुश्रेष्ठ सम्पृष्टः शौनकादिभिः ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे चतुर्थोऽध्यायः ॥ ४ ॥

In this way, O jewel among the Kurus ! have been narrated (by Me) in brief the stories of the sportful activities of Lord Nārāyaṇa, the Maker of the universe and the abode of all living beings as well as of all strength and goodness; (for) not even Brahmā (the birthless creator) is capable of relating them in all their details and entirety. (39) To a man tormented by the wild fire of manifold miseries and seeking to cross the ocean of metempsychosis, (which is) most difficult to cross, there is no vessel other than constantly enjoying the nectar-like stories of the sportful activities of Lord Puruṣottama (the Supreme Person). (40) Of yore (at the beginning of creation) the omniscient and immortal Lord Nārāyaṇa taught the compilation in the form of this (Bhāgavata) Purāṇa (in four verses*) to the sage Nārada (through Brahmā †) and the latter to (my father,) the sage Kṛṣṇadwaipāyana (Vedavyāsa). (41) Full of delight, O great king, the said divine sage Vedavyāsa (who lives in a grove of jujube trees) actually taught me this compilation (consisting of 18000 Ślokas), which is equal (in worth) to the Vedas. (42) Requested by the sage Śaunaka and others, O jewel among the Kurus ! that Sūta (sitting over there) will expound it to the (eighty-eight thousand) Ṛṣis (going to be assembled) in a lengthy sacrificial session at Naimiṣāraṇya. (43)

Thus ends the fourth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

* Vide II. ix. 31—34.
† Vide II. ix. 43-44.

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अथ पञ्चमोऽध्यायः

Discourse V

The (Final) Teaching (of Śukadeva) concerning Brahma

श्रीशुक उवाच

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः ॥ १ ॥
त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि । न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥ २ ॥
न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान् । बीजाङ्कुरवद् देहादेर्व्यतिरिक्तो यथानलः ॥ ३ ॥
स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम् । यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽमरः ॥ ४ ॥
घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥ ५ ॥
मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः । तन्मनः सृजते माया ततो जीवस्य संसृतिः ॥ ६ ॥
स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते । ततो दीपस्य दीपत्वमेवं देहकृतो भवः ।
रजस्सत्त्वतमोवृत्त्या जायतेऽथ विनश्यति ॥ ७ ॥
न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः । आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः ॥ ८ ॥

Śrī Śuka began again : In this (Bhāgavata-Mahāpurāṇa) stands celebrated every now and then Lord Śrī Hari, the Soul (Controller) of the universe, of whose exultation and anger were (severally) born Brahmā (the creator) and Rudra (the god of destruction). (1) You for your part, O king, give up this (foolish) notion, characteristic of a brute, that you will die. Unlike the body,—which is born at a particular moment while it was non-existent before and, therefore, perishes,—you (the soul that you are) were not so born and (therefore) will not die. (2) You were never born (as a father) nor will you be born in the form of a son and again in that of a grandson, and so on as the tree from a seed and (again) a seed from the tree; (for) you are (quite) distinct from the body etc. just as fire (is distinct from the firewood). (3) Since—just as in the dream state a man himself sees his head lopped off—one witnesses the death etc. of one's body (alone, and not of the self, which is the seer and different from those states). the self (within you) is as a matter of fact undying and unborn. (4) (Just) as when an earthen pot is broken the space enclosed by it is (once more) the same as it was before (the pot came into existence), so when the body is (finally) dissolved (as a result of Self-Realization) the individual soul becomes one with Brahma again. (5) The mind alone creates bodies, objects of senses and actions for the soul. It is Māyā that creates the aforesaid mind; and from Māyā proceeds the transmigration of the Jīva. (6) A light maintains its character as light (only) so long as there is found the combination of oil, that which holds the oil, a wick and fire. Even so it is through the action of Rajas, Sattva and Tamas that a body appears and ceases; while transmigration has its root in mistaking the body as one's own self. (7) (Just as with the going out of a light the element of fire does not perish, so) the soul encased in a body does not perish (with the body)—the soul which is self-effulgent and lies beyond the physical no less than the astral body, inasmuch as it is the support of all, immutable and all-pervasive, (nay,) endless and unparalleled like the sky. (8)

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एवमात्मानमात्मस्थमात्मनैवामृश प्रभो । बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्तया ॥.९ ॥
चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः । मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ॥१०॥
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥११॥
दशन्तं तक्षकं पादे लेलिहानं विषाननैः । न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥१२॥
एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप । हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ॥१३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Full of constant thought of Lord Vāsudeva, O king, investigate thus (the truth of) the Self encased in your psycho-physical organism, by your own effort with the help of syllogistic reasoning. (9) Urged by the curse of a Brahman, the serpent Takṣaka will not be able to burn you (the soul within your body, even though it may burn the body). (All) the agents of Death (combined) cannot burn you, who are (on other than) the Death of deaths, the almighty Lord (Himself). (10) "I am Brahma, the supreme support, and Brahma, the highest goal am I !" Thus identifying yourself with the Absolute (your very Self), and realizing your true nature, you will behold neither the serpent Takṣaka biting you at your feet with its poisonous fangs nor your body nor the universe as apart from you. (11-12) (All) this has been narrated to you (by me), O dear Parīkṣit ! in response to what you, my very self, inquired concerning the pastimes of Lord Śrī Hari, the Soul of the universe, O protector of men ! What more do you desire to hear ? (13)

Thus ends the fifth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ षष्ठोऽध्यायः

Discourse VI

(Parīkṣit attains the supreme goal and Janamejaya commences a snake-sacrifice;) Classification of the Vedas into so many Śākhās or schools

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन ।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना बद्धाञ्जलिस्तमिदमाह स विष्णुरातः ॥ १ ॥

Sūta began again : Having heard this discourse of the sage Śuka (the son of Vyāsa), who beheld the universe within himself and looked upon all with an equal eye, the said Parīkṣit, who had been granted his life by the Lord, approached the soles of the sage's feet and with bent head and joined palms spoke thus. (1)

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना । श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥ २ ॥
नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम् । अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः ॥ ३ ॥

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पुराणसंहितामेतामश्रौष्म भवतो वयम् । यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते ॥ ४ ॥
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् । प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया ॥ ५ ॥
अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे । मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥ ६ ॥
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया । भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ ७ ॥

The king (Parīkṣit) submitted: I stand accomplished of purpose and have been favoured by your gracious self in that I have been directly told of Śrī Hari, who has no beginning or end, as well as of the means of attaining Him. (2) I do not consider it surprising that the grace of exalted souls, who have given their mind to Śrī Hari (the immortal Lord), descends on the ignorant creatures tormented by agonies. (3) We have heard from you the compilation in the form of this Purāṇa, in which the most illustrious Lord has been described as a matter of fact. (4) Lord ! I am afraid neither of Takṣaka nor of other agencies of death, since I have (now) entered the fearless and all-blissful state of oneness with Brahma (the Absolute) as shown by you. (5) (Now) give me permission, O Brahman sage ! I shall control (all my senses including) speech and, having established my mind, which is free from (all) cravings, in (the thought of) Lord Viṣṇu (who is above sense-perception), give up the ghost. (6) My ignorance (nescience) including its seed has been eradicated by firmness in Jñāna (the knowledge of truth) and Vijñāna (its Realization) since the supreme state of the Lord, which rids (one) of all fear, has been revealed (to me) by you. (7)

सूत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः । जगाम भिक्षुभिः साकं नरदेवेन पूजितः ॥ ८ ॥
परीक्षितपि राजर्षिरात्मन्यात्मानमात्मना । समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ॥ ९ ॥
प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः । ब्रह्मभूतो महायोगी निस्सङ्गश्छिन्नसंशयः ॥ १० ॥

Sūta resumed: Thus addressed and worshipped by the king, the divine Śrī Śuka (son of Vedavyāsa) took leave of him and departed along with (other) ascetics. (8) Uniting his mind by force of reason with the Self, the royal sage Parīkṣit for his part contemplated on the Supreme Spirit, remaining breathless like (the trunk of) a tree. (9) With (all) his doubts resolved, (nay,) identified with Brahma (the Absolute) and free from attachment, the great yogī sat down on the bank of the (holy) Gangā facing the north on blades of Kuśā grass, the ends of which pointed to the east. (10)

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना । हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ॥ ११ ॥
तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम् । द्विजरूपप्रतिच्छन्नः कामरूपोऽदशन्नृपम् ॥ १२ ॥
ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना । बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ॥ १३ ॥
हाहाकारो महानासीद् भुवि खे दिक्षु सर्वतः । विस्मिता ह्यभवन् सर्वे देवासुरनरादयः ॥ १४ ॥
देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः । ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ॥ १५ ॥

Directed by the infuriated son of a Brahman and going to (see) the king with the intention of bitting him to death, O Brahmans ! Takṣaka met on the way (a Brahman named) Kaśyapa. (11) Having gratified Kaśyapa, who knew how to counteract the effect of poison, with gifts of money and sent him back, the serpent, who was capable of assuming any form at will, and came disguised

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as a Brahman (approached and) bit the king. (12) By the action of fire produced by the poison of the snake the body of the royal sage, who had become one with Brahma, was instantly reduced to ashes, while all men looked on. (13) There arose a terrible outcry on earth as well as in the heavens and in all the quarters; while gods and demons as well as men and all others were really struck with wonder. (14) Celestial kettle-drums sounded (of their own accord), Gandharvas and Apsarās (celestial musicians and dancing girls) sang praises; while gods sent down showers of flowers, raising shouts of applause. (15)

जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम् । यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः ॥१६॥
सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान् । दृष्ट्वेन्द्रं भयसंविग्नस्तक्षकः शरणं ययौ ॥१७॥
अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान् । उवाच तक्षकः कस्मान्न दह्येतोरगाधमः ॥१८॥
तं गोपायति राजेन्द्र शक्रः शरणमागतम् । तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ॥१९॥
पारीक्षित इति श्रुत्वा प्राहर्त्विज उदारधीः । सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते ॥२०॥
तच्छ्रुत्वाऽऽजुहुवुर्विप्राः सहेन्द्रं तक्षकं मखे । तक्षकाशु पतस्वेह सहेन्द्रेण मरुत्वता ॥२१॥
इति ब्रह्मोदिताक्षेपैः स्थानादिन्द्रः प्रचालितः । बभूव सम्भ्रान्तमतिः सविमानः सतक्षकः ॥२२॥
तं पततं विमानेन सहतक्षकमम्बरात् । विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः ॥२३॥
नैष त्वया मनुष्येन्द्र वधमर्हति सर्पराट् । अनेन पीतममृतमथ वा अजरामरः ॥२४॥
जीवितं मरणं जन्तोर्गतिः स्वेनैव कर्मणा । राजंस्ततोऽन्यो नान्यस्य प्रदाता सुखदुःखयोः ॥२५॥
सर्पचौराग्निविद्युद्भ्यः क्षुत्तृड्व्याध्यादिभिर्नृप । पञ्चत्वमृच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत् ॥२६॥
तस्मात् सत्रमिदं राजन् संस्थीयेताभिचारिकम् । सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते ॥२७॥

Enraged to hear of his father having been consumed by Takṣaka, Janamejaya with the help of Brahman priests started in the course of a sacrifice offering snakes in the prescribed manner into the sacrificial fire. (16) Agitated with fear to see great serpents burning in blazing fire at the snake-sacrifice, Takṣaka sought (the presence of) Indra for protection. (17) Not seeing Takṣaka there, King Janamejaya (son of Parīkṣit) inquired of the Brahmans as to why Takṣaka, the vilest of all snakes, was not being burnt. (18) (They replied,) "Indra, O ruler of kings, protects him as the latter has sought him for protection. The snake has been held back by Indra, hence he does not fall into the fire." (19) Hearing this, Janamejaya (son of Parīkṣit), highly intelligent as he was, said to the priests, "Why should Takṣaka not be invoked by you, O Brahmans, along with Indra to fall into the sacrificial fire ?" (20) Hearing this the Brahman invoked (the presence of) Takṣaka along with Indra in the sacrifice thus: "Takṣaka ! soon fall down here with Indra, who has the (forty-nine) Maruts (wind-gods) for his followers." (21) Indra along with his aerial car, Takṣaka and all, was made to move from his abode by the maledictions uttered by the Brahmans and felt greatly agitated in mind. (22) Bṛhaspati, the son of Angirā, expostulated (thus) with the said king (Janamejaya) when he saw Indra falling from the heavens along with Takṣaka and the celestial car:—(23) "This king of serpents cannot be killed by you, O ruler of men; for he has drunk of nectar and is therefore unquestionably immortal and immune from old age. (24) Life and death of a living being as well as its existence in the other world is determined by its own doing, O king ! None else can bring happiness or misery to another than the latter's own doing. (25) When a living being meets (its) death through the medium of a snake, thief, fire or lightning, or through hunger, thirst, disease and the like, O protector

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of men, it (only) reaps thereby the fruit of such Karma as has begun to bear fruit. (26) Therefore, let this sacrifice, actuated as it is by a malevolent purpose, O king! be stopped, as serpents burnt through it were (all) innocent. (But you too are not to blame; for) as a matter of fact, it is the fruit of one's own (past) doings that is reaped by living beings." (27)

सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः । सर्पसत्रादुपरतः पूजयामास वाक्पतिम् ॥२८॥
सैषा विष्णोर्महामाया दुरत्यया लक्षणा यया । मुह्यन्त्यस्यैवात्मभूता भूतेषु गुणवृत्तिभिः ॥२९॥
न यत्र दम्भीत्यभया विराजिता मायाऽऽत्मवादेऽसकृदात्मवादिभिः ।
न यद् विवादो विविधस्तदाश्रयो मनश्च संकल्पविकल्पवृत्ति यत् ॥३०॥
न यत्र सृज्यं सृजतोभयोः परं श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम् ।
तदेतदुत्सादितबाध्यबाधकं निषिध्य चोर्मीन् विरमेत् स्वयं मुनिः ॥३१॥
परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्सिसृक्षवः ।
विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यावसितं समाहितैः ॥३२॥
त एतदधिगच्छन्ति विष्णोर्यत् परमं पदम् । अहं ममेति दौर्जन्यं न येषां देहगेहजम् ॥३३॥
अतिवादांस्तितिक्षेत नावमन्येत कंचन । न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥३४॥
नमो भगवते तस्मै कृष्णायाकुण्ठमेधसे । यत्पादाम्बुरुहध्यानात् संहितामध्यगामिमाम् ॥३५॥

Sūta resumed: Thus advised, King Janamejaya said, "Amen!" (Nay,) respecting the remonstrance of the great sage, he desisted from the snake-sacrifice, and (duly) worshipped Bṛhaspati (the master of eloquence). (28) Such is the well-known, though inconceivable, great Māyā (enchanting potency) of Lord Viṣṇu. Due to this Māyā, which cannot be (easily) set aside, living beings, that are His (own) particles, fall foul of their fellow-beings under the force of passions (such as anger, which are the outcome of the three Guṇas). (29) Māyā, which repeatedly flashes on the mind through the notion, 'A is a wily man', does not boldly reveal itself in God when (the nature of) the Self is being inquired into by the exponents of the Self (but is shown to exist somehow like one in great fear without discharging its function of enchanting others). (Nay,) in relation to Him there is no room for wordy warfare of various description originating from Māyā nor does the mind with its functions of ideation and doubt operate with regard to Him. (30) In relation to Him there does not exist any Karma (belonging to the category of virtue or sin) with factors responsible for it nor the fruit (in the shape of joy or sorrow) to be attained through both nor the ego, the adjunct of a Jīva, accompanied by the three above-named (*viz*, Karma, the factors responsible for it and the fruit of it). Such is the nature of God, who is neither capable of being opposed by nor of opposing anyone. (Therefore) renouncing the ego etc. (which are like so many waves of Māyā), a sage should himself specifically revel in the Self. (31) Yogīs who have given up (false) identification with the body and the feeling of meum with regard to those connected with it and are exclusively devoted to God, and who are (therefore) keen to reject everything other than God as "not that", "not that", declare the aforesaid to be the supreme essence of the all-pervading Lord. (Nay,) it has been concluded to be such by those who, having embraced it with their heart (through meditation), have been able to control their mind, senses and body. (32) They (alone) are able to attain this supreme state of Lord Viṣṇu, who are

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free from the evil notion of 'I' and 'mine' with regard to their body and home (etc. respectively). (33) One should put up with abusive words, and show disrespect to none, nor should one enter into hostility with anyone for the sake of this (perishable) body. (34) Salutation to the illustrious Lord Śrī Kṛṣṇa of infinite intelligence, through meditation on whose lotus feet I learnt this compilation (in the form of Śrīmad Bhāgavata) ! (35)

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः । वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः ॥३६॥

Śaunaka submitted: Into how many schools were the Vedas divided by Paila and other great souls, teachers of the Vedas and pupils of Vedavyāsa ? (Pray) relate this to us. (36)

सूत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः । हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ॥३७॥
यदुपासनया ब्रह्मन् योगिनो मलमात्मनः । द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम् ॥३८॥
ततोऽभूत् त्रिवृदोंकारो योऽव्यक्तप्रभवः स्वराट् । यत् तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥३९॥
शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक् । येन वाग् व्यज्यते यस्य व्यक्तिराकाश आत्मनः ॥४०॥
स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः । स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ॥४१॥

Sūta replied: From the cavity in the heart of Brahmā (the creator), who occupies the highest position (in the universe), while his mind was composed (through meditation), O Śaunaka ! there arose a sound, which can be distinctly perceived (by all) through control of the function of hearing (by closing one's ears), and by focussing one's mind on which, O Brahman sage, yogis shake off the impurities of the mind—occasioned by the Adhibhūta (the body), Adhyātma (the organs of action) and Adhidaiva (the senses of perception)—and attain Liberation (cessation of birth and death). (37-38) From that sound emanated (the sacred syllable) OM,—consisting of three parts (A, U, M),—whose origin is unmanifest, (nay,) which flashes (in the heart) by itself. It is this syllable which reveals (the true nature of) the almighty and infinite Supreme Spirit,—that hears this unmanifest (inarticulate humming) sound (even) when the sense of hearing has ceased to function (due to the ears having been shut) and whose cognition is intact (even) when all the senses are inoperative (as in sound sleep or Samādhi),—by which (sacred syllable) speech (in the form of the Vedas) is manifested and which owes its manifestation in the cavity of the heart to the (Supreme) Spirit. (39-40) That syllable (again) is directly expressive of its origin, the infinite Supreme Spirit; it is the hidden meaning of all Mantras (sacred texts), the eternal seed of the Vedas (being no other than Brahma Itself). (41)

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह । धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ॥४२॥
ततोऽक्षरसमाम्नायमसृजद् भगवानजः । अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥४३॥
तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः । सव्याहृतिकान् सौंकारांश्चातुर्होत्रविवक्षया ॥४४॥
पुत्रानध्यापयत् तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान् । ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन् ॥४५॥
ते परम्परया प्राप्तास्तत्तच्छिष्यैर्धृतव्रतैः । चतुर्युगेष्वथ व्यस्ता द्वापरादौ महर्षिभिः ॥४६॥
क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः । वेदान् ब्रह्मर्षयो व्यस्यन् हृदिस्थाच्युतचोदिताः ॥४७॥

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The syllable (OM), O jewel of the Bhṛgus ! comprised three letter-sounds—अ, उ, and म्, which (severally) hold (in the form of a seed) sets of three entities (*viz*,) the (three) Guṇas (modes of Prakṛti—Sattva, Rajas and Tamas), the (three) names (Ṛk. Yajus and Sāma), the (three) substances (spheres, *viz*, Bhūḥ—the terrestrial globe, Bhuvaḥ—the aerial region and Swaḥ—heaven) and the (three) states of consciousness (*viz*, wakefulness, dream and sound sleep). (42) Out of the aforesaid (three letters) the almighty Brahmā (the birthless creator) evolved the alphabet, comprising Antaḥsthas (semi-vowels), Ūṣmas (aspirants), Swaras (vowels), Sparśas (sibilants) and the short, long and prolated measures of sounds. (43) With this alphabet the (mighty) Brahmā gave expression through his four mouths to the four Vedas—along with the (three) Vyāhṛtis (Bhūḥ, Bhuvaḥ and Swaḥ) and OM (prefixed to the Gāyatrī-Mantra while reciting it)—with the intention of pointing out the duties of the four priests (officiating at a sacrifice, *viz*, Hotā, Adhwaryu, Udgātā and Brahmā). (44) He then taught them to his (mind-born) sons (Marīchi and others), who were (all) Brahman sages and (accordingly) expert in reciting the Vedas (with proper intonation etc.). The latter in their turn proved to be the promulgators of righteousness and taught the Vedas to their sons (Kaśyapa and others). (45) Received from generation to generation in the course of the four Yugas by the pupils of the various sages,—pupils who observed the vow of (lifelong) celibacy (in order to retain them in their memory),—the aforesaid Vedas were later on divided by great seers (into Saṃhitās, Brahmans and so on) at the end of the Dwāpara age (*lit.*, the period preceded by the Dwāpara age). (46) Perceiving the men to be shortlived, deficient in energy and dull-witted due to the action of Time (in the form of unrighteousness prevailing in it), the Brahman seers rearranged the Vedas as directed by the immortal Lord residing in their heart. (47)

अस्मिन्नप्यन्तरे ब्रह्मन् भगवाँल्लोकभावनः । ब्रह्मेशाद्यैर्लोकपालैर्याचितो धर्मगुप्तये ॥४८॥
पराशरात् सत्यवत्यामंशांशकलया विभुः । अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥४९॥
ऋग्यजुस्साम्नां राशीनुद्धृत्य वर्गशः । चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव ॥५०॥
तासां स चतुरः शिष्यानुपाहूय महामतिः । एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः ॥५१॥
पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह । वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ॥५२॥
साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम् । अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे ॥५३॥
पैलः स्वसंहितामूचे इन्द्रप्रमितये मुनिः ।बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकाम्॥५४॥
चतुर्धा व्यस्य बोध्याय याज्ञवल्क्याय भार्गव । पराशरायाग्निमित्रे इन्द्रप्रमितिरात्मवान् ॥५५॥
अध्यापयत् संहितां स्वां माण्डूकेयमृषिं कविम् । तस्य शिष्यो देवमित्रः सौभर्यादिभ्य ऊचिवान्॥५६॥
शाकल्यस्तत्सुतः स्वां तु पञ्चधा व्यस्य संहिताम् । वात्स्यमुद्गलशालीयगोखल्यशिशिरेष्वधात् ॥५७॥
जातूकर्ण्यश्च तच्छिष्यः सनिरुक्तां स्वसंहिताम् । बलाकपैजवैतालविरजेभ्यो ददौ मुनिः ॥५८॥
बाष्कलिः प्रतिशाखाभ्यो वालखिल्याख्यसंहिताम् । चक्रे बालायनिर्भज्यः कासारश्चैव तां दधुः ॥५९॥
बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्धृताः । श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते ॥६०॥

Descended from (the loins of) the sage Parāśara through Satyavatī in the form of Vedavyāsa (representing a ray of Sattva, forming part of Māyā, the divine potency) as prayed to by Brahmā, Śankara and other guardians of the spheres, for the vindication of righteousness, O Brahman sage, in the current Manvantara too, the almighty Lord, the Life-giver of the universe, divided the

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Veda, O highly blessed one ! into four parts. (48-49) Picking out and classifying in four (distinct) groups the multitudes of Mantras belonging to the categories of Ṛk, Atharva, Yajus and Sāma, (even) as various kinds of gems are assorted into so many groups, the said Maharṣi compiled four Saṃhitās or collections out of those Mantras. (50) Summoning in his presence four (of his foremost) pupils (Paila and others), the powerful Vyāsa of mighty intellect imparted one of those collections to each, O Śaunaka ! (51) He taught, they say, the very first Saṃhitā under the name of Bahvṛcha-Saṃhitā (because consisting of a collection of Ṛks or psalms) to Paila and the body of sacred texts in prose, recited during sacrifices and bearing the name of Nigada (prose), to another named Vaiśampāyana. (52) (Even) so he taught the body of Sāmas or songs, going by the name of Chhandoga-Saṃhitā (because sung in various metres) to Jaimini and (the fourth called) Atharvāngirasī, to his (fourth) pupil Sumantu. (53) The sage Paila taught his own (Bahvṛcha-) Saṃhita (in two parts) one each to Indrapramiti and Bāṣkala; the latter too divided his branch into four parts and taught (one each), O scion of Bhṛgu, to the disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, a man of self-control, taught his collection to the learned sage Māṇḍūkeya; and his pupil was Devamitra, who (in his turn) imparted its knowledge to the sages Saubhari and others. (54-56) Māṇḍūkeya's son was Śākalya, who for his part divided his collection into five branches and taught them to (his pupils) Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira. (57) The sage Jātūkarṇya, another pubil of Śākalya, imparted the knowledge of his own collection (in three parts), as well as of its Nirukta (explanation of obscure words), to his (four) pupils, Balāka, Paija, Vaitāla and Viraja. (58) Bāṣkala's son, Bāṣkali, made out of all the (aforesaid) branches the collection bearing the name of Vālakhilya-Saṃhitā. (His pupils) Bālāyani, Bhajya and Kāsāra (learnt and) memorized it. (59) By these Brahman sages were (learnt and) preserved the Saṃhitās forming part of Ṛgveda. Hearing of the classification of these Mantras of the Veda one is completely absolved from all sins. (60)

वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् । यच्चेरुर्ब्रह्महत्यांहःक्षपणं स्वगुरोर्व्रतम् ॥६१॥
याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत् । चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम् ॥६२॥
इत्युक्तो गुरुरप्याह क्रुपितो याह्यलं त्वया । विप्रावमन्त्रा शिष्येण मदधीतं त्यजाश्विति ॥६३॥
देवरातसुतः सोऽपिच्छर्दित्वा यजुषां गणम् । ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ॥६४॥
यजूंषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽददुः । तैत्तिरीया इति यजुश्शाखा आसन् सुपेशलाः ॥६५॥
याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन् । गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥६६॥

As is well known, some pupils of Vaiśampāyana were known as Charakādhwaryus because they went through on behalf of their teacher a course of penance to expiate the sin of Brahmanicide. (61) (Thereupon) Yājñavalkya, another disciple of Vaiśaṃpāyana, submitted (to his preceptor), "Oh, of what account, venerable sir, will be the reward obtained through the penance of these pupils (of yours) of poor strength ! I shall undergo a course of penance very difficult to practise." (62) Offended, when addressed thus, the preceptor retorted, "Get away (from here). I have nothing more to do with you, a pupil contemning Brahmans. Give up at once all that you have learnt from me." (63) Vomiting the portions of Yajurveda (which he had learnt from his preceptor), Yājñavalkya, son of Devarāta, too immediately left the place. Sages beheld those portions of

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Yajurveda and, greatly enamoured of them, assumed the form of partridges and picked them up. (Thenceforward) that most attractive branch of Yajurveda came to be known by the name of Taittirīya (connected with partridges). (64-65) Seeking to obtain additional Śrutis not known even to his preceptor, Yājñavalkya, O Brahman sage, thereupon duly extolled the Sun-god, the Master of the Vedas (as follows). (66)

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि चाकाश इवोपाधिनाव्यवधीयमानो भवानेक एव क्षणलवनिमेषावयवोपचितसंवत्सरगणेनापामादानविसर्गाभ्यामिमां लोकयात्रामनुवहति ॥ ६७ ॥

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहरहराम्नायविधिनोपतिष्ठमानानामखिलदुरितवृजिनबीजावभर्जन भगवतः समभिधीमहि तपन मण्डलम् ॥ ६८ ॥

य इह वाव स्थिरचरनिकराणां निजनिकेतनानां मनइन्द्रियासुगणाननात्मनः स्वयमात्मान्तर्यामी प्रचोदयति ॥६९॥

य एवेमं लोकमतिकरालवदनान्धकारसंज्ञाजगरग्रहगिलितं मृतकमिव विचेतनमवलोक्यानुकम्पया परमकारुणिक ईक्षयैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्मावस्थाने प्रवर्तयत्यवनिपतिरिवासाधूनां भयमुदीरयन्नटति ॥ ७० ॥

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः ॥ ७१ ॥

अथ ह भगवंस्तव चरणनलिनयुगलं त्रिभुवनगुरुभिर्वन्दितमहमयातयामयजुःकाम उपसरामीति ॥ ७२ ॥

Yājñavalkya prayed: Hail to the almighty Sun-god, denoted by the sacred syllable OM ! Dwelling as the very Soul of the universe in the heart of multitudes of created beings—falling under four categories (*viz*, mammals, oviparous creatures, the sweat-born and those sprouting from the soil), from Brahmā down to a clump of grass,—and outside too as (the wheel of) Time revolving in the form of years made up of (minute) parts like an instant, a moment and the twinkling of an eye, yet unlimited by any condition, like the sky, You maintain the progress of the world all alone by sucking (in the hot season) and releasing the moisture (during the monsoon). (This passage explains the meaning of the first foot of the Gāyatrī-Mantra.) (67) We duly and devoutly contemplate on that well-known orb of Your venerable Self, O Jewel among the gods, which is burning over there, O Father (of the universe), who burn away all the sins and miseries (resulting from them) as well as their seed (*viz*, ignorance) of those who wait upon You (with prayers etc.) in the manner prescribed by the Vedas thrice every day (morning and evening as well as at midday). (This passage explains the meaning of the second foot of the Gāyatrī-Mantra.) (68) As the Inner Controller of the multitudes of immobile and mobile creatures in this (visible) universe, which, as is well known, constitute Your own bodies, You being their very Self, You direct their mind, senses and vital airs, which are (all) material (and therefore inert). (This explains the meaning of the third and last foot of the Gāyatrī-Mantra.) (69) Seeing this world swallowed by the diabolical python bearing the name of darkness and wearing a most dreadful aspect, and (therefore) lying unconscious as though dead, You alone rouse it by Your mere glance out of compassion, supremely compassionate as You are, and direct it thrice every day to the adoration of the Supreme Spirit, leading to the highest good, under the name of their own sacred duty. Like a king You go about instilling fear in (the heart of) the wicked and waited upon at every point by the guardians of the quarters with

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offerings of water and lotus buds in their joined palms. (70-71) Obviously for the same reason, O Lord, do I resort to Your lotus feet, bowed to by those (Indra and others) adored in all the three worlds, desirous as I am of receiving knowledge of the portions of Yajurveda (hitherto) unknown by anyone else. That is all. (72)

सूत उवाच

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः । यजूंष्ययातयामानि मुनयेऽदात् प्रसादितः ॥७३॥
यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः । जगृहुर्वाजसन्यस्ताः काण्वमाध्यंदिनादयः ॥७४॥
जैमिनेः सामगस्यासीत् सुमन्तुस्तनयो मुनिः । सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥७५॥
सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् । सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विजः ॥७६॥
हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः । शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥७७॥
उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै । पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ॥७८॥
लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च । पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥७९॥
कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः । शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥८०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे वेदशाखाप्रणयनं नाम षष्ठोऽध्यायः ॥ ६ ॥

Sūta continued: Extolled thus, the celebrated and glarious Sun-god felt (highly) propitiated and, assuming the form of a horse, tanght the sage such portions of the Yajurveda as were (hitherto) unknown to anyone else. (73) Out of the countless Mantras of Yajurveda (revealed to him by the Sun-god) the powerful Yājñavalkya compiled (as many as) fifteen Sākhās known by the name of Vājasanī. Sages Kaṇva, Mādhyandina and others learnt them. (74) Sage Sumantu was the son of Jaimini, the chanter of Sāmaveda (as taught to him by Vedavyāsa—*vide* verse 53 above) and Sunvān was the son of Sumantu. Jaimini taught one collection to each of them. Then Sukarmā, another Brahman pupil of Jaimini, who had a mighty intellect, divided the tree of Sāmaveda into a thousand collections of psalms. (75-76) Hiraṇyanābha of Kosala, and Pauṣyañji, the two pupils of Sukarmā; and a third pupil, Āvantya (by name), the foremost of the knowers of Brahma, learnt them. (77) Pauṣyañji and Āvantya as well as Hiraṇyanābha had, it is said, five hundred pupils, who hailed from the north (and learnt as many Śākhās of Sāmaveda). (Yet) antiquarians call them Prāchyas (perhaps construing this word in the sense of the ancient and not in the sense of easterners). (78) Laugākṣi, Māngali, Kulya, Kusīda and Kukṣi, (other) pupils of Pauṣyañji, learnt a hundred collections each. (79) Kṛta, another pupil of Hiraṇyanābha, taught twenty-four collections to his (own) pupils; while Āvantya, (who was) a man of self-control, taught the rest to his. (80)

Thus ends the six discourse, entitled "The classification of the Vedas into (so many) Śākhās or schools", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ सप्तमोऽध्यायः

Discourse VII

Different Schools of Atharvaveda and the Characteristics of the Purāṇas

सूत उवाच

अथर्ववित् सुमन्तुश्च शिष्यमध्यापयत् स्वकाम् । संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥ १ ॥
शौक्लायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः । वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो शृणु ॥ २ ॥
कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् । बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।
अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥ ३ ॥
नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसादयः । एते आथर्वणाचार्याः शृणु पौराणिकान् मुने ॥ ४ ॥

Sūta began again: Sumantu versed in Atharva-Veda, taught his collection to his pupil (Kabandha*) who in his turn taught it (in two parts) to (his pupils) Pathya and Vedadarśa. (1) Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were the pupils of Vedadarśa (who taught them his collection in four parts); now hear the names of Pathya's pupils: Kumuda, Śunaka and Jājali, a master of Atharvaveda, O Brahman sage ! (were the pupils of Pathya, from whom they received his collection in three parts). Babhru, a pupil of Śunaka (born in the line of Angirā), and Saindhavāyana (another pupil) studied two (separate) collections (at the feet of their master); (while) Sāvarṇya and others were the pupils of Babhru and Saindhavāyana. Even so there were others, e. g. Nakṣatrakalpa and Śānti (the authors of Kalpas or treatises of these very names on ritual acts, giving rules for them), Kaśyapa and Āngirasa. These were the teachers of Atharva-Veda; (now) hear of the teachers of the Purāṇas, O Śaunaka ! (2-4)

त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः । वैशम्पायनहारीतौ षड् वै पौराणिका इमे ॥ ५ ॥
अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात् । एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ॥ ६ ॥
कश्यपोऽहं च सावर्णी रामशिष्योऽकृतव्रणः । अधीमहि व्यासशिष्याच्चतस्रो मूलसंहिताः ॥ ७ ॥

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārīta—these, as a matter of fact, are the six teachers of the Purāṇas. (5) They learnt one collection each from the mouth of my father (Romaharṣaṇa), the pupil of Vedavyāsa; while I, as their pupil, studied all the collections. (6) Kaśyapa, Sāvarṇi, Paraśurāma's pupil Akṛtāvraṇa and myself (Ugraśravā) learnt four (more) original collections from (my father) Romaharṣaṇa (pupil of Vyāsa). (7)

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम् । शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः ॥ ८ ॥
सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च । वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥ ९ ॥
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः । केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥१०॥
अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहमः । भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥११॥

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* *Vide* Viṣṇu-purāṇa, which says:—

अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः ।
शिष्यमध्यापयामास कबन्धं सोऽपि च द्विधा ॥
कृत्वा तु वेददर्शाय तथा पथ्याय दत्तवान् ।

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पुरुषानुगृहीतानामेतेषां वासनामयः । विसर्गोऽयं समाहारो बीजाद् बीजं चराचरम् ॥१२॥
वृत्तिर्भूतानि भूतानां चराणामचराणि च । कृता स्वेन नृणां तत्र कामाच्चोदनयापि वा ॥१३॥
रक्षाच्युतावतारेहा विश्वस्यानु युगे युगे । तिर्यङ्मर्त्यर्षिदेवेषु हन्यन्ते यैस्त्रयीद्विषः ॥१४॥
मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वरः । ऋषयोंऽशावतारश्च हरेः षड्विधमुच्यते ॥१५॥
राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः । वंशानुचरितं तेषां वृत्तं वंशधराश्च ये ॥१६॥
नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः । संस्थेति कविभिः प्रोक्ता चतुर्धास्य स्वभावतः ॥१७॥
हेतुर्जीवोऽस्य सर्गादेरविद्याकर्मकारकः । यं चानुशयिनं प्राहुरव्याकृतमुतापरे ॥१८॥
व्यतिरेकान्वयो यस्य जाग्रत्स्वप्नसुषुप्तिषु । मायामयेषु तद् ब्रह्म जीववृत्तिष्वपाश्रयः ॥१९॥
पदार्थेषु यथा द्रव्यं सन्मात्रं रूपनामसु । बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम् ॥२०॥
विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम् । योगेन वा तदाऽऽत्मानं वेदेहाया निवर्तते ॥२१॥

(Now) hear, O Brahman sage! with a clear mind, the characteristics of the Purāṇas as determined by Brahman seers according to (the viewpoint of) the Vedas and Śāstras. (8) Those well-versed in the Purāṇas declare the Purāṇas as distinguished by ten features (discussing the following ten topics), *viz*, Sarga (creation) of the universe, Visarga, Vṛtti, Rakṣā, the Manvantaras, Vaṃśas (dynasties of kings), Vaṃśānucharita, Saṃsthā, Hetu and Apāśraya.* Some teachers recognize the features of the Purāṇas as fivefold (only), O Śaunaka! side by side with the distinction of great and small (according as they deal with ten topics or five† only). (9-10) The evolution of Mahat-tattva (the principle of cosmic intelligence) through the disturbance in the equilibrium of the three Guṇas constituting the Unmanifest (Primordial Matter), of the threefold Ahankāra (from the Mahat-tattva) and (from the threefold Ahankāra) of the five subtle elements, the (eleven) Indriyas (the five senses of perception and the five organs or action and the mind), and their objects (*viz*, the five gross elements as well as of the deities presiding over the senses) is called Sarga or creation. (11) Visarga is (the name of) this collective creation, both mobile and immobile, of the aforesaid (causal principles) fecundated by the Supreme Person (God), and brought about by the latencies of (past) Karma (of the countless Jīvas), proceeding from seed to seed (as a countinuum). (12) Immobile creatures (e. g., annual plants and trees etc.) and (in some cases) the mobile too constitute the Vṛtti (means of subsistence) of mobile creatures. There (again) the sustenance of human beings has been determined 1—by their nature,

* These terms have already been mentioned with some variations in II. x. 3—7. The words 'Vṛtti' and 'Rakṣā' should be taken as synonymous with 'Sthāna' and 'Poṣaṇa' occurring in that context; what has been referred to here under the name of 'Vaṃśānucharita' should be taken to mean 'Īśānukathā'; the word 'Saṃsthā' should be understood in the sense of 'Nirodha' and also as covering the idea of 'Mukti'; and the word 'Hetu' should be construed to mean 'Ūti'. 'Apāśraya' of course is the same as 'Āśraya'.

† The five features are:—Sarga and Pratisarga, Vaṃśas and the Manvantaras and Vaṃśānucharitas, as the following couplet shows:—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चेति पुराणं पञ्चलक्षणम् ॥

The other five are understood as included in these.

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2—desire or 3—even by scriptural ordinance. (A description contained in Book Five of Śrīmad Bhāgavata, of the terrestrial globe, as the support of the entire creation, both mobile and immobile, thus falls under the category of 'Vṛtti'.) (13) The exploits of the Avatars of Bhagavān Viṣṇu (the immortal Lord), appearing from age to age according to the needs of every age among birds and beasts, human beings, Ṛṣis and gods,—by whom the enemies of the Vedas (such as the demons) are put an end to (for the protection of the righteous)—constitute (what is known as) the "Rakṣā" (protection) of the universe. (14) The period over which (the following six, *viz*,) a Manu, the gods, the sons of the Manu, Indra (the ruler of the gods), the (seven) Ṛṣis and the partial manifestation of the Lord preside is what goes by the name of a Manvantara characterized by six elements. (15) "Vaṃśa" denotes the line, extending over (all) the three divisions of time (*viz*, the past, present and future), of kings of pure descent (as sprung from Brahmā). A connected account of such kings as also of their descendants (upholding the honour and prestige of the line) is (what has been referred to by the name of) Vaṃśānucharita. (16) The fourfold dissolution of this (visible) universe, manifested by Māyā, *viz*, 1—occasional, 2—Prakritic, 3—constant and 4—radical, has been spoken of by the sages as "Saṃsthā". (17) The "Hetu" (cause) of creation etc. of this (phenomenal) universe is the Jīva (the individual soul), the doer of actions prompted by ignorance, which some people (who stress its spiritual nature) characterize as having to its credit a stock of unrequited Karma; while others (who emphasize its conditioned existence) declare it as nameless and formless. (18) 'Apāśraya' stands for Brahma (the Absolute), which is present in (all) the (three) states undergone by a Jīva (individual soul), *viz*, wakefulness, dream and deep slumber, as well as in all substances which are products of Māyā (as their cause), and is also distinct from them, (nay,) which actually runs through all the (nine) states undergone by a living organism, from entry into the womb in the form of a seed to death (as their ground or substratum), and is also distinct from them (as their witness) even like the material of which substances are made or as bare existence underlying names and forms. (19-20) When the mind becomes still of its own accord (through realization of the illusoriness of Sarga etc., as in the case of Vāmadeva and other sages) or through concentration (practised in one's current life, as in the case of mother Devahūti and others), then one realizes the Self (consequent on the cessation of ignorance due to absence of distraction) and, transcending the three states (of consciousness), withdraws from (worldly) activity. (21)

एवं लक्षणलक्ष्याणि पुराणानि पुराविदः । मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च ॥२२॥
ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम् । नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ॥२३॥
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम् । वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट् ॥२४॥
ब्रह्मन्निदं समाख्यातं शाखाप्रणयनं मुनेः । शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम् ॥२५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे सप्तमोऽध्यायः ॥ ७ ॥

Sages well-versed in the antiquities tell us of eighteen Purāṇas, big and small (in volume), distinguished by the aforesaid characteristics. (22) The eighteen Purāṇas go by the names of Brahmā, Padma, Viṣṇu, Śiva, Linga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa. (23-24) In this way has been duly

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narrated (by me), O Brahman sage, the story as to how the sage Vedavyāsa and his pupils, their own pupils and pupils of their pupils classified the Vedas into (so many) branches,—a story which intensifies to a great extent the Brahmanical (spiritual) glory (of those who listen to it). (25)

Thus ends the seventh discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथाष्टमोऽध्यायः

Discourse VIII

The sage Mārkaṇḍeya embarks on a course of austerities and receives a boon.

शौनक उवाच

सूत जीव चिरं साधो वद नो वदतां वर । तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः ॥ १ ॥
आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः । यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत् ॥ २ ॥
स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः । नैवाधुनापि भूतानां सम्प्लवः कोऽपि जायते ॥ ३ ॥
एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल । वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम् ॥ ४ ॥
एष नः संशयो भूयान् सूत कौतूहलं यतः । तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः ॥ ५ ॥

Śaunaka said : O Sūta, O good one, may you live long ! (Pray,) tell us one thing, O jewel among speakers ! You (alone) are able to show the way out to men wandering in endless darkness (in the shape of mundane existence). (1) People speak of Mārkaṇḍeya (the son of Mṛkanda) as a seer blessed with a long life, who remained alive even at the time of Pralaya (marking the close of a day of Brahmā), by which (the whole of) this (visible) universe was swallowed up. (2) The said Mārkaṇḍeya (the foremost of the scions of Bhṛgu), however, was born in this (very) Kalpa and in our own race and (so far as we know) no wholesale destruction of created beings has taken place (during the present Kalpa) even to this day. (3) It is (further) said that while drifting all alone in the single sheet of water (with which the entire world was flooded), he beheld the Supreme Person lying as a matter of fact in the form of an uncommon babe on a leaf of a banyan tree, formed in the shape of a cup. (4) O Sūta, this is a matter for great doubt to us, due to which there is (great) curiosity (in our mind). (Pray,) resolve the aforesaid doubt, O great yogi, esteemed as you are even for your knowledge of the Purāṇas. (5)

सूत उवाच

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः । नारायणकथा यत्र गीता कलिमलापहा ॥ ६ ॥
प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात् । छन्दांस्यधीत्य धर्मेण तपस्वाध्यायसंयुतः ॥ ७ ॥
बृहद्व्रतधरः शान्तो जटिलो वल्कलाम्बरः । बिभ्रत् कमण्डलुं दण्डमुपवीतं समेखलम् ॥ ८ ॥
कृष्णाजिनं साक्षसूत्रं कुशांश्च नियमर्द्धये । अग्न्यर्कगुरुविप्रात्मस्वर्चयन् संध्ययोर्हरिम् ॥ ९ ॥
सायं प्रातः स गुरवे भैक्ष्यमाहृत्य वाग्यतः । बुभुजे गुर्वनुज्ञातः सकृन्नो चेदुपोषितः ॥ १० ॥

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एवं तपस्स्वाध्यायपरो वर्षाणामयुतायुतम् । आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् ॥११॥
ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्राश्च ये ऽपरे । नृदेवपितृभूतानि तेनासन्नतिविस्मिताः ॥१२॥
इत्थं बृहद्व्रतधरस्तपस्स्वाध्यायसंयमैः । दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना ॥१३॥
तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः । व्यतीयाय महान् कालो मन्वन्तरषडात्मकः ॥१४॥
एतत् पुरंदरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे । तपोविशङ्कितो ब्रह्मन्नारेभे तद्विघातनम् ॥१५॥

Sūta replied: This inquiry made by you, O great sage, is (surely) intended to dispel a (great) misapprehension lurking in the mind of the people. (Moreover) in replying to this will have to be told the story of Śrī Nārāyaṇa, which (when sung) washes off the impurities of the Kali age. (6) Having gone through at the hands of his father in due course the sacred rite of investiture with the sacred thread (which constitutes the second birth of a boy of the twice-born classes) and studied the Vedas in the righteous way (according to the scriptural ordinance), Mārkaṇḍeya was equipped (in course of time) with asceticism and knowledge of the Veda. (7) Observing the vow of lifelong celibacy, and free from passions, he wore matted locks (on his head) and the sacred thread and a girdle of Muñja grass (about his person) and used the bark for his clothing. He carried (in his hands) a staff, a handful of (the sacred) Kuśa grass, a Kamaṇḍalu (a vessel made from the shell of a wild cocoanut) and the skin of a black buck and a rosary of Rudrākṣa beads (on his person). For the enhancement of his virtue he worshipped Śrī Hari both morning and evening through the medium of the sacred fire, the sun, the preceptor and (other) Brahmans, as well as by identifying himself with Him. (8-9) Bringing food by way of alms morning and evening for the sake of his preceptor, he silently partook of it (only) when allowed by his teacher and at times remained without food if not (so) permitted (due to the sudden appearance of an unexpected guest). (10) Remaining devoted to austerities and study of the Vedas as aforesaid and worshipping Śrī Hari (the Ruler of the senses of all) for a crore of years, he conquered death, which is most difficult to conquer. (11) Brahmā (the creator), Lord Śiva (the Source of the universe), Bhṛgu, Dakṣa and all the other sons of Brahmā, (nay,) men, gods, manes and other created beings were much astonished at that (extraordinary achievement of Mārkaṇḍeya). (12) Observing thus the vow of lifelong celibacy and equipped with asceticism, study of the Vedas and self-control, the yogi (Mārkaṇḍeya) contemplated on Lord Śrī Hari (who is above sense-perception) with a mind that had turned inward due to (all) hindrances (in the shape of ignorance, egotism, likes and dislikes and fear of death) standing in its way having been completely destroyed. (13) (Even) as the said yogī was (busy) concentrating his mind through the great yoga (of meditation on the Lord), a very long period, covering six Manvantaras, elapsed. (14) Coming to know of this and alarmed at (the magnitude of) his askesis, Indra (the lord of paradise), it is said, started interrupting it in this seventh Manvantara (for fear of losing his throne), O Śaunaka ! (15)

गन्धर्वाप्सरसः कामं वसन्तमलयानिलौ । मुनये प्रेषयामास रजस्तोकमदौ तथा ॥१६॥
ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्व उत्तरे । पुष्पभद्रा नदी यत्र चित्राख्या च शिला विभो ॥१७॥
तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम् । पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम् ॥१८॥
मत्तभ्रमरसंगीतं मत्तकोकिलकूजितम् । मत्तबर्हिनटाटोपं मत्तद्विजकुलाकुलम् ॥१९॥

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वायुः प्रविष्ट आदाय हिमनिर्झरशीकरान् । सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम् ॥२०॥
उद्यच्चन्द्रनिशावक्त्रः प्रवालस्तबकालिभिः । गोपद्रुमलताजालैस्तत्रासीत् कुसुमाकरः ॥२१॥
अन्वीयमानो गन्धर्वैर्गीतवादित्रयूथकैः । अदृश्यतात्तचापेषुः स्वःस्त्रीयूथपतिः स्मरः ॥२२॥

(In order to bring about the sage's down fall) he sent to the sage Gandharvas (heavenly musicians) and Apsarās (celestial nymphs), Kāma (the god of love), (the deities presiding over) the vernal season and the south wind (*lit.*, a breeze blowing from the Malaya mountain), as well as greed (the pet child of Rajas) and pride. (16) They all repaired, O powerful sage ! to the hermitage of the sage along the northern slopes of the Himalayas, where flows the river Puṣpabhadrā and the rock named Chitrā stands. (17) The hallowed site of that hermitage was adorned with sacred trees and creepers, crowded with families of holy Brahman sages and studded with sacred pools full of pellucid water. (18) The hermitage was full of the melodious humming of (honey-) intoxicated bees and the notes of joyous cuckoos. It was marked with the ecstasy of dance of blithesome peacocks and teemed with flocks of joyous birds. (19) A breeze bearing the cool spray from waterfalls and embraced by (fragrant) flowers entered the hermitage and (gently) played on it, kindling love (in the hearts of men). (20) There appeared the vernal season with its evenings made charming by the rising moon and with rows of young leaves and bunches of flowers, and trees and creepers in close embrace. (21) The god of love, followed by Gandharvas with bands of musicians expert both in vocal and instrumental music, and leading troops of Apsarās, was (also) seen (there) with bow and arrows in hand. (22)

हुत्वाग्निं समुपासीनं ददृशुः शक्रकिंकराः । मीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम् ॥२३॥
ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः । मृदङ्गवीणापणवैर्वाद्यं चक्रुर्मनोरमम् ॥२४॥
सदधेऽस्त्रं स्वधनुषि कामः पञ्चमुखं तदा । मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन् ॥२५॥
क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्तनगौरवात् । भृशमुद्विग्नमध्यायाः केशविस्रंसितस्रजः ॥२६॥
इतस्ततो भ्रमद्दृष्टेश्चलन्त्या अनुकन्दुकम् । वायुर्जहार तद्वासः सूक्ष्मं त्रुटितमेखलम् ॥२७॥
विससर्ज तदा बाणं मत्वा तं स्वजितं स्मरः । सर्वे तत्राभवन्मोघमनीशस्य यथोद्यमः ॥२८॥
त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने । दह्यमाना निवव्रुतुः प्रवोध्याहिमिवार्भकाः ॥२९॥
इतीन्द्रानुचरैर्ब्रह्मन् धर्षितोऽपि महामुनिः । यन्नागादहमो भावं न तच्चित्रं महत्सु हि ॥३०॥
दृष्ट्वा निस्तेजसं कामं सगणं भगवान् स्वराट् । श्रुत्वानुभावं ब्रह्मर्षेर्विस्मयं समगात् परम् ॥३१॥

The servants (emissaries) of Indra saw the sage comfortably seated with closed eyes near the sacred fire after pouring oblations into it and formidable like fire in human form. (23) The damsels danced and the songsters sang, while other Gandharvas played charmingly on clay tomtoms, lutes and small drums before him. (24) Then Love set the five-pointed arrow to his bow; while Spring, Greed (the son of Rajas) and other servants of Indra tried to agitate the sage's mind. (25) (Even) as Puñjikasthalī (the chief of the Apsarās) was sporting with (a number of) balls (in front of the sage) and running after them, her (slender) waist getting very unstable under the weight of her (full) breasts, wreaths of flowers dropping from her braid, and eyes moving this way and that, the breeze blew away the fine garment (about her loins), the waist-band (that held it fast) having given way. (26-27) Taking the sage as won by himself, Love darted his shaft that (very) moment; but, like the undertaking of an unlucky

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man, all his effort proved futile against the sage. (28) Thus offending against the sage, but being scorched by his glory, O sage, they withdrew like children that would run away after rousing a snake. (29) Though assailed as aforesaid by the servants of Indra, O Brahman sage, the great sage (Mārkaṇḍeya) did not fall a prey to egotism. It is indeed no matter for wonder in the case of exalted souls. (30) The glorious Indra (the lord of paradise) was seized with great wonder to see Love and his *entourage* cheerless and to hear (from their lips) of the glory of the Brahman sage. (31)

तस्यैवं युञ्जतश्चित्तं तपस्स्वाध्यायसंयमैः । अनुग्रहायाविरासीन्नरनारायणो हरिः ॥३२॥

तौ शुक्लकृष्णौ नवकञ्जलोचनौ चतुर्भुजौ रौरवबल्कलाम्बरौ ।
पवित्रपाणी उपवीतकं त्रिवृत् कमण्डलुं दण्डमृजुं च वैणवम् ॥३३॥
पद्माक्षमालामुत जन्तुमार्जनं वेदं च साक्षात्तप एव रूपिणौ ।
तपत्तडिद्वर्णपिशङ्गरोचिषा प्रांशू दधानौ विबुधर्षभार्चितौ ॥३४॥

ते वै भगवतो रूपे नरनारायणावृषी । दृष्ट्वोत्थायादरेणोच्चैर्ननामाङ्गेन दण्डवत् ॥३५॥
स तत्संदर्शनानन्दनिर्वृतात्मेन्द्रियाशयः । हृष्टरोमाश्रुपूर्णाक्षो न सेहे तावुदीक्षितुम् ॥३६॥
उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाश्लिषन्निव । नमो नम इतीशानौ बभाषे गद्गदाक्षरः ॥३७॥
तयोरासनमादाय पाद्योरवनिज्य च । अर्हणेनानुलेपेन धूपमाल्यैरपूजयत् ॥३८॥
सुखमासनमासीनौ प्रसादाभिमुखौ मुनी । पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत् ॥३९॥

To shower His grace on the sage, who was thus concentrating his mind (on the Lord) through asceticism, study of the Vedas and self-control, Lord Śrī Hari appeared before him in the form of (the divine sages) Nara and Nārāyaṇa. (32) Lords Nara and Nārāyaṇa, the adored (even) of the chief of the gods (Brahmā and others), were (severally) fair and dark-brown of complexion with eyes resembling fresh-blown lotuses, possessed of four arms each and clad in the skin of a black buck and bark (respectively). They wore rings of (the sacred) Kuśa grass and the sacred threefold thread (each consisting of three strands) as well as a string of lotus seeds and carried a Kamaṇḍalu, a straight bamboo staff and a broom (made of yarns) for sweeping the ground and clearing it of insects (without killing them) as well as a handful of Kuśa. They were tall (of stature) and by the golden lustre (of Their body) resembling the bright flashes of lightning looked like two direct embodiments of asceticism itself. (33-34) Mārkaṇḍeya rose on seeing the sages Nara and Nārāyaṇa, the two well-known manifestations of the almighty Lord, and greeted Them with great reverence by his body fallen flat like a log (on the ground). (35) With his body, senses and mind exhilarated through joy occasioned by Their sight at close quarters, hair standing on end and eyes filled with tears, the sage could not look at them. (36) With joined palms he stood bent low, as though embracing Them out of longing, and said to the two almighty Lords in faltering tones, "Hail, hail (to You both) !" (37) Fetching Them a seat and washing Their feet, he worshipped Them by offering Them water to wash Their hands with, sandal paste, incense and garlands. (38) When the two most exalted sages were comfortably seated and looked favourably disposed, the sage bowed at Their feet once more and spoke as follows. (39)

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मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्पन्दते तमनु वाङ्मनइन्द्रियाणि ।
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च स्वस्याप्यथापि भजतामसि भावबन्धुः ॥४०॥

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः क्षेमाय तापविरमाय च मृत्युजित्यै ।
नाना बिभर्ष्यवितुमन्यतनूर्यथेदं सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः ॥४१॥

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं यत्स्थं न कर्मगुणकालरजः स्पृशन्ति ।
यद् वै स्तुवन्ति निनमन्ति यजन्त्यभीक्ष्णं ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै ॥४२॥

नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः क्षेमं जनस्य परितोभिय ईश विद्मः ।
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः कालस्य ते किमुत तत्कृतभौतिकानाम् ॥४३॥

तद् वै भजाम्यृतधियस्तव पादमूलं हित्वेदमात्मच्छदि चात्मगुरोः परस्य ।
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं विन्देत ते तर्हि सर्वमनीषितार्थम् ॥४४॥

सत्त्वं रजस्तम इतीश तवात्मबन्धो मायामयाः स्थितिलयोदयहेतवोऽस्य ।
लीलाधृता यदपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसनमोहभियश्च याभ्याम् ॥४५॥

तस्मात्तवेह भगवन्नथ तावकानां शुक्लां तनुं स्वदयितां कुशला भजन्ति ।
यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वं लोको यतोऽभयमुतात्मसुखं न चान्यत् ॥४६॥

तस्मै नमो भगवते पुरुषाय भूम्ने विश्वाय विश्वगुरवे परदेवतायै ।
नारायणाय ऋषये च नरोत्तमाय हंसाय संयतगिरे निगमेश्वराय ॥४७॥

यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः सन्तं स्वखेस्वसुषु हृद्यपि दृक्पथेषु ।
तन्माययाऽऽवृतमतिः स उ एव साक्षादाद्यस्तवाखिलगुरोरुपसाद्य वेदम् ॥४८॥

यद्दर्शनं निगम आत्मरहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।
तं सर्ववादविषयप्रतिरूपशीलं वन्दे महापुरुषमात्मनि गूढबोधम् ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धेऽष्टमोऽध्यायः ॥ ८ ॥

Mārkaṇḍeya prayed: O Lord ! how can I extol You ? For, propelled by You (alone) function the vital air and following it the speech, mind and Indriyas (the senses of perception and the organs of action), not only of (all) embodied beings but even of Brahmā (the birthless creator) and Lord Śiva (the god of destruction) as well as of myself; yet You behave as a friend of the soul (and not only of the body as the parents and others do) of those who worship You (with these) ! (40) These two forms of Your omnipotent Self, O Lord ! stand revealed for the well-being, (nay,) for putting a stop to the (threefold) suffering and for the liberation (*lit.*, subduing the death) of (the denizens of) the three worlds. (But) just as You assume many other forms (such as that of the divine Fish) in order to protect this universe, so (too) do You swallow every thing after evolving it (just) like the spider (which produces a web and then swallows it). (41) The impurities incident to actions, the (three) Guṇas (modes of Prakṛti) and Time (and the aforesaid agonies etc.) can never contaminate him who takes refuge in the soles of feet of that Saviour (of the world) and Ruler of the immobile as well as the mobile creation (in You). (Nay,) in order to attain to those feet, as is well known, sages that have treasured up (the spirit of) the Vedas in their heart extol, devoutly bow to, worship and constantly meditate on them. I resort to those (very) soles. (42) We know no safe retreat, O Lord ! for the Jīva, beset

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with fear on all sides, other than resorting to the feet of the Lord in You, the Embodiment of final beatitude. (Even) Brahmā, whose realm endures for two Parārdhas, is immensely afraid of Kāla (the Time-Spirit), which is a (mere) play of Your eyebrows; what wonder, then, that it inspires fear in the heart of living beings created by him ? (43) Therefore, turning my back upon (giving up all attachment to) this body and all that is connected with it,—which obscures the Self and serves no (real) purpose, is unsubstantial and transient, and (really) no other than the (conscious) Self,—I actually take refuge in the soles of feet of the Supreme in You, the Embodiment of true wisdom, the Director of the soul; for if a man resorts to those feet, he bids fair to secure from You every object sought for (by him). (44) Although Rajas, Sattva, and Tamas, O Lord, which are products of Māyā (Prakṛti) and (severally) responsible for the appearance, continuance and dissolution of this (visible) universe, O Befriender of the soul ! have been laid hold of by Yourself for (carrying on) Your pastimes (of creation etc.), Your Sattvic form (alone) is conducive to everlasting peace (in the form of final beatitude) and not the other two, from which proceed suffering, infatuation and fear to men. (45) Therefore, on realizing this truth, O Lord, men of wisdom in this world worship Your manifestation in the form of Lord Nārāyaṇa, (which is made up of Sattva unmixed with Rajas and Tamas and) which is (so) dear to (the heart of) Your devotees; for the followers of the Pañcharātra school recognize Sattva (alone) and no other Guṇa to be the manifestation of the Supreme Person and through Sattva (alone) is attained (by them) the Lord's realm as well as (the state of) fearlessness and the bliss of Self-Realization. (46) Hail to You, the aforesaid Lord, the Inner Controller (of all), all-pervading as well as existing in the form of the universe, the Preceptor of the universe, the Supreme Deity appearing in the forms of the immaculate Sage Nārāyaṇa and Nara (the foremost of all the Jīvas), who have controlled Your speech and promoted the cult of the Vedas. (47) He whose judgment is clouded by Your Māyā (deluding potency) and whose intellect is bewildered in following the paths of the misguiding senses does not, as is well known, cognize You, even though present in his own senses, vital airs and heart, as well as in the objects of the senses (as the Inner Controller of all). The selfsame man, though ignorant only at the beginning, directly cognizes You on obtaining an insight into the Veda revealed by You, the Preceptor of all ! (48) I bow to the Supreme Person (in You), whose vision, that reveals the secret of the Self, can be obtained (only) through the Veda and about whose true nature (even) sages,—the foremost of whom is Brahmā (the birthless creator), feel bewildered, though striving (to realize it through Sānkhya and Yoga etc.),—(nay) who assumes (presents Himself in) a character conforming to the conception of all (the various) schools of thought, and whose light (in the form of the Self) is screened by the body (and other limitations). (49)

Thus ends the eighth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ नवमोऽध्यायः

Discourse IX

The sage Mārkaṇḍeya witnesses the Lord's Māyā.

सूत उवाच

संस्तुतो भगवानित्थं मार्कण्डेयेन धीमता । नारायणो नरसखः प्रीत आह भृगूद्वहम् ॥ १ ॥

Sūta began again: Duly extolled in the aforesaid words by the talented sage Mārkaṇḍeya, Lord Nārāyaṇa, accompanied by Nara, felt (highly) pleased and spoke to that jewel among the Bhṛgus (as follows). (1)

श्रीभगवानुवाच

भो भो ब्रह्मर्षिवर्योसि सिद्ध आत्मसमाधिना । मयि भक्त्यानपायिन्या तपस्स्वाध्यायसंयमैः ॥ २ ॥
वयं ते परितुष्टाः स्म त्वद्बृहद्व्रतचर्यया । वरं प्रतीच्छ भद्रं ते वरदेशादभीप्सितम् ॥ ३ ॥

The glorious Lord replied : Hullo ! you have attained perfection, O jewel among the Brahman seers ! through concentration of mind, through unceasing devotion to Me as well as through asceticism, study of the Vedas and self-control. (2) We are highly pleased with you on account of your observing the vow of lifelong celibacy. May all be well with you ! (Therefore) receive your coveted boon from (Me,) the Ruler of all those who are capable of granting boons. (3)

ऋषिरुवाच

जितं ते देवदेवेश प्रपन्नार्तिहराच्युत । वरेणैतावतालं नो यद् भवान् समदृश्यत ॥ ४ ॥
गृहीत्वाजादयो यस्य श्रीमत्पादाब्जदर्शनम् । मनसा योगपक्वेन स भवान् मेऽक्षगोचरः ॥ ५ ॥
अथाप्यम्बुजपत्राक्ष पुण्यश्लोकशिखामणे । द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाम् ॥ ६ ॥

The sage submitted : Your (own) exalted nature has been testified to by You, O Ruler (even) of Brahmā, Śiva and others (the adored of the gods), in that You have been directly perceived by us, O Dispeller of the agony of those that have taken refuge in You ! This much of favour (shown by You) is enough (for us), O immortal Lord ! (4) Brahmā (the unborn creator) and others have felt perfectly gratified (even) on obtaining a vision of Your glorious lotus-like feet (only) in their mind purified through (the practice of) yoga (concentration). The selfsame Lord in You has come within the range of my senses. (What greater boon than this could I have ?) (5) Nevertheless, O Lord with eyes resembling the petals of a lotus ! I would have a vision of Your Māyā, under the influence of which the world including the guardians of the spheres perceives diversity (in the form of this manifold creation) in the (one) Reality (*viz*, Yourself), O crest-jewel of those enjoying sacred renown ! (6)

सूत उवाच

इतीडितोऽर्चितः काममृषिणा भगवान् मुने । तथेति स स्मयन् प्रागाद् बदर्याश्रममीश्वरः ॥ ७ ॥
तमेव चिन्तयन्नर्थमृषिः स्वाश्रम एव सः । वसन्नग्न्यर्कसोमाम्बुभूवायुवियदात्मसु ॥ ८ ॥
ध्यायन् सर्वत्र च हरिं भावद्रव्यैरपूजयत् । क्वचित् पूजां विसस्मार प्रेमप्रसरसम्प्लुतः ॥ ९ ॥

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Sūta continued: Extolled in these words and worshipped by the sage according to his wishes, O Śaunaka ! the said almighty Lord replied, "So shall it be !" and withdrew to Badarikāśrama smiling. (7) Thinking (every moment) of the same object (the promised vision of the Lord's Māyā) and continuing in his own hermitage, Mārkaṇḍeya visualized Śrī Hari in the (sacred) fire, the sun, the moon, water, earth, the air, ether and his own self, nay, everywhere (else) and worshipped Him with articles conceived by the mind. At times (however), when overwhelmed with an outburst of emotion, he forgot worshipping the Lord. (8-9)

तस्यैकदा भृगुश्रेष्ठ पुष्पभद्रातटे मुनेः । उपासीनस्य संध्यायां ब्रह्मन् वायुरभून्महान् ॥१०॥
तं चण्डशब्दं समुदीरयन्तं बलाहका अन्वभवन् कराला: ।
अक्षस्थविष्ठा मुमुचुस्तडिद्भिः स्वनन्त उच्चैरभिवर्षधाराः ॥११॥
ततो व्यदृश्यन्त चतुस्समुद्राः समन्ततः क्ष्मातलमाग्रसन्तः ।
समीरवेगोर्मिभिरुग्रनक्रमहाभयावर्तगभीरघोषाः ॥१२॥
अन्तर्बहिश्चाद्भिरतिद्युभिः खरैः शतह्रदाभीरुपतापितं जगत् ।
चतुर्विधं वीक्ष्य सहात्मना मुनिर्जलाप्लुतां क्ष्मां विमनाः समत्रसत् ॥१३॥
तस्यैवमुद्वीक्षत ऊर्मिभीषणः प्रभञ्जनाघूर्णितवार्महार्णवः ।
आपूर्यमाणो वर्षद्भिरम्बुदैः क्ष्मामप्यधाद् द्वीपवर्षाद्रिभिः समम् ॥१४॥
सक्ष्मान्तरिक्षं सदिवं सभागणं त्रैलोक्यमासीत् सह दिग्भिराप्लुतम् ।
स एक एवोर्वरितो महामुनिर्बभ्राम विक्षिप्य जटा जडान्धवत् ॥१५॥
क्षुत्तृट्परीतो मकरैस्तिमिङ्गिलैरुपद्रुतो वीचिनभस्वता हतः ।
तमस्यपारे पतितो भ्रमन् दिशो न वेद खं गां च परिश्रमेषितः ॥१६॥
क्वचिद् गतो महावर्तं तरलैस्ताडितः क्वचित् । यादोभिर्भक्ष्यते क्वापि स्वयमन्योन्यघातिभिः ॥१७॥
क्वचिच्छोकं क्वचिन्मोहं क्वचिद् दुःखं सुखं भयम् । क्वचिन्मृत्युमवाप्नोति व्याध्यादिभिरुतार्दितः ॥१८॥
अयुतायुतवर्षाणां सहस्राणि शतानि च । व्यतीयुर्भ्रमतस्तस्मिन् विष्णुमायावृतात्मनः ॥१९॥

One day, at eventide, O jewel among the Bhṛgus ! while the sage was worshipping the Lord on the bank of the river Puṣpabhadrā, O Brahman sage ! a furious wind sprang up. (10) Following close upon the blast, that made a terrible noise, appeared frightful clouds attended with flashes of lightning, and poured all round volleys of rain as thick as the axle of a chariot, loudly rumbling. (11) Then there were seen the oceans in the four quarters with most terrible whirlpools, fearful crocodiles and a loud roar, engulfing the earth on all sides with their waves tossed by the fury of the storm. (12) The sage felt perturbed at heart and was dismayed to behold the fourfold creation (as consisting of mammals, oviparous creatures, the sweat-born and those sprouting from the soil) along with himself tormented inside as well as outside by waves that rose to the skies as well as by severe blasts and strokes of lightning, and the earth deluged with water. (13) While he was thus looking on, the boundless ocean,—that looked terrible with its waves and with its waters tossed about by a violent wind, and was being flooded by the raining clouds,—submerged the earth along with its Dwīpas (broad divisions) and Varṣas (subdivisions) and mountains. (14) The whole universe, comprising the earth and the aerial region and including heaven and the hosts of luminaries, was deluged along with the (four) quarters (and the entire living creation). The great

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sage Mārkaṇḍeya, who was the only living being left alive, drifted along like a stupid and blind creature tossing about his matted looks. (15) Oppressed with hunger and thirst, assailed by alligators and whales, beaten by storm and waves, enveloped in endless darkness and overcome with exhaustion, the sage, while drifting along, could not make out the directions, nor the sky and earth. (16) Now fallen into a great whirlpool, and now buffeted by waves, he was sometimes bitten by the aquatic creatures, themselves killing one another (in their attempt to seize him). (17) Now he fell a prey to grief and now to infatuation; now he experienced sorrow and at other times joy; now he fell a victim to fear and now he suffered death; while at other times he was afflicted with diseases and so on. (18) Millions upon millions of years rolled away in the eyes of the sage, (even) as he remained drifting along in that deluge, his judgment having been clouded by the enchanting potency of Lord Viṣṇu. (19)

स कदाचिद् भ्रमंस्तस्मिन् पृथिव्याः ककुदि द्विजः । न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ॥२०॥
प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम् । शयानं पर्णपुटके ग्रसन्तं प्रभया तमः ॥२१॥
महामरकतश्यामं श्रीमद्वदनपङ्कजम् । कम्बुग्रीवं महोरस्कं सुनासं सुन्दरभ्रुवम् ॥२२॥
श्वासैजदलकाभातं कम्बुश्रीकर्णदाडिमम् । विद्रुमाधरभासेषच्छोणायितसुधास्मितम् ॥२३॥
पद्मगर्भारुणापाङ्गं हृद्यहासावलोकनम् । श्वासैजद्वलिसंविग्ननिम्ननाभिदलोदरम् ॥२४॥
चार्वङ्गुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम् । मुखे निधाय विप्रेन्द्रो धयन्तं वीक्ष्य विस्मितः ॥२५॥

Rolling about in that deluge, the said Brahman once beheld on an elevation of earth a young (and tender) banyan tree adorned with leaves and fruits. (20) On a branch of the tree located in the north-east he saw a babe as well lying in a hollow leaf and swallowing up the darkness by its splendour. Mārkaṇḍeya the (the foremost of the Brahmans) was amazed to behold the babe, which possessed the dark-green hue of a precious emerald, had a beautiful lotus-like countenance, a conch-shaped neck, a broad chest, a shapely nose and charming eyebrows, and was graced with locks waving under the impact of its breaths. Its ears, shaped like the opening of a conch, were decked with the blossoms of pomegranate; its milk-like bright smiles were rendered rosy by the (crimson) lustre of its coral-hued lips. The ends of its eyes were reddish like the interior of a lotus; its glances were enlivened with a smile that captivated one's heart; its deep navel throbbed along with the folds of its belly,—shaped like a leaf of the sacred fig-tree,—that heaved with its breaths. The babe had placed its lotus-like foot into its mouth, lifting it up with its hands, that had charming fingers, and was sucking it. (21—25)

तद्दर्शनाद् वीतपरिश्रमो मुदा प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः ।
प्रहृष्टरोमाद्भुतभावशङ्कितः प्रष्टुं पुरस्तं प्रससार बालकम् ॥२६॥
तावच्छिशोर्वै श्वसितेन भार्गवः सोऽन्तश्शरीरं मशको यथाविशत् ।
तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो यथा पुरामुह्यदतीव विस्मितः ॥२७॥
खं रोदसी भगणानद्रिसागरान् द्वीपान् सवर्षान् ककुभः सुरासुरान् ।
वनानि देशान् सरितः पुराकरान् खेटान् व्रजानाश्रमवर्णवृत्तयः ॥२८॥
महान्ति भूतान्यथ भौतिकान्यसौ कालं च नानायुगकल्पकल्पनम् ।
यत् किंचिदन्यद् व्यवहारकारणं ददर्श विश्वं सदिवावभासितम् ॥२९॥

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हिमालयं पुष्पवहां च तां नदीं निजाश्रमं तत्र ऋषीनपश्यत् ।
विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै बहिर्निरस्तो न्यपतल्लयाब्धौ ॥३०॥
तस्मिन् पृथिव्याः ककुदि प्ररूढं वटं च तत्पर्णपुटे शयानम् ।
तोकं च तत्प्रेमसुधास्मितेन निरीक्षितोऽपाङ्गनिरीक्षणेन ॥३१॥
अथ तं बालकं वीक्ष्य नेत्राभ्यां धिष्ठितं हृदि । अभ्ययादतिसंक्लिष्टः परिष्वक्तुमधोक्षजम् ॥३२॥
तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः । अन्तर्दध ऋषेः सद्यो यथेहानीशनिर्मिता ॥३३॥
तमन्वथ वटो ब्रह्मन् सलिलं लोकसम्प्लवः । तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः ॥३४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे मायादर्शनं नाम नवमोऽध्यायः ॥ ९ ॥

At the (very) sight of the babe the fatigue of the sage altogether disappeared, the lotuses of his heart and eyes opened for (very) joy, the hair of his body stood on end and the sage headed towards the babe in order to make inquiries of it, though filled with awe at the sight of its wonderful form. (26) Meanwhile, (even) like a mosquito, Mārkaṇḍeya (a scion of Bhṛgu) entered into the body of the babe along with its breath. There (inside the belly of the babe) too he saw the universe in its entirety (systematically) arranged as before (the deluge) and felt astonished and perplexed. (27) He saw (there) the aerial region, heaven and earth, the hosts of luminaries, the mountains and seas, the broad divisions of the earth including their subdivisions, the quarters, the gods and the demons, forests, countries and rivers, towns and mines, residences of peasants and farmers, stations of herdsmen, the (four) Varṇas (grades of society) and Āśramas (stages in life) as well as their functions; the five gross elements as well as their products, Time with the various (divisions such as) Yugas and Kalpas conceived in it, nay, whatever else makes worldly life possible, in short, the whole universe, presented as though real. (28-29) He (further) saw the Himalaya mountain, the same river Puṣpabhadrā, his own hermitage (on its bank) and the sages dwelling there. (Even) while he was perceiving (thus) the (whole) universe, he was thrown out of the belly of the babe through its breath and fell back, as is well known, into the sea of deluge. (30) Perceiving there (once more) the banyan tree growing on an elevation of earth and the babe too lying in a hollow leaf, and gazed at (by the babe) with a sidelong glance accompanied by a smile full of the nectar of love, the sage, who was much too afflicted, proceeded to embrace the babe,—who was no other than Lord Viṣṇu, and had (already) entered his heart through (the door of) his eyes and taken His seat there. (31-32) That very moment the babe,—who was the almighty Lord Himself, the Master of yoga, who dwells in the hearts of all,—suddenly disappeared, and the effort of the sage (to hug the babe) met the same fate as the undertaking of an unlucky person. (33) Following the Lord, O Brahman sage ! the banyan tree, the (deluge) water and the dissolution of the universe (also) disappeared in an instant from the sight of the sage, who stood in his hermitage as before. (34)

Thus ends the ninth discourse, entitled "Mārkaṇḍeya witnesses (the Lord's) Māyā", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

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अथ दशमोऽध्यायः

Discourse X

Lord Śiva confers a boon on Mārkaṇḍeya.

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायास्तमेव शरणं ययौ ॥ १ ॥

Sūta began again : Realizing in this way the aforesaid glory of Yogamāyā (creative energy) displayed by Lord Nārāyaṇa, the sage Mārkaṇḍeya sought Him alone for protection (in the following words). (1)

मार्कण्डेय उवाच

प्रपन्नोऽस्म्यङ्घ्रिमूलं ते प्रपन्नाभयदं हरे । यन्माययापि विबुधा मुह्यन्ति ज्ञानकाशया ॥ २ ॥

Mārkaṇḍeya submitted: I have resorted to the soles of Your feet, which grant security to those who seek them (for protection), O Hari ! under the influence of whose Māyā (deluding potency), which assumes the (false) appearance of enlightenment. even the learned fall a prey to delusion (in the shape of egotism, mistaking themselves to be wise). (2)

सूत उवाच

तमेवं निभृतात्मानं वृषेण दिवि पर्यटन् । रुद्राण्या भगवान् रुद्रो ददर्श स्वगणैर्वृतः ॥ ३ ॥
अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत । पश्येमं भगवन् विप्रं निभृतात्मेन्द्रियाशयम् ॥ ४ ॥
निभृतोदक्षषव्रातं वातापाये यथार्णवम् । कुर्वस्य तपसः साक्षात् संसिद्धिं सिद्धिदो भवान् ॥ ५ ॥

Sūta continued : While journeying through the skies on (the back of) His bull with His Spouse (Goddess Umā), accompanied by His attendants, Lord Rudra (the god of destruction) saw the sage with his mind thus composed and collected. (3) Perceiving the sage in that condition, Umā spoke (as fallows) to Lord Śiva (who has His abode on Mount Kailāsa):—"(Kindly) look at this Brahman, O Lord, whose body, senses and mind have been stilled and who can (as such) be (easily) compared to a sea whose waters and fishes have become motionless due to a storm having passed. (Pray,) manifest the fruit of his asceticism, since You are the Bestower of fruit. (4-5)

श्रीभगवानुवाच

नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत । भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये ॥ ६ ॥
अथापि संवदिष्यामो भवान्येतेन साधुना । अयं हि परमो लाभो नृणां साधुसमागमः ॥ ७ ॥

The glorious Lord replied : This Brahman sage would not have any blessings under any circumstance, not even final beatitude, inasmuch as he has attained supreme devotion to the immortal Lord, the Indweller of all hearts. (6) Even then we shall discourse with the saint, O Bhavānī; for it is the greatest gain to meet a pious soul. (7)

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः । ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम् ॥ ८ ॥
तयोरागमनं साक्षादीशयोर्जगदात्मनोः । न वेद रुद्धधीवृत्तिरात्मानं विश्वमेव च ॥ ९ ॥

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भगवांस्तदभिज्ञाय गिरीशो योगमायया । आविशत् तद्गुहाकाशं वायुश्छिद्रमिवेश्वरः ॥१०॥
आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम् । त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् ॥११॥
व्याघ्रचर्माम्बरधरं शूलखट्वाङ्गचर्मभिः । अक्षमालाडमरुककपालासिधनुः सह ॥१२॥
बिभ्राणं सहसा भातं विचक्ष्य हृदि विस्मितः । किमिदं कुत एवेति समाधेर्विरतो मुनिः ॥१३॥
नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् । रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥१४॥
तस्मै सपर्यां व्यदधात् सगणाय सहोमया । स्वागतासनपाद्यार्घ्यगन्धस्रग्धूपदीपकैः ॥१५॥
आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् ॥१६॥
नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च । रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे ॥१७॥

Sūta went on : Having thus observed (to Pārvatī), the aforesaid Lord, the resort of the righteous, the Master of all sciences, the Ruler of all embodied souls, approached the sage. (8) Mārkaṇḍeya (however), who had all his mental faculties suspended, was conscious neither of his own body nor of the (outside) world and (as such) did not perceive (even) the advent of the very Sovereigns of the universe (Śankara and Pārvatī), the Inner Controllers of (all) creation. (9) Knowing his mental condition full well, the almighty Lord Śiva (the Ruler of Kailāsa) entered the cavity of his heart by virtue of His Yogamāyā (wonderful divine power), (even) as the air enters an opening. (10) The sage felt amazed to perceive as having entered into his very being and flashed all of a sudden in his heart Lord Śiva,—a tall figure with three eyes and ten arms, wearing matted locks—reddish-brown like streaks of lightning—and effulgent like the rising sun, wrapping a tiger's skin for His loin-cloth and carrying (in His hands) a rosary of Rudrākṣa beads, a Ḍamaru (a sort of small drum shaped like an hour-glass), a begging-bowl (made of skull), a sword and a bow with a trident, a club shaped like the foot of a bedstead and a shield,—and, wondering what the vision was and whence, woke up from his trance. (11-13) Opening his eyes, Mārkaṇḍeya beheld Lord Rudra, the one Preceptor of (all) the three worlds, arrived (in his hermitage) along with (His Divine Spouse) Umā and His *entourage*, and saluted Him with his head bent low. (14) He did worship to the Lord along with Umā and His attendants,—by according them (a hearty) welcome, offering seats, water to wash their feet and hands with, sandal paste and garlands, and burning incense and lights,—and submitted (as follows):—"What (service) can I do to You, O omnipresent Lord ! who are sated through realization of Your own blissful nature, and because of whom the (whole) world feels satisfied ? (15-16) Hail to You, the all-propitious and all-tranquil Lord, the embodiment of Sattva, and (as such) the Delighter of all ! Hail to You, who are never frightful though assuming Rajas, and are never deluded though assuming Tamas ! (17)

सूत उवाच

एवं स्तुतः स भगवानादिदेवः सतां गतिः । परितुष्टः प्रसन्नात्मा प्रहसंस्तमभाषत ॥१८॥

Sūta continued: Highly pleased, when extolled thus, the aforesaid Lord, the foremost of the gods and the resort of the righteous, heartily laughed, and with a cheerful mind replied to the sage (as follows). (18)

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः । अमोघं दर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥१९॥
ब्राह्मणाः साधवः शान्ता निस्सङ्गा भूतवत्सलाः । एकान्तभक्ता अस्मासु निर्वैराः समदर्शिनः ॥२०॥

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सलोका लोकपालास्तान् वन्दन्त्यर्चन्त्युपासते । अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः ॥२१॥
न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते । नात्मनश्च जनस्यापि तद् युष्मान् वयमीमहि ॥२२॥
न ह्यम्मयानि तीर्थानि न देवाश्चेतनोज्झिताः । ते पुनन्त्युरुकालेन यूयं दर्शनमात्रतः ॥२३॥
ब्राह्मणेभ्यो नमस्यामो येऽस्मद्रूपं त्रयीमयम् । बिभ्रत्यात्मसमाधानतपस्स्वाध्यायसंयमैः ॥२४॥
श्रवणाद् दर्शनाद् वापि महापातकिनोऽपि वः । शुध्येरन्नन्त्यजाश्चापि किमु सम्भाषणादिभिः ॥२५॥

The glorious Lord said : Ask of Us a boon of your choice, since We three (*viz*, Brahmā, Viṣṇu and Myself) are Masters of those who are capable of granting boons. Our sight can never go in vain; it is through us that a mortal can attain immortality. (19) Not only the guardians of the spheres including (the denizens of) those spheres but Myself, the glorious Brahmā and the almighty Śrī Hari Himself salute, worship and wait upon Brahmans who are pious (by nature), tranquil (free from envy etc.), devoid of attachment, yet affectionate towards (all) created beings, are exclusively devoted to Us and (as such) free from animosity, and look upon all with an equal eye. (20-21) They do not perceive the least difference between Me, Lord Viṣṇu and Brahmā (the birthless creator), nor between themselves and another living being; therefore, We resort to you. (22) Sacred places do not consist of holy waters (alone) nor do lifeless idols alone represent the gods. They (the sacred waters and lifeless idols) purify a man through a long process of time, whereas (saints like) you purify through mere sight. (23) We bow to the Brahmans, who cherish our (verbal) manifestation in the form of the three Vedas through concentration of the mind, reflection, study and self-control. (24) By merely hearing about you or seeing (people like) you even great sinners and the lowest born too get purified; what wonder, then, that people should get purified by conversing with you and so on. (25)

सूत उवाच

इति चन्द्रललामस्य धर्मगुह्योपबृंहितम् । वचोऽमृतायनमृषिर्नातृप्यत् कर्णयोः पिबन् ॥२६॥
स चिरं मायया विष्णोर्भ्रामितः कर्शितो भृशम् । शिववागमृतध्वस्तक्लेशपुञ्जस्तमब्रवीत् ॥२७॥

Sūta took up the thread again: The sage did not feel sated while drinking in the words of Lord Śiva (who wears the crescent as an ornament on His head), which were full of the secret of Dharma (virtue) and the (very) abode of nectar (as it were) to the ears. (26) Having been made to revolve for long by the Māyā (deluding potency) of Lord Viṣṇu, and subjected to a severe trial, the sage was relieved of all his afflictions by the nectar-like words of Lord Śiva and spoke to Him (as follows). (27)

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम् । यन्नमन्तीशितव्यानि स्तुवन्ति जगदीश्वराः ॥२८॥
धर्म ग्राहयितुं प्रायः प्रवक्तारश्च देहिनाम् । आचरन्त्यनुमोदन्ते क्रियमाणं स्तुवन्ति च ॥२९॥
नैतावता भगवतः स्वमायामयवृत्तिभिः । न दुष्येतानुभावस्तैर्मायिनः कुहकं यथा ॥३०॥
सृष्ट्वेदं मनसा विश्वमात्मनानुप्रविश्य यः । गुणैः कुर्वद्भिराभाति कर्तेव स्वप्नदृग् यथा ॥३१॥
तस्मै नमो भगवते त्रिगुणाय गुणात्मने । केवलायाद्वितीयाय गुरवे ब्रह्ममूर्तये ॥३२॥
कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात् । यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥३३॥
वरमेकं वृणेऽथापि पूर्णात् कामाभिवर्षणात् । भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥३४॥

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The sage submitted: Oh, this pastime of the almighty Lord is difficult to conceive for embodied creatures (like us), following which Rulers of the universe bow to and glorify those who deserve to be commanded (by Them) ! (28) In order to teach righteous conduct (to the people at large) those teachers of embodied beings as general rule not only practise such conduct (themselves) but also express approbation of and applaud it when practised (by others). (29) The glory of the almighty Lord (in You) is not (however) marred by such (exemplary) conduct—in the shape of those actions (such as bowing to us), which are (but) the operation of Your Māyā (enchanting potency),—any more than the enchanting power of an enchanter by his conjuring tricks. (30) Hail to that almighty Lord (in You), who, having evolved the universe by His thought (alone) and (then) entered it in the form of the Jīva (individual soul), appears, like a dreaming man, as the doer through the (three) Guṇas (modes of Prakṛti),—which are the (real) agents,—and who, though (appearing as) endowed with the three Guṇas, is (yet) their Controller absolute and one without a second, and the Preceptor (of all) in the form of the Veda ! (31-32) What greater boon shall I ask (of You), O Perfect One, than Yourself, whose (very) sight is blessed (nay,) through whose sight man bids fair to get sated and become true of resolve ? (33) Nonetheless I ask one boon of You,—who are not only self-sufficient (Yourself) but shower blessings (on Your devotees),—*viz*, unfailing devotion to the almighty Lord (Viṣṇu), and those devoted to Him, as well as to Yourself. (34)

सूत उवाच

इत्यर्चितोऽभिष्टुतश्च मुनिना सूक्तया गिरा । तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः ॥३५॥
कामो महर्षे सर्वोऽयं भक्तिमांस्त्वमधोक्षजे । आकल्पान्ताद् यशः पुण्यमजरामरता तथा ॥३६॥
ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिमत् । ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते ॥३७॥

Sūta further said: Thus worshipped and glorified by the sage in sweet words, Lord Śiva (the Destroyer of the universe), supported by His Consort too, addressed him (thus):—(35) "Full of Devotion as you are to Lord Viṣṇu (who is above sense-perception), O great sage, let all this desire (of yours) be fulfilled; let your fame endure till the end of the Kalpa; let religious merit and immunity from old age and death be enjoyed by you and let knowledge relating to the past, present and future and Self-Realization coupled with dispassion and the teachership of a Purāṇa fall to your lot, invested as you are with Brahmanical (spiritual) glory." (36-37)

सूत उवाच

एवं वरान् स मुनये दत्त्वागात् त्र्यक्ष ईश्वरः । देव्यै तत्कर्म कथयन्ननुभूतं पुरामुना ॥३८॥
सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तमः । विचरत्यधुनाप्यद्धा हरावेकान्ततां गतः ॥३९॥
अनुवर्णितमेतत् ते मार्कण्डेयस्य धीमतः । अनुभूतं भगवतो मायावैभवमद्भुतम् ॥४०॥
एतत् केचिदविद्वांसो मायासंसृतिमात्मनः । अनाद्यावर्तितं नृणां कादाचित्कं प्रचक्षते ॥४१॥
य एवमेतद् भृगुवर्य वर्णितं रथाङ्गपाणेरनुभावभावितम् ।
संश्रावयेत् संशृणुयादु तावुभौ तयोर्न कर्माशयसंसृतिर्भवेत् ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे दशमोऽध्यायः ॥ १० ॥

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Sūta went on: Having thus granted boons to Mārkaṇḍeya, the three-eyed Lord withdrew, telling His Consort of the sage's deeds (in the form of austerities) as well as what had been experienced by him before. (38) Having realized the glory of Mahāyoga (the Yoga of Jñāna), Mārkaṇḍeya (the foremost of the scions of Bhṛgu) for his part goes about the world at will even now, exclusively devoted as he is to Śrī Hari. (39) This story of the wise Mārkaṇḍeya, as well as the wonderful glory of the Lord's Māyā as experienced by him has been narrated to you. (40) This (glory of the Lord's Māyā, experienced by the sage Mārkaṇḍeya as extending over a period of seven Kalpas according to ancient tradition) was (as a matter of fact but) accidental (and a purely personal experience attributable to Divine Grace and not universal). Some (however), not knowing the appearance and disappearance of men (in the shape of evolution and dissolution) as (nothing but) the Māyā of the Supreme Spirit, declare this experience as (no other than the ordinary process of evolution and dissolution) taking place from time without beginning and repeated (seven times at the end of every thousand revolutions of the four Yugas during the lifetime of Mārkaṇḍeya himself). (41) Both he who duly narrates (to others) and he who attentively hears, O jewel among the Bhṛgus ! this story (of Mārkaṇḍeya), recounted as aforesaid and enriched with the glory of Lord Viṣṇu (who wields the wheel of Time in the shape of the discus in His hands), are rid of transmigration, brought about by the latencies of Karma. (42)

Thus ends the tenth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथैकादशोऽध्यायः

Discourse XI

The significance of the Lord's own limbs, attendants and weapons and a description of the retinue of the Sun-god (changing every month in the course of a solar year)

शौनक उवाच

अथेममर्थं पृच्छामो भवन्तं बहुवित्तमम् । समस्ततन्त्रराद्धान्ते भवान् भागवत तत्त्ववित् ॥ १ ॥
तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः ॥ २ ॥
तन्नो वर्णय भद्रं ते क्रियायोगं बुभुत्सताम् । येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् ॥ ३ ॥

Śaunaka submitted: Now I refer to the following point to you, the foremost among those knowing many subjects, (since) you konw the true meaning of the conclusions of all the scriptures dealing with the worship of deities, O (great) devotee of the Lord ! (1) May good betide you ! (Pray,) tell us,—who are keen to know the course of active worship, through proficiency in which a mortal bids fair to attain immortality (in the shape of final beatitude),—how those well-versed in the Tantras meditate in the course of worship on the limbs, attendants, weapons and ornaments of Lord Viṣṇu (the Lord of Śrī, the goddess of fortune), who is absolute Consciousness, and of what principles do they conceive them as constituted. (2-3)

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सूत उवाच

नमस्कृत्य गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि । याः प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पद्मजादिभिः ॥ ४ ॥
मायाद्यैर्नवभिस्तत्त्वैः स विकारमयो विराट् । निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम् ॥ ५ ॥
एतद् वै पौरुषं रूपं भूः पादौ द्यौः शिरो नभः । नाभिः सूर्योऽक्षिणी नासे वायुः कर्णौ दिशः प्रभोः ॥ ६ ॥
प्रजापतिः प्रजननमपानो मृत्युरीशितुः । तद्बाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः ॥ ७ ॥
लज्जोत्तरोऽधरो लोभो दन्ता ज्योत्स्ना स्मयो भ्रमः । रोमाणि भूरुहा भूम्नो मेघाः पुरुषमूर्धजाः ॥ ८ ॥
यावानयं वै पुरुषो यावत्या संस्थया मितः । तावानसावपि महापुरुषो लोकसंस्थया ॥ ९ ॥

Sūta resumed: Bowing to (the feet of) my preceptors, I shall speak (to you all) about the glorious manifestations even of Lord Viṣṇu (which are so difficult to comprehend and) which have been discussed at some length by Brahmā (the lotus-born creator of the universe) and other teachers in the light of the Vedas and the Tantras. (4) The well-known cosmic egg is made up of nine fundamental principles, Māyā (Prakṛti) and (eight) others (*viz*, Mahat-tattva or the principle of cosmic intelligence, Sūtra or the active aspect of Mahat-tattva, Ahankāra or the cosmic ego, and the five Tanmātrās or subtle elements), as well as of the (sixteen) Vikāras (or modifications, *viz*, the mind, the ten Indriyas and the five gross elements). In that cosmic form as presided over by the Spirit appears the three worlds (*viz*, heaven, earth and the intervening space). (5) This as a matter of fact constitutes the Puruṣa (Cosmic) form of the Lord. The earth represents His feet; heaven the head; the mid-air region, His navel; the sun, His eyes; the air, His nostrils; the quarters, His ears; Prajāpati (the god presiding over creation), His generative organ; Death constitutes the Lord's anus; the guardians of the spheres, His arms; the moon, His mind and Yama (the god of retribution), His eyebrows; Lajjā (the goddess presiding over modesty), His upper and Lobha (Greed), His lower lip; moonlight, (the brightness of) His teeth; Māyā (the deluding potency), His smile; the trees, the hair on the body of the infinite Lord and clouds, the locks on the head of the Supreme Person. (6—8). Measured with reference to the disposition of the (various) spheres, the said Cosmic Person too actually bears the same proportion as this (mortal) man does when measured with reference to the disposition of his own limbs. (9)

कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः । तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः ॥१०॥
स्वमायां वनमालाख्यां नानागुणमयीं दधत् । वाससच्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् ॥११॥
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयंकरम् ॥१२॥
अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः । धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥१३॥
ओजस्सहोबलयुतं मुख्यतत्त्वं गदां दधत् । अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥१४॥
नभोनिभं नभस्तत्त्वमसिं चर्म तमोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ॥१५॥
इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम् । तन्मात्राण्यस्याभिव्यक्तिं मुद्रयार्थक्रियात्मताम् ॥१६॥
मण्डलं देवयजनं दीक्षा संस्कार आत्मनः । परिचर्या भगवत आत्मनो दुरितक्षयः ॥१७॥

The birthless Lord carries (on His Person) the (pure) consciousness of the Jīva, His own particle, in the form of the Kaustubha gem and it is the diffusive splendour of the latter which the Lord actually wears on His (right) breast as (the mark of) Śrīvatsa. (10) Carrying (on His person) His own Māyā, consisting of various Guṇas (or modes of Prakṛti) in the form of Vanamālā

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(a garland of sylvan flowers); a golden piece of linen, consisting of the Vedas, (about His loins) and the (sacred) syllable OM (consisting of three parts अ + उ + म्) in the form of the triple sacred thread. The Lord wears (the philosophical systems of) Sānkhya and Yoga as a pair of alligator-shaped ear-rings and the realm of Brahmā (the highest functionary of this universe), promising fearlessness to all its inhabitants, as His diadem. (11-12) The Unmanifest (Primordial Matter) is the seat (couch), going by the name of Śeṣa (the serpent-god), which He remains nestled in; and Sattvaguṇa (the principle of harmony or goodness), characterized by (the six divine) properties such as Dharma (righteousness) and Jñāna (wisdom), (the other four being Aiśwarya or universal dominion, Yaśa or glory, Śrī or affluence and Vairāgya or dispassion, as well as by the divine potencies known by the names of Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā),—is spoken of as the lotus spread on this (seat). (13) He wields Prāṇa or the vital air (the foremost of the five airs existing in the body under the names of Prāṇa, Apāna, Vyāna, Udāna and Samāna),—accompanied by organic, mental and bodily strength,—in the form of a mace (bearing the name of Kaumodakī); the principle of water, in the form of an excellent conch (Pāñchajanya by name); the principle of fire, as (the discus) Sudarśana; the principle of ether as a sword, clear as the sky; a shield consisting of Tamas (the principle of inertia and ignorance); a bow, made of horns, as representing Kāla (the Time-Spirit) and a quiver consisting of Karma (the principle of activity). (14-15) Knowing persons declare the (ten cosmic) Indriyas (the fiive senses of perception and the five organs of action) to be His shafts, the (cosmic) mind (characterized by the power of action) to be His chariot, and the (five) Tanmātrās (subtle elements) to be the exterior of the chariot; and He exhibits His serviceability (to His devotees in the shape of conferring boons on and assuring protection to them) through Mudrās (positions of the hands such as Vara and Abhaya). (16) The spot where the deity is worshipped should be visualized as the orb of the sun; the ceremony of initiation (by a Guru) into a certain Mantra (sacred text) should be contemplated as the act of self-consecration (which makes one eligible for the worship of a particular deity) and the worship of the Lord should be concieved as the eradication of (all) one's sins. (17)

भगवान् भगशब्दार्थं लीलाकमलमुद्वहन् । धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत् ॥१८॥
आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् । त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम् ॥१९॥
अनपायिनी भगवती श्रीः साक्षादात्मनो हरेः । विष्वक्सेनस्तन्त्रमूर्तिर्विदितः पार्षदाधिपः ।
नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः ॥ २० ॥
वासुदेवः संकर्षणः प्रद्युम्नः पुरुषः स्वयम् । अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहोऽभिधीयते ॥२१॥
स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः । अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते ॥२२॥
अङ्गोपाङ्गायुधाकल्पैर्भगवांस्तच्चतुष्टयम् । बिभर्ति स्म चतुर्मूर्तिर्भगवान् हरिरीश्वरः ॥२३॥

Wielding (in one of His four hands) His six distinguishing attributes (*viz*, lordship, righteousness, renown, affluence, wisdom and dispassion each in its entirety (denoted by the term 'Bhaga'*) in the form of a lotus carried for the sake of diversion, and thus justifying the name of Bhagavān, the Lord (also) maintains (by His side in the hands of two of His divine attendants) righteous-

* ऐश्वर्यस्य समग्रस्य धर्मस्य यशस. श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

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ness and renown (two of the aforesaid six attributes) as a chowrie and a fan (respectively). (18) He further bears (over His head) as an umbrella, O Brahmans ! His (own divine) realm, *viz*, Vaikuṇṭha, which has no fear from any quarter. The Veda*, with its three divisions (Ṛk, Yajus and Sāma) figures (as His carrier) under the name of Garuḍa and supports Yajña† (the institution of sacrifice) as the Supreme Person (Himself). (19) Śrī Hari's own inseparable energy itself appears as Goddess Śrī (the goddess of fortune). The well-known Viṣwaksena, the chief of His attendants, embodies (in His person) the Tantras (such as the Pañcharātra Āgama, detailing the procedure of His worship). The (eight) celebrated attributes of Śrī Hari, Aṇimā (the capacity to assume an atomic form) etc. stand (at His portals) as the eight porters, Nanda and others. (20) The Supreme Person (Lord Nārāyaṇa) Himself, O Brahman sage, is spoken of as manifested in the four (adorable) forms of Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha. (21) The (same) Lord is (philosophically) contemplated upon under the names of Viśwa, Taijasa, Prājña and Turīya (respectively) when associated with the (four) states of (individual) consciousness, *viz*, 1—Wakefulness (in which the objects of sense are perceived through the senses), 2—the dream state (in which the mind alone—the sense *par excellence*—functions, the other senses remaining dormant), 3—the state of deep sleep (or complete forgetfulness marked by the latent impressions of the states of wakefulness and dream) and 4—the state of Self-Realization (in which the Self stands as the witness of all the three preceding states). (22) Distinguished by His (aforesaid) limbs, attendants (constituting His auxiliary limbs as it were) weapons and ornaments, (nay,) possessing His six distinguishing attributes (collectively denoted by the term "Bhaga") and appearing in the four (adorable) forms (Vāsudeva and so on), the almighty Lord Śrī Hari (Himself) assumes these four aspects (Viśwa etc.). (23)

द्विजऋषभ स एष ब्रह्मयोनिः स्वयंदृक् स्वमहिमपरिपूर्णो मायया च स्वयैतत् ।
सृजति हरति पातीत्याख्ययानावृताक्षो विवृत इव निरुक्तस्तत्परैरात्मलभ्यः ॥२४॥
श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रुग्राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोपवनिताव्रजभृत्यगीततीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान् ॥२५॥

O jewel among the twice-born ! the aforesaid Lord is the Source of the Vedas, self-effulgent and perfect in His own glory (all-blissful Self); yet He creates, preserves and destroys this (objective) universe by His own Māyā (deluding potency consisting of the three Guṇas) under different names (Brahmā, Viṣṇu and Śiva respectively), though His consciousness remains uncircumscribed (thereby). Though spoken of (in the Śāstras) as differentiated (in this sense), He is (really one inasmuch as He is) realized by His devotees as their own self. (24) "Friend of Arjuna, jewel among the Vṛṣṇis, O glorious Kṛṣṇa ! who are fire (as it were) to burn the whole race of Kṣatriyas, that are proving hostile to the earth O Govinda (Protector of cows), whose, prowess is (ever) undiminished, whose sanctifying glory is sung by hosts of cowherd women as well as by devotees (like Nārada), and whose names and praises are auspicious to hear, (pray,) protect (us,) Your votaries." (25)

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* The Śruti says:—सुपर्णोऽसि गरुत्मांस्त्रिवृत्ते शिरः ।

† This is borne out by the Śruti when it says:—यज्ञो वै विष्णुः ।

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य इदं कल्य उत्थाय महापुरुषलक्षणम् । तच्चित्तः प्रयतो जप्त्वा ब्रह्म वेद गुहाशयम् ॥२६॥

He who, rising (early) in the morning and getting clean (through a bath etc.), repeats this description of the Lord with his mind fixed on Him realizes Brahma enshrined in the heart (of all), by (merely) repeating it. (26)

शौनक उवाच

शुको यदाह भगवान् विष्णुरताय शृण्वते । सौरो गणो मासि मासि नाना वसति सप्तकः ॥२७॥
तेषां नामानि कर्माणि संयुक्तानामधीश्वरैः । ब्रूहि नः श्रद्दधानानां व्यूहं सूर्यात्मनो हरेः ॥२८॥

Śaunaka submitted : As the divine Śuka spoke to the listening Parīkṣit (the protégé of Lord Viṣṇu), a different batch presided over by the Sun-god, consisting of seven* remains on duty month after month. (27) (Pray,) tell us, who are full of reverence, about the (said) *entourage* of Lord Śrī Hari, appearing in the form of the Sun-god,—in other words, the names and functions of those groups (of six pairs) combined with the deities presiding over them. (28)

सूत उवाच

अनाद्यविद्यया विष्णोरात्मनः सर्वदेहिनाम् । निर्मितो लोकतन्त्रोऽयं लोकेषु परिवर्तते ॥२९॥
एक एव हि लोकानां सूर्य आत्माऽऽदिकृद्धरिः । सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः ॥३०॥
कालो देशः क्रिया कर्ता करणं कार्यमागमः । द्रव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः ॥३१॥
मध्वादिषु द्वादशसु भगवान् कालरूपधृक् । लोकतन्त्राय चरति पृथग् द्वादशभिर्गणैः ॥३२॥

Brought into existence by the dateless Māyā of Lord Viṣṇu, the Inner Controller of (all) embodied souls, this (visible) sun, which keeps the world going on, courses through the spheres. (29) Though one without a second, the Sun-god,—who is really the same as Śrī Hari, the Soul and first Cause (of the worlds),—has been spoken of by the seers under diverse names inasmuch as He is the source of all Vedic rites. (30) Because of His Māyā (which has no beginning) Śrī Hari has been called, O Brahman sage, by nine names as time, place, activity, the doer, an instrument, duty, a sacred text, material substance (rice etc.) and the fruit (heaven etc.). (31) Assuming the form of Time (out of the aforesaid nine), in order to keep the world going on, the Lord (as the Sun-god) runs His course through the twelve months beginning from Chaitra, along with His twelve different batches of attendants. (32)

धाता कृतस्थली हेतिर्वासुकी रथकृन्मुने । पुलस्त्यस्तुम्बुरुरिति मधुमासं नयन्त्यमी ॥३३॥
अर्यमा पुलहोऽथौजाः प्रहेतिः पुञ्जिकस्थली । नारदः कच्छनीरश्च नयन्त्येते स्म माधवम् ॥३४॥
मित्रोऽत्रिः पौरुषेयोऽथ तक्षको मेनका हहाः । रथस्वन इति ह्येते शुक्रमासं नयन्त्यमी ॥३५॥
वसिष्ठो वरुणो रम्भा सहजन्यस्तथा हुहूः । शुक्रश्चित्रस्वनश्चैव शुचिमासं नयन्त्यमी ॥३६॥
इन्द्रो विश्वावसुः श्रोता ह्यलापत्रस्तथाङ्गिराः । प्रम्लोचा राक्षसो वर्यो नभोमासं नयन्त्यमी ॥३७॥
विवस्वानुग्रसेनश्च व्याघ्र आसारणो भृगुः । अनुम्लोचा शङ्खपालो नभस्याख्यं नयन्त्यमी ॥३८॥
पूषा धनंजयो वातः सुषेणः सुरुचिस्तथा । घृताची गौतमश्चेति तपोमासं नयन्त्यमी ॥३९॥
क्रतुर्वर्चा भरद्वाजः पर्जन्यः सेनजित् तथा । विश्व ऐरावतश्चैव तपस्याख्यं नयन्त्यमी ॥४०॥

* The group of seven already referred to in Book Five consists of a pair each of sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas, and the sun-god himself as the seventh —*vide* V. xxi. 1[a].

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अथांशुः कश्यपस्तार्क्ष्य ऋतसेनस्तथोर्वशी । विद्युच्छत्रुर्महाशङ्खः सहोमासं नयन्त्यमी ॥४१॥
भगः स्फूर्जोऽरिष्टनेमिरूर्ण आयुश्च पञ्चमः । कर्कोटकः पूर्वचित्तिः पुष्यमासं नयन्त्यमी ॥४२॥
त्वष्टा ऋचीकतनयः कम्बलश्च तिलोत्तमा । ब्रह्मापेतोऽथ शतजिद् धृतराष्ट्र इषम्भराः ॥४३॥
विष्णुरश्वतरो रम्भा सूर्यवर्चाश्च सत्यजित् । विश्वामित्रो मखापेत ऊर्जमासं नयन्त्यमी ॥४४॥

The Sun-god (under the name of Dhātā), Kṛtasthalī (the Apsarā), Heti (the ogre), Vāsuki (the Nāga), Rathakṛt (the Yakṣa), Pulastya (the sage) and Tumburu (the Gandharva)—these (seven) run the month of Chaitra. (33) Aryamā, Puñjikasthalī, Praheti, Katchhanīra, Athaujā, Pulaha and Nārada—these run the month of Vaiśākha.* (34) Mitra, Menakā, Pauruṣeya, Takṣaka, Rathaswana, Atri and Hāhā—these run the month of Jyeṣṭha. (35) Varuṇa, Rambhā, Chitraswana, Śukra, Sahajanya, Vasiṣṭha and Hūhū—these run the month of Āṣāḍha. (36) Indra, Pramlochā, Varya, Elāpatra, Śrotā, Angirā and Viśwāvasu—these run the month of Śrāvaṇa. (37) Vivaswān, Anumlochā, Vyāghra, Śankhapāla, Āsāraṇa, Bhṛgu and Ugrasena—these run the month called Bhādrapada. (38) Pūṣā, Ghṛtāchī, Vāta, Dhanañjaya, Suruchi, Gautama and Suṣeṇa—these run the month of Māgha. (39) Parjanya, Senajit, Varchā, Airāvata, Kratu, Bharadwāja and Viśwa—these run the month named Phālguna. (40) Again, Aṃśu, Urvaśī, Vidyutchhatru, Mahāśankha, Tārkṣya, Kaśyapa and Ṛtasena—these run the month of Mārgaśīrṣa. (41) Bhaga, Pūrvachitti, Sphūrja, Karkoṭaka, Ūrṇa, Āyu and Ariṣṭanemi—these run the month of Pauṣa. (42) Again, Twaṣṭā, Tilottamā, Brahmāpeta, Kambala, Śatajit, Jamadagni and Dhṛtarāṣṭra are the guardians of the month of Āświna. (43) Viṣṇu, Rambhā, Makhāpeta, Aśwatara, Satyajit, Viśwāmitra and Sūryavarchā—these run the month of Kārtika. (44)

एता भगवतो विष्णोरादित्यस्य विभूतयः । स्मरतां संध्ययोर्नृणां हरन्त्यंहो दिने दिने ॥४५॥
द्वादशस्वपि मासेषु देवोऽसौ षड्भिरस्य वै । चरन् समन्तात्तनुते परत्रेह च सन्मतिम् ॥४६॥
सामर्ग्यजुर्भिस्तल्लिङ्गैर्ऋषयः संस्तुवन्त्यमुम् । गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽग्रतः ॥४७॥
उन्नह्यन्ति रथं तागा ग्रामण्यो रथयोजकाः । चोदयन्ति रथं पृष्ठे नैर्ऋता बलशालिनः ॥४८॥
वालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः । पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम् ॥४९॥
एवं ह्यनादिनिधनो भगवान् हरिरीश्वरः । कल्पे कल्पे स्वमात्मानं व्यूह्य लोकानवत्यजः ॥५०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे आदित्यव्यूहविवरणं नामैकादशोऽध्यायः ॥ ११ ॥

These constitute the glory of the Sun-god, who is none other than Lord Viṣṇu. They take away the sin of those who remember them morning and evening both day after day. (45) Coursing round (the universe) all the twelve months (of a year) along with His six attendants (enumerated in the foregoing verses) the said Deity unquestionably awakens good sense in the mind of His votary both here and hereafter. (46) The sages (forming the *entourage* of the Sun-god) duly extol Him through hymns of Sāmaveda, Ṛgveda and Yajurveda revealing His glory; the Gandharvas sing His praises, while the Apsarās dance before him. (47) The Nāgas serve the purpose of keeping the parts of the chariot together; the Yakṣas make his chariot ready for service, while the mighty Rākṣasas push the chariot from behind. (48) Sixty thousand pure-minded

* The names of the sun-god, Apsarā etc. in verse 34 *et seq* have been arranged in the order followed in verse 33.

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Brahman sages, (collectively) known as the Vālakhilyas, walk ahead facing the Sun-god (all the twelve months) and celebrate the Deity through laudatory Mantras. (49) Dividing Himself (into twelve, each form presiding over the sun for one month), the almighty Lord Śrī Hari, who is without beginning or end, and is (therefore) birthless, protects the worlds as aforesaid in every Kalpa. (50)

Thus ends the eleventh discourse entitled "A description of the Sun-god (presiding under different names over the twelve months of a year) with His entourage" in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ द्वादशोऽध्यायः

Discourse XII

A Synopsis of (all) the twelve Skandhas (of Śrīmad Bhāgavata)

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे । ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् ॥ १ ॥
एतद् वः कथितं विप्रा विष्णोश्चरितमद्भुतम् । भवद्भिर्यदहं पृष्टो नराणां पुरुषोचितम् ॥ २ ॥
अत्र सकीर्तितः साक्षात् सर्वपापहरो हरिः । नारायणो हृषीकेशो भगवान् सात्वतां पतिः ॥ ३ ॥
अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्ययम् । ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम् ॥ ४ ॥
भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम् । पारीक्षितमुपाख्यानं नारदाख्यानमेव च ॥ ५ ॥
प्रायोपवेशो राजर्षेर्विप्रशापात् परीक्षितः । शुकस्य ब्रह्मर्षभस्य संवादश्च परीक्षितः ॥ ६ ॥

Sūta began again : Hail to the exalted virtue in the shape of devotion to Śrī Hari ! Hail to Śrī Kṛṣṇa, the Maker of the universe ! Bowing (again) to the Brahmans (as well), I shall expound the eternal verities (discussed in Śrīmad Bhāgavata). (1) (So) have I narrated to you, O Brahman sages ! this wonderful (sublime) story (in the form of Śrīmad Bhāgavata) of Lord Viṣṇu, about which you asked me and which is worth hearing for men in whom there is (any) trace of humanity (left). (2) Here stands duly celebrated Lord Nārāyaṇa Himself, the Ruler of (our) senses, the Protector of devotees, (also) known as Śrī Hari, the Dispeller of all sins. (3) In this has been discussed the mysterious transcendent Brahma, the source and end of (all) creation, (the topic of) spiritual enlightenment *cum* Realization and the means of awakening them. (4) (In addition to this) there has been discussed at length the discipline of Devotion (both as a means and an end itself) as well as Vairāgya (freedom from passion) hinging on the latter. (Now hear the contents of the twelve Skandhas in a more or less serial order.) The narrative of (the birth etc. of) Parīkṣit and (as a prelude to it) the story of (the previous incarnation of) the (celestial) sage Nārada. (5) The vow of the royal sage Parīkṣit as a sequel to the curse of a Brahman (boy) to fast till death and (the opening of) the dialogue between Parīkṣit and Śuka, the foremost of Brahmans. (6) (Here ends the theme of Book One.)

योगधारणयोत्क्रान्तिः संवादो नारदाजयोः । अवतारानुगीतं च सर्गः प्राधानिकोऽग्रतः ॥ ७ ॥

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The (process of) ascent (to the higher regions of a departing soul) through yogic concentration; the dialogue between Nārada and (his father) Brahmā (the birthless creator); an account of the Lord's descents in the order of sequence and (a description of) the cosmic evolution from Prakṛti (Primordial Matter) from the (very) beginning. (7) (Here ends the theme of Book Two.)

विदुरोद्धवसंवादः क्षत्तृमैत्रेययोस्ततः । पुराणसंहिताप्रश्नो महापुरुषसंस्थितिः ॥ ८ ॥
ततः प्राकृतिकः सर्गः सप्त वैकृतिकाश्च ये । ततो ब्रह्माण्डसम्भूतिर्वैराजः पुरुषो यतः ॥ ९ ॥
कालस्य स्थूलसूक्ष्मस्य गतिः पद्मसमुद्भवः । भुव उद्धरणेऽम्भोघेर्हिरण्याक्षवधो यथा ॥ १० ॥
ऊर्ध्वतिर्यगवाक्सर्गो रुद्रसर्गस्तथैव च । अर्धनारीनरस्याथ यतः स्वायम्भुवो मनुः ॥ ११ ॥
शतरूपा च या स्त्रीणामाद्या प्रकृतिरुत्तमा । संतानो धर्मपत्नीनां कर्दमस्य प्रजापतेः ॥ १२ ॥
अवतारो भगवतः कपिलस्य महात्मनः । देवहूत्याश्च संवादः कपिलेन च धीमता ॥ १३ ॥

The dialogue between Vidura and Uddhava and then between Vidura and Maitreya; an inquiry regarding the (Bhāgavata-) Purāṇa; the dormant state of the Supreme Person (during the period of Final Dissolution). (8) Then follows a description of the flowering of Prakṛti (in the form of disturbance caused in the equilibrium of the three Guṇas) and the coming into being of the seven categories which are both of the nature of a cause and an effect (*viz*, of the Mahat-tattva into the cosmic ego and of the latter into the five Tanmātras or subtle elements) and the (gradual) crystallization of the (five) Tanmātras into the (five) gross elements and the eleven Indriyas (*viz*, the five senses of perception, the five organs of action and the mind, which are all of the nature of an effect only since they do not give rise to any further modification). Then ensues a description of the evolution of the cosmic egg, from which appears Brahmā (the offspring of the Cosmic Person). (9) (Then) follows a description of Time in its subtle and gross states; the sprouting of the fourteen worlds (in the form of a lotus from the navel of the Cosmic Person) and how Hiraṇyākṣa was killed (by the Lord in the form of the divine Boar) in the course of His attempt to lift up the earth from (the bottom of) the ocean. (10) The evolution of the higher (heavenly and aerial), subhuman and subterranean (Asuric) orders of created beings and the appearance of Rudra (the god of destruction) and subsequently the division of Brahmā in two halves, one constituting a male and the other a female, from which sprang up the Manu named Swāyambhuva (because born of Brahmā, the self-born) and Śatarūpā, the first and foremost pattern of womanhood. (Then) follows the description of the progeny (in the shape of nine daughters) of the revered wife (Devahūti) of the sage Kardama, a lord of creation. (11-12) The descent of the Supreme Spirit as Lord Kapila and the dialogue of Devahūti with Kapila, the embodiment of wisdom. (13) (Here ends the theme of Book Three.)

नवब्रह्मसमुत्पत्तिर्दक्षयज्ञविनाशनम् । ध्रुवस्य चरितं पश्चात् पृथोः प्राचीनबर्हिषः ॥ १४ ॥
नारदस्य च संवादस्ततः प्रैयव्रतं द्विजाः । नाभेस्ततोऽनु चरितमृषभस्य भरतस्य च ॥ १५ ॥
द्वीपवर्षसमुद्राणां गिरिनद्युपवर्णनम् । ज्योतिश्चक्रस्य संस्थानं पातालनरकस्थितिः ॥ १६ ॥

The progeny (through the nine daughters of Kardama) of the nine lords of creation (Marīchi and others); the destruction of the sacrificial performance undertaken by Dakṣa (the tenth lord of creation); the narrative of (the devotee) Dhruva and then of King Pṛthu; the dialogue between King Prāchīnabarhi and the (celestial) sage

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Nārada and next follows the narrative of King Priyavrata, O Brahmans ! Then follow the stories of Kings Nābhi, Ṛṣabha and Bharata. (14-15) A description of the Dwīpas (the nine broad divisions of the terrestrial plane), Varṣas (subdivisions of the Dwīpas) and the oceans (dividing the Dwīpas) and (then) of the (principal) mountains and rivers (forming part of the Dwīpas); the disposition of the stellar sphere and the location of the (seven) subterranean worlds and the infernal regions (closely followed by the story of Ajāmila, illustrating the means of averting descent into hell, in Book Six). (16) (Here ends the theme of Books Four and Five.)

दक्षजन्म प्रचेतोभ्यस्तत्पुत्रीणां च संततिः । यतो देवासुरनरास्तिर्यङ्नगखगादयः ॥१७॥
त्वाष्ट्रस्य जन्म निधनं पुत्रयोश्च दितेर्द्विजाः । दैत्येश्वरस्य चरितं प्रह्लादस्य महात्मनः ॥१८॥

The descent of Dakṣa from the Prachetās; the progeny of his daughters, from whose womb appeared the gods, human beings and demons, animals, the immobile creation (the vegetable kingdom), birds and so on. (17) Then follows an account, O Brahman sages, of the birth and fall of the demon Vṛtra (son of Twaṣṭā, the architect of the gods) as well as of Hiraṇyakaśipu and Hiraṇyākṣa (the two sons of Diti) and the narrative of the high-souled Prahrāda, the ruler of the Dāityas. (18) (This sums up the contents of Books Six and Seven.)

मन्वन्तरानुकथनं गजेन्द्रस्य विमोक्षणम् । मन्वन्तरावताराश्च विष्णोर्हयशिरादयः ॥१९॥
कौर्मं धान्वन्तरं मात्स्यं वामनं च जगत्पतेः । क्षीरोदमथनं तद्वदमृतार्थे दिवौकसाम् ॥२०॥
देवासुरमहायुद्धं राजवंशानुकीर्तनम् । इक्ष्वाकुजन्म तद्वंशः सुद्युम्नस्य महात्मनः ॥२१॥
इलोपाख्यानमत्रोक्तं तारोपाख्यानमेव च । सूर्यवंशानुकथनं शशादाद्या नृगादयः ॥२२॥
सौकन्यं चाथ शर्यातेः ककुत्स्थस्य च धीमतः । खट्वाङ्गस्य च मान्धातुः सौभरेः सगरस्य च ॥२३॥
रामस्य कोसलेन्द्रस्य चरितं किल्बिषापहम् । निमेरङ्गपरित्यागो जनकानां च सम्भवः ॥२४॥
रामस्य भार्गवेन्द्रस्य निःक्षत्रकरणं भुवः । ऐलस्य सोमवंशस्य ययातेर्नहुषस्य च ॥२५॥
दौष्यन्तेर्भरतस्यापि शंतनोस्तत्सुतस्य च । ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशोऽनुकीर्तितः ॥२६॥

A connected account of the (fourteen) Manvantaras (divisions of a Kalpa, each presided over by a separate Manu); the deliverance of the king of elephants; the descents of Lord Viṣṇu, the Ruler of the universe, in the form of the divine Tortoise, Lord Dhanvantari, the divine Fish, the divine Dwarf, Hayagrīva (who bore the head of a horse); and others, one in each Manvantara; the churning of the ocean of milk for the sake of nectar by the denizens of heaven (both gods and demons) is likewise told. (19-20) The great war between the gods and the demons; a description of the genealogy of kings; the birth of King Ikṣwāku and his genealogy; the narrative of the high-minded Sudyumna. (21) In this connection is told the story of (Sudyumna having been transformed into) Ilā as well as the narrative of Tārā (wife of the sage Bṛhaspati); an account of the solar dynasty; the story of kings such as Śaśāda and Nṛga etc.; the narrative of Sukanyā (daughter of Śaryāti) as well as the stories of kings Śaryāti and the wise Kakutstha as also of Khaṭwānga and Māndhātā, the sage Saubhari and King Sagara. (22-23) The narrative, which eradicates sin, of Lord Śri Rāma, the Ruler of (the kingdom of) Kosala; how King Nimi cast off his body and the origin of the line of the Janakas. (24) How Lord Paraśurāma, the foremost of the scions of Bhṛgu, swept the Kṣatriya race off the earth; the stories of King

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Purūravā (the son of Ilā), the first of the lunar line, as well as of Yayāti and (his father) Nahuṣa. (25) The stories of King Bharata, the son of Duṣyanta, as well as of Śantanu and his son (Bhīṣma) and then is delineated the posterity of Yadu, the eldest son of Yayāti. (26) (Here ends the theme of Books Eight and Nine.)

यतावतीर्णो भगवान् कृष्णाख्यो जगदीश्वरः । वसुदेवगृहे जन्म ततो वृद्धिश्च गोकुले ॥२७॥
तस्य कर्माण्यपाराणि कीर्तितान्यसुरद्विषः । पूतनासुपयःपानं शकटोच्चाटनं शिशोः ॥२८॥
तृणावर्तस्य निष्पेषस्तथैव बकवत्सयोः । धेनुकस्य सहभ्रातुः प्रलम्बस्य च संक्षयः ॥२९॥
गोपानां च परित्राणं दावाग्नेः परिसर्पतः । दमनं कालियस्याहेर्महाह्रेर्नन्दमोक्षणम् ॥३०॥
व्रतचर्या तु कन्यानां यत्र तुष्टोऽच्युतो व्रतैः । प्रसादो यज्ञपत्नीभ्यो विप्राणां चानुतापनम् ॥३१॥
गोवर्धनोद्धारणं च शक्रस्य सुरभेरथ । यज्ञाभिषेकं कृष्णस्य स्त्रीभिः क्रीडा च रात्रिषु ॥३२॥
शङ्खचूडस्य दुर्बुद्धेर्वधोऽरिष्टस्य केशिनः । अक्रूरागमनं पश्चात् प्रस्थानं रामकृष्णयोः ॥३३॥
व्रजस्त्रीणां विलापश्च मथुरालोकनं ततः । गजमुष्टिकचाणूरकंसादीनां च यो वधः ॥३४॥
मृतस्यानयनं सूनोः पुनः सांदीपनेर्गुरोः । मथुरायां निवसता यदुचक्रस्य यत् प्रियम् ।
कृतमुद्धवरामाभ्यां सुतेन हरिणा द्विजाः ॥ ३५ ॥
जरासंधसमानीतसैन्यस्य बहुशो वधः । घातनं यवनेन्द्रस्य कुशस्थल्या निवेशनम् ॥३६॥
आदानं पारिजातस्य सुधर्मायाः सुरालयात् । रुक्मिण्या हरणं युद्धे प्रमथ्य द्विषतो हरेः ॥३७॥
हरस्य जृम्भणं युद्धे बाणस्य भुजकृन्तनम् । प्राग्ज्योतिषपतिं हत्वा कन्यानां हरणं च यत् ॥३८॥
चैद्यपौण्ड्रकशाल्वानां दन्तवक्त्रस्य दुर्मतेः । शम्बरो द्विविदः पीठो मुरः पञ्चजनादयः ॥३९॥
माहात्म्यं च वधस्तेषां वाराणस्याश्च दाहनम् । भारावतारणं भूमेर्निमित्तीकृत्य पाण्डवान् ॥४०॥

It was in this line that the almighty Lord of the universe took His descent under the name of Śrī Kṛṣṇa. His appearance in the house of Vasudeva and then how He was brought up in Gokula. (27) Here are recounted the (many) exploits of that Enemy of the Asuras,—which are (as a matter of fact) endless (in number as well as in extent),—how He (even) as a babe drank away the (very) life of the demoness Pūtanā along with the milk of her breasts and upturned a cart (and destroyed the demon Utkacha who had entered the cart in a disembodied state). (28) How (the demon) Tṛṇāvarta (who appeared in the form of a whirlwind) was crushed to death as well as the death of (the demons) Baka and Vatsa (who remained disguised as a heron and a calf respectively) and the destruction of Dhenuka (who had assumed the guise of a donkey) along with his kindred and that of Pralamba (who came disguised as a cowherd boy). (29) Deliverance of the cowherds from a forest conflagration that came rushing from all sides; subjugation of the serpent Kāliya and the rescue of Nanda (the Lord's own father) from (the grip of) a boa-constrictor. (30) How the maidens (of Vraja) observed a sacred vow (of bathing in the Yamunā in winter and worshipping Goddess Kātyāyanī on its sandy bank for a month in order to secure the Lord for their husband), in the course of which the immortal Lord was pleased with their observances (and conferred on them a boon); the Lord's grace on the wives of certain Brahmans engaged in a sacrifice and the remorse of the Brahmans (for their failure to recognize the Lord and pay their homage to Him). (31) The uplifting of Mount Govardhana (in order to save Vraja from the fury of Indra, who sent devastating

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showers with intent to submerge the tract of Vraja) and how later on (on recognizing His divinity) Indra (the rain-god) and the cow of plenty worshipped the Lord and bathed Him (with milk); His pastimes with the damsels (of Vraja) through (many) nights. (32) The destruction of the evil-minded (Yakṣa) Śankhachūḍa (who carried away a number of damsels in the midst of their pastimes with the Lord), as well as of (the demons) Ariṣṭa and Keśī (that had assumed the disguise of a bull and a horse respectively); Akrūra's visit (to Vraja to take Śrī Kṛṣṇa and Balarāma to Mathura under Kaṃsa's invitation) and the subsequent departure of Balarāma and Śrī Kṛṣṇa (for Mathura). (33) The wailing of the women of Vraja (over their separation from Śrī Kṛṣṇa) and then how the two (divine) Brothers saw Mathura and killed (at the bow-sacrifice) the elephant (Kuvalayāpīḍa) as well as (the wrestlers) Muṣṭika and Chāṇūra and (finally) Kaṃsa (the wicked king of Mathura himself) and others (his eight brothers). (34) How He brought back the dead son of His teacher Sāndīpani and the good offices that were rendered to the Yādava clan by Śrī Kṛṣṇa while staying at Mathura accompanied by Uddhava and Balarāma, O Brahman sages ! (35) Extermination of the armies led by Jarāsandha (Kaṃsa's father-in-law and ally) many (seventeen) times; and how the Lord caused the destruction of the king of Yavanas (through Muchukunda) and founded (the city of) Kuśasthalī (Dwaraka). (36) How Śrī Hari brought a Pārijāta (a celestial tree) as well as (the council-chamber named) Sudharmā from paradise (the realm of the gods) and carried off Rukmiṇī (the princess of Vidarbha) after crushing the enemies in battle. (37) How, when Lord Śiva (the god of destruction and the protector of Bāṇāsura) began to yawn in battle (when assailed by the Lord with a Jṛmbhaṇāstra during the invasion of Śoṇitapura, the capital of Bāṇāsura, by the Lord consequent on the capture of His grandson, Aniruddha, at the hands of the demon), the Lord lopped off the arms of Bāṇāsura (thus left unprotected) and, having made short work of the demon Naraka (the ruler of Prāgjyotiṣapura in Assam), took away (and married) the (sixteen thousand and odd) maidens (detained in his palace by the demon). (38) A description of the (redoutable) might and destruction of King Śiśupāla, Pauṇḍraka and Śālva, of the evil-minded Dantavaktra, as well as of Dwivida (a monkey) and the demons Śambara (who stole away the Lord's eldest son, Pradyumna, as soon as born, from the very lying-in-chamber), Pīṭha, Mura, Pañchajana and others and how the Lord set (the city of) Varanasi on fire and (further) relieved the earth's burden, making the sons of Pāṇḍu His instruments. (39-40) (Here ends the theme of Book Ten.)

विप्रशापापदेशेन संहारः स्वकुलस्य च । उद्धवस्य च संवादो वासुदेवस्य चाद्भुतः ॥४१॥
यत्रात्मविद्या ह्यखिला प्रोक्ता धर्मविनिर्णयः । ततो मर्त्यपरित्यागं आत्मयोगानुभावतः ॥४२॥
युगलक्षणवृत्तिश्च कलौ नृणामुपप्लवः । चतुर्विधश्च प्रलय उत्पत्तिस्त्रिविधा तथा ॥४३॥
देहत्यागश्च राजर्षेर्विष्णुरातस्य धीमतः । शाखाप्रणयनमृषेर्मार्कण्डेयस्य सत्कथा ।
महापुरुषविन्यासः सूर्यस्य जगदात्मनः ॥ ४४ ॥
इति चोक्तं द्विजश्रेष्ठा यत् पृष्टोऽहमिहास्मि वः । लीलावतारकर्माणि कीर्तितानीह सर्वशः ॥४५॥

(In Book Eleven we are told) how the destruction of His own race was brought about (by the Lord) under the pretext of the Brahmans' curse, and the wonderful dialogue between Uddhava and Śrī Kṛṣṇa (Son of Vasudeva), in which has been taught as a matter of fact the entire (range of) Self-Knowledge

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as also the final conclusion about the duties of the various Varṇas and Āśramas given and later on is told the story of the Lord's concealing His mortal semblance by dint of His own Yogic power. (41-42) The characteristics of the (four) Yugas and the conduct (of people) conforming to them, and the perversity of men in the Kali age, as well as the fourfold Pralaya (Dissolution) and the threefold creation (*viz*, Sattvic, Rajasic and Tamasic). (43) How the wise and saintly King Parīkṣit (the favoured of Lord Viṣṇu) cast off his body; classification of the Vedas into (so many) Śākhās (branches or schools); the holy narrative of the sage Mārkaṇḍeya; the disposition of the limbs and weapons etc. of Lord Viṣṇu (the Supreme Person) and the *entourage* of the Sun-god, the Soul of the universe (during the twelve months of a year). (44) In this way has been stated (by me) in this discourse, O jewel among the Brahmans ! whatever I was asked by you and something more (too). (And what is more valuable) the exploits of the (various) Avatars, which are nothing but Their pastimes, have (also) been narrated in all their bearing. (45)

पतितः स्खलितश्चार्तः क्षुत्त्वा वा विवशो ब्रुवन् । हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ॥४६॥

संकीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ॥४७॥

मृषागिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः ।
तदेव सत्यं तदु हैव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥४८॥

तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ॥४९॥

न तद् वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद् ध्वाङ्क्षतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ॥५०॥

स वाग्विसर्गो जनताघसम्प्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥५१॥

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न ह्यर्पितं कर्म यदप्यनुत्तमम् ॥५२॥

यशःश्रियामेव परिश्रमः परो वर्णाश्रमाचारतपःश्रुतादिषु ।
अविस्मृतिः श्रीधरपादपद्मयोर्गुणानुवादश्रवणादिभिर्हरेः ॥५३॥

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥५४॥

यूयं द्विजाग्र्या बत भूरिभागा यच्छश्वदात्मन्यखिलात्मभूतम् ।
नारायणं देवमदेवमीशमजस्रभावा भजताविवेश्य ॥५५॥

अहं च संस्मारित आत्मतत्त्वं श्रुतं पुरा मे परमर्षिवक्त्रात् ।
प्रायोपवेशे नृपतेः परीक्षितः सदस्यृषीणां महतां च शृण्वताम् ॥५६॥

Uttering at the top of his voice the formula "हरये नमः"—'Hail to Śrī Hari !' (even) involuntarily (without any conscious effort on his part) when fallen (in a well etc.), stumbled (while ascending a staircase), afflicted or after sneezing a man is absolved from all sin. (46) Entering the mind of men (even) while His name or praise is being loudly chanted or when His glory is heard of (by them),

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the infinite Lord, the wise declare, puts an end to all their misfortune in the same way as the sun dispels darkness and a tempestuous gale disperses the clouds. (47) They are indeed false and ignoble utterances and contain stories of the unrighteous, of which Lord Viṣṇu (who is above sense-perception) does not form a theme. That utterance alone (on the other hand) is true, that alone huzza ! is blessed, that alone is sacred and is the fountainhead of divine excellences, (nay) that alone is pleasant, that alone gives newer and newer delight, that alone is a perennial source of great rejoicing to the mind, and (finally) that is the only means of drying up the ocean of grief of men, through which the glory of Lord Viṣṇu (of sacred renown) is constantly sung. (48-49) That speech which, though full of figurative expressions, never utters the praises of Śrī Hari,—that are capable of sanctifying the (whole) world,—is the delight of voluptuous men (who wallow in the pleasures of sense like crows, that feed upon the dirty leavings of food). It is never resorted to by the swan-like wise men; for pure-minded saints take delight only where the (immortal) Lord Viṣṇu is sung. (50) On the other hand, that composition (alone) which, though faulty in diction; consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men (love to) hear, sing and repeat (to an audience). (51) That wisdom too which is of free from blemish in that it is a direct means to the attainment of Liberation, does not adorn one's soul so much if it is destitute of devotion to (the immortal) Lord Śrī Hari. How, then, can action which has not been consecrated to God, no matter if it is of the noblest type, heighten the beauty of the soul, rooted as it is in sorrow at every stage (both while it is being performed and when it yields its fruit). (52) The great pains taken over discharging the duties pertaining to one's Varṇa (grade in society) and Āśrama (stage in life), austerities and learning etc. culminate only in glory and prosperity. Through the utterance and hearing etc. of the praises of Śrī Hari (however) is secured unceasing remembrance of the lotus feet of that Spouse of Śrī (the goddess of fortune). (53) Ceaseless thought of the lotus-like feet of Śrī Kṛṣṇa puts an end to all evils and increases tranquillity (of the mind), enhances purity of the intellect, stimulates devotion to the Supreme Spirit and promotes spiritual enlightenment coupled with Self-Realization and dispassion. (54) Oh, you are highly blessed, O jewels among the Brahmans ! in that, having installed in your mind Lord Nārāyaṇa, who is the adored of all, and (as such) has no other object of adoration, and who is the Inner Controller of all, constantly worship Him, full of ceaseless Devotion (as you are) ! (55) I am also blessed in that I have been reminded (by you) of the exposition of the true nature of the Supreme Spirit (contained in this Purāṇa), which I listened to the other day from the lips of Śrī Śuka (the great seer) in the assembly of eminent sages, who also listened to it, while King Parīkṣit sat (on the bank of the Gangā) with a vow to fast unto death. (56)

एतद् वः कथितं विप्राः कथनीयोरुकर्मणः । माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥५७॥
य एवं श्रावयेन्नित्यं यामक्षणमनन्यधीः । श्रद्धावान् योऽनुशृणुयात् पुनात्यात्मानमेव सः ॥५८॥
द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् । पठत्यनश्नन् प्रयतस्ततो भवत्यपातकी ॥५९॥
पुष्करे मथुरायां च द्वारवत्यां यतात्मवान् । उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ॥६०॥

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देवता मुनयः सिद्धाः पितरो मनवो नृपाः । यच्छन्ति कामान् गृणतः शृण्वतो यस्य कीर्तनात् ॥६१॥
ऋचो यजूंषि सामानि द्विजोऽधीत्यानुविन्दते । मधुकुल्या घृतकुल्याः पयःकुल्याश्च तत् फलम् ॥६२॥
पुराणसंहितामेतामधीत्य प्रयतो द्विजः । प्रोक्तं भगवता यत्तु तत् पदं परमं व्रजेत् ॥६३॥
विप्रोऽधीत्याप्नुयात् प्रज्ञां राजन्योदधिमेखलाम् । वैश्यो निधिपतित्वं च शूद्रः शुद्ध्येत पातकात् ॥६४॥

In this way has been recounted to you, O Brahman sages, the glory—that is capable of uprooting all evil—of Lord Vāsudeva, whose great exploits are worth narrating. (57) He who repeats this Purāṇa (to others) every day with an undivided mind (say,) for three hours or (for that matter even) for a second and (in the same way) he who listens to it repeatedly with reverence purifies his very soul. (58) Listening to it on the twelfth or eleventh day of either fortnight of a lunar month, one enjoys a long life; while he who reads it devoutly while remaining without food is thereby rid of (all) sin. (59) Reading this compilation with a calm and collected mind at Pushkar, Mathura or Dwaraka while abstaining from food, one is rid of fear (of rebirth). (60) (Pleased) as a result of chanting this Purāṇa, gods, sages, Siddhas, manes, Manus and kings confer desired boons on the man repeating or listening to it. (61) A Brahman who reads this Purāṇa attains the same reward which he gets by studying (all the three Vedas,) Ṛgveda, Yajurveda and Sāmaveda, *viz*, streams of honey, streams of ghee and streams of milk (*i. e.*, all kinds of blessings). (62) Having devoutly studied this collection of verses in the form of a Purāṇa, a member of the twice-born classes attains to that highest goal which has as a matter of fact been extolled by the Lord (on many an occasion in the past). (63) Having studied this Purāṇa a Brahman bids fair to attain true insight (into the truth); a Kṣatriya, sovereignty over the (whole) earth with the oceans for its girdle; a Vaiśya, the position of Kubera (the lord of treasures); while a Śūdra is absolved from (all) sins. (64)

कलिमलसंहतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्ष्णम् ।
इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसङ्गैः ॥६५॥
तमहमजमनन्तमात्मतत्त्वं जगदुदयस्थितिसंयमात्मशक्तिम् ।
द्युपतिभिरजशक्रशंकराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि ॥६६॥
उपचितनवशक्तिभिः स्व आत्मन्युपरचितस्थिरजङ्गमालयाय ।
भगवत उपलब्धिमात्रधाम्ने सुरऋषभाय नमः सनातनाय ॥६७॥

Śrī Hari, the Ruler of all, who is capable of destroying the (entire) mass of impurities of the Kali age, is not certainly sung elsewhere so frequently. In this work, however, that Lord appearing in all forms stands celebrated at every step through relevant episodes. (65) I bow to that birthless and infinite Lord Viṣṇu, the (true) principle of consciousness, whose own potencies (in the form of Rajas, Sattva and Tamas) are responsible for the appearance, continuance and dissolution of the universe and whose glorification is hardly known (even) to the lords of spheres like Brahmā (the birthless creator), Indra and Lord Śiva ! (66) Hail to the eternal Lord, the foremost of (all) the gods, whose true nature consists of absolute consciousness and who has evolved in His own Self—through the instrumentality of His nine potencies (in the shape of Prakṛti, Puruṣa, the Mahattattva, Ahankāra and the five Tanmātras), strengthened by Himself—an abode (for Himself) in the form of the inanimate and animate creation. (67)

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स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि ॥६८॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणं नाम द्वादशोऽध्यायः ॥ १२ ॥

I bow to the (celebrated) sage Śuka the son of Vyāsa, whose mind is (ever) full in (the realization of) his own blissful character and who has thereby abandoned the thought of another (the notion of diversity), nevertheless whose firmness was shaken by the charming stories of the invincible Lord (Viṣṇu) and who graciously dilated upon the Bhāgavata-Purāṇa connected with Him, which reveals the (highest) truth, and (as such) wiping out the suffering of all. (68)

Thus ends the twelfth discourse, entitled "A Synopsis of (all) the twelve Skandhas", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The extent of the eighteen Purāṇas and the glory of the Bhāgavata

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ १ ॥
पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयनान्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः ।
यत्संस्कारकलानुवर्तनवशाद् वेलानिभेनाम्भसां यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति ॥ २ ॥

Sūta began again : Hail to the glorious Lord, whom Brahmā (the creator), Varuṇa (the god presiding over the waters), Indra (the chief of gods), Rudra (the god of destruction), the Maruts (the wind-gods) extol through heavenly hymns; whom the chanters of the Sāmaveda glorify by means of the Vedas including the Angas or branches of knowledge auxiliary to the study of the Vedas (***viz***, phonetics, grammar, prosody, astronomy, etymology and Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial and sacrificial acts), their analysis into words marking their sequence and the Upaniṣads; whom the yogis perceive with their mind fixed on Him through meditation; yet whose whole truth neither the hosts of gods nor of the demons are able to know ! (1) May the (incoming and outgoing) breaths of the almighty Lord assuming the form of the divine Tortoise,—who felt sleepy as a result of His being scratched (and thereby soothed) by the ends of the rocks (forming part) of the colossal Mount Mandara revolving on His back (while the ocean was being conjointly churned by the gods and the demons for the sake of nectar),—protect you ! Responding to the subtle impetus communicated by those breaths in the guise of the flow-tide and ebb-tide, the constant rise and fall of the waters of the ocean know no rest till now ! (2)

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पुराणसंख्यासम्भूतिमस्य वाच्यप्रयोजने । दानं दानस्य माहात्म्यं पाठादेश्च निबोधत ॥ ३ ॥
ब्राह्मं दश सहस्राणि पाद्मं पञ्चोनषष्टि च । श्रीवैष्णवं त्रयोविंशच्चतुर्विंशति शैवकम् ॥ ४ ॥
दशाष्टौ श्रीभागवतं नारदं पञ्चविंशतिः । मार्कण्डं नव वाह्नं च दशपञ्च चतुश्शतम् ॥ ५ ॥
चतुर्दश भविष्यं स्यात् तथा पञ्चशतानि च । दशाष्टौ ब्रह्मवैवर्तं लिङ्गमेकादशैव तु ॥ ६ ॥
चतुर्विंशति वाराहमेकाशीति सहस्रकम् । स्कान्दं शतं तथा चैकं वामनं दश कीर्तितम् ॥ ७ ॥
कौर्मं सप्तदशाख्यातं मात्स्यं तत् तु चतुर्दश । एकोनविंशत् सौपर्णं ब्रह्माण्डं द्वादशैव तु ॥ ८ ॥
एवं पुराणसंदोहश्चतुर्लक्ष उदाहृतः । तत्राष्टादशसाहस्रं श्रीभागवतमिष्यते ॥ ९ ॥

(Now) hear (from me) the number of Ślokas comprised in each Purāṇa as well as their aggregate, the theme and object of this work (Śrīmad Bhāgavata), the procedure to be followed in gifting (a copy of) it, the value of giving it away as well as of reading it and so on. (3) The Brahma-Purāṇa comprises ten thousand Ślokas; the Padma-Purāṇa, fifty-five thousand; the Śrīviṣṇu-Purāṇa, twenty-three thousand; the Śiva-Purāṇa, twenty-four thousand. (4) The Śrīmad Bhāgavata consists of eighteen thousand; the Nārada-Purāṇa, of twenty-five thousand; the Mārkaṇḍeya-Purāṇa, of nine thousand and the Agni-Purāṇa, of fifteen thousand and four hundred. (5) (Even) so the Bhaviṣya-Purāṇa consists of fourteen thousand and five hundred Ślokas and Brahmavaivarta-Purāṇa, of eighteen thousand; while the Linga-Purāṇa comprises eleven thousand only. (6) The Varāha-Purāṇa comprises twenty-four thousand Ślokas; the Skanda-Purāṇa, eighty-one thousand and one hundred; (and) the Vāmana-Purāṇa is reputed to consist of ten thousand Ślokas. (7) The Kūrma-Purāṇa has been declared as consisting of seventeen thousand Ślokas; the Matsya-Purāṇa, of fourteen thousand; the Garuḍa-Purāṇa of nineteen thousand; while the Brahmāṇḍa-Purāṇa comprises only twelve thousand Ślokas. (8) In this way the extent of (all) the Purāṇas taken together has been declared to be four hundred thousand Ślokas. Of them (as has already been stated) Śrīmad Bhāgavata is recognized as consisting of eighteen thousand Ślokas. (9)

इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे । स्थिताय भवभीताय कारुण्यात् सम्प्रकाशितम् ॥ १० ॥
आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् । हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ॥ ११ ॥
सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् । वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

The Bhāgavata-Purāṇa was graciously revealed by the almighty Lord for the first time to Brahmā (the creator), seated on the lotus sprung from His navel and afraid of transmigration (and hence earned the title of "Bhāgavata"). (10) It has been enriched at the beginning, in the middle and at the end with legends illustrating the glory of Dispassion and has been delighting the righteous as well as the gods with its nectar-like stories describing the pastimes of Lord Śrī Hari. (11) It has for its theme that one reality without a second,—which is the sum and substance of all the Upaniṣads (which are the culmination of the Vedas) and has been characterized as the oneness of Brahma (the Absolute) and the (individual) soul,—and has detachment of the Spirit from Matter as its only object. (12)

प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम् । ददाति यो भागवतं स याति परमां गतिम् ॥ १३ ॥
राजन्ते तावदन्यानि पुराणानि सतां गणे । यावन्न दृश्यते साक्षात् श्रीमद्भागवतं परम् ॥ १४ ॥

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सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्रसामृततृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥१५॥
निम्नगानां यथा गङ्गा देवानामच्युतो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥१६॥
क्षेत्राणां चैव सर्वेषां यथा काशी ह्यनुत्तमा । तथा पुराणव्रातानां श्रीमद्भागवतं द्विजाः ॥१७॥
श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ॥१८॥

He who, on the full moon of (the month of) Bhādrapada (roughly corresponding to August of the English calendar) gifts (a copy of) the Bhāgavata, placed on a throne of gold, attains the highest goal (after death). (13) The other Purāṇas spread their lustre in an assemblage of the righteous (only) so long as the great and glorious Bhāgavata is not directly visible. (14) The glorious Bhāgavata is surely considered to be the cream of the Upaniṣads. A man sated with its nectarine flavour will not find delight anywhere else. (15) It occupies the same (pride of) place among the Purāṇas as the holy Gangā among the rivers, Viṣṇu (the immortal Lord) among the gods, and Lord Śiva (the Source of all blessings) among the votaries of Lord Viṣṇu. (16) Again, Śrīmad Bhāgavata is certainly unexcelled among the Puranic collections in the same way, O Brahman sages ! as Kāśī is really unsurpassed among holy places. (17) The glorious Bhāgavata is a faultless Purāṇa, which is beloved of the Vaiṣṇavas, (nay,) in which stands celebrated the one supreme Reality, which is all consciousness (as well as all truth and all bliss), free from (all) impurity (in the form of contact with Māyā) and which is the goal of Paramahamsas (ascetics of the highest order). In this Purāṇa withdrawal from (all) activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated. (18)

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।
योगीन्द्राय तदात्मनाथ भगवद्रताय कारुण्यतस्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ॥१९॥
नमस्तस्मै भगवते वासुदेवाय साक्षिणे । य इदं कृपया कस्मै व्याचचक्षे मुमुक्षवे ॥२०॥
योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरातममूमुचत् ॥२१॥
भवे भवे यथा भक्तिः पादयोस्तव जायते । तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ॥२२॥
नामसंकीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥२३॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

इति द्वादशः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

We meditate on that pure, taintless, immortal and highest Reality, which is untouched by sorrow and by which (manifested in the form of Lord Nārāyaṇa) was graciously brought to light at the beginning of creation this matchless lamp of wisdom to Brahmā (the creator) and as Brahmā to (the celestial sage) Nārada, as Nārada to the sage Kṛṣṇa (Vedavyāsa) and as the

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latter to the sage Śuka (the prince among the yogis) and in the form of Śuka, to King Parīkṣit (the favoured of the Lord). (19) Hail to the celebrated Lord Vāsudeva, the Witness (of all), who (for the first time) taught this Purāṇa out of grace to Brahmā, who was keen to get liberated. (20) Hail to the sage Śuka, that prince among the yogis, the revealer of Brahma, who redeemed King Parīkṣit (the favoured of Lord Viṣṇu), bitten by the serpent in the form of (fear of) rebirth. (21) (Pray,) so ordain, O Ruler of the gods ! that devotion to Your feet may sprout (in my heart) in every birth (that I may have to take); for You are our protector, O Lord ! (22) I salute Śrī Hari (the Dispeller of all fears and agony), the Supreme Lord, the loud chanting of whose Names is the (most efficacious and easiest) way to wipe out all sin and respectful salutation to whom alleviates (all) suffering. (23)

Thus ends the thirteenth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṃsa-Saṃhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK TWELVE

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Value of Reading Srimad Bhagavata

श्लोकार्द्धं श्लोकपादं वा नित्यं भागवतं पठेत् ।
यः पुमान् सोऽपि संसारान्मुच्यते किमुताखिलात् ॥

Even the man who reads a half verse or even the quarter of a verse of Śrīmad Bhāgavata daily is rid of transmigration; what wonder, then, that one should be liberated through a full reading (of this scripture)?

एषा बुद्धिमतां बुद्धिर्यद् भागवतमादरात् ।
नित्यं पठेद् यथाशक्ति यतः स्यात् संसृतिक्षयः ॥

The prudence of the prudent lies in this that one should read with reverence as much as possible the text of Śrīmad Bhāgavata, as such reading leads to cessation of rebirth.

अशक्तो नित्यपठने मासे वर्षेऽपि वैकदा ।
पालयन् नियमान् भक्त्या श्रीमद्भागवतं पठेत् ॥

If unable to do so every day, one should read Śrīmad Bhāgavata at least once every month or once a year with devotion, observing the rules prescribed for its reading.

एकाहे नैव शक्तस्तु द्व्यहेनाथ त्र्यहेण वा ।
पञ्चभिर्दिवसैः षड्भिः सप्तभिर्वा पठेत् पुमान् ॥
दशाहेनाथ पक्षेण मासेन ऋतुनापि वा ।
पठेद् भागवतं यस्तु भुक्तिं मुक्तिं स विन्दते ॥

Of course if a man is not able to read the whole of it in the course of a day, he can complete it in two, three, five, six or seven days. (Nay,) he who gives a full reading to it even in the course of ten days or even in a fortnight or a month or a couple of months attains enjoyment (in this life) and Liberation (after death).

एष अप्युत्तमः पक्षः सप्ताहो बहुसम्मतः ।
श्रीवासुदेवप्रीत्यर्थं पठतः पुंस आदरात् ॥
सर्वे पक्षाः सन्ति तुल्या विशेषो नास्ति कश्चन ।
विशेषोऽस्ति सकामानां कामनाफलभेदतः ॥

The alternative of completing a reading of Śrīmad Bhāgavata in seven days is the best of all and has been approved of by majority of opinion. Of course to a man reading it with reverence for winning the pleasure of Lord Vāsudeva all the aforesaid alternatives are equally good; no speciality attaches to any one of them. In the case, however, of those who read it from some interested motive there is some distinction according to the difference of desires and their fruit.

पारायणानां शतकं प्रोक्तमष्टोत्तरं नृप ।
सामान्यतो मुनिवरैः पुरश्चरणकर्मणि ॥

For a consummate performance leading to tangible results, as many as 108 full readings of Śrīmad Bhāgavata have been ordinarily recommended by eminent sages.

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